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THE Herald of Truth.

A Religious Semi-Monthly Paper

DEVOTED TO THE

Exposition of Gospel Truth, and the Promotion of
Practical Piety.

JOHN F. FUNK, Editor. J. S. COFFMAN, Asst. Editor.

VOLUME XXIII.

How sweet are thy words unto my taste! Yea, sweeter than honey
to my mouth. Through thy precept I get understanding: therefore I
hate every false way. Thy word is a lamp unto my feet, and a light unto
my path. Ps. 119: 103—105.

Cast thy bread upon the waters: for thou shalt find it after many
days. In the morning sow thy seed, and in the evening withhold not
thine hand: for thou knowest not whether shall prosper, either this or
that: whether they both shall be alike good. Eccl. 11: 1, 6.



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Instruction of a Father.

PROVERBS 4: 1-10.

1. Hear, ye children, the instruction of a father, and attend to know understanding.
2. For I give you good doctrine, forsake ye not my law.
3. For I was my father's son, tender and only beloved in the sight of my mother.
4. He taught me also, and said unto me, Let thine heart retain my words: keep my commandments and live.
5. Get wisdom, get understanding: forget it not; neither decline from the words of my mouth.
6. Forsake her not, and she shall preserve thee: love her and she shall keep thee.
7. Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding.
8. Exalt her, and she shall promote thee: she shall bring thee to honor, when thou dost embrace her.
9. She shall give to thine head an ornament of grace: a crown of glory shall she deliver to thee.
10. Hear, O my son, and receive my sayings; and the years of thy life shall be many.

ANOTHER YEAR.

Another year is dawning:
Dear Master, let it be,
In working or in waiting,
Another year with thee;

Another year of leaning
Upon Thy loving breast,
Of ever-deepening trustfulness
Of quiet, happy rest;

Another year of mercies,
Of faithfulness and grace:
Another year of gladness
In the shining of thy face;

Another year of progress,
Another year of praise;
Another year of proving
Thy presence "all the days:"

Another year of service,
Of witness for Thy love;
Another year of training
For holier work above.

Another year is dawning:
Dear Master, let it be,
On earth, or else in heaven,
Another year for Thee.

Herald of Truth.

A RELIGIOUS SEMI-MONTHLY JOURNAL

"How beautiful are the feet of them that preach the Gospel of Peace."

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PRECIOUS BIBLE.

Precious Bible, what a treasure
Does the word of God afford,
All I want for life or pleasure,
Food and med'cine, shield and sword,
Let the world account me poor,
Having this I need no more.

Food to which the world's a stranger.
Here my hungry soul enjoys,
Of excess there is no danger,
Though it fills it never cloy;
On a dying Christ I feed,
He is meat and drink indeed.

When my faith is weak and sickly,
Or when Satan wounds my mind,
Cordials to revive me quickly,
Healing med'cine here I find;
To the promises I flee,
Each affords a remedy.

—Selected.

For the Herald of Truth. HAPPY NEW YEAR.

I wish to all a happy new year. As we are now beginning a new year, we should examine ourselves to see whether we are prepared to meet the new year happily. If we are not, let us make haste and be ready to begin the new year before us as it shall be pleasing to God.

Are we lacking anything to begin the year just right with ourselves, with man, and with God? If so, remember the words of the Savior in Matt. 7: 7, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." Here is the secret, what we cannot do for ourselves, the Lord will do for us. When we could not make ourselves happy for the new year, God can make us happy. If we open our hearts, and let Him work in us, he will give us a happy new year, such as we never had before.

Dear friend, if the Lord comes and knocks at the door of your heart, and would enter, and give you a happy new year, do not let him knock in vain. Let him in, you will never be sorry for so doing. You will find your Savior still coming closer as each happy new year begins. Let us try and work out our salvation, and begin the new year happily. Let us look back for a moment, and see how many of our friends have left this world, and shall not see a happy new year on this earth. If the Lord had

called us, would ours be a happy new year with our friends in heaven?

O where shall we be found in the resurrection day? Will we be cast into outer darkness, or will we enter the city of light? May God keep all our years each a happy new year.

SUSAN M. EBERLY.

For the Herald of Truth. ON RESOLUTIONS.

As New Year is again here people will be reminded that now is a good time to make resolutions. Parents, teachers, ministers, editors, all unite to bring this subject before the people. I remember quite well when a school boy the teachers on New Year's day, used to tell the scholars to resolve, or endeavor to improve the time better this year than they had ever before. Well New Year's day was generally a kind of holiday and pupils were not expected to give so close attention to their books as on other days, and the next day passed very much like the days of the preceding year, and when New Year came again the year had been spent much as the years before in regard to the improvement of time.

Is not such nearly the case with us who profess to be the children of God? Perhaps nearly every New Year we resolve that this year we will, by the grace of God, live more devoted than any previous year, and when the end of the year comes again, and we look back over the past year we realize that we were not nearly as devoted as we had resolved to be.

Are not our resolutions generally too comprehensive? We try, as it were, to live a whole year in one day. We should remember that a year contains many days, many more hours and yet many more minutes and that we can live but one minute at a time. If our Christian warfare was only for one minute, or one hour, nearly every body would venture to live a Christian life. Now if we live pure and holy each minute as it comes, by the end of the year we will be able to look back and rejoice that we have lived a whole year acceptable before God.

Perhaps there are among the readers such who would at once engage in the

service of Christ, but are afraid they can, not remain faithful. If there are such—suppose some one would ask you, whether you did not think you could remain faithful for one hour. You would not hesitate much to say: "Yes." If asked for one day you would probably say: "Yes." Could you not then by the grace of God remain true each successive hour and day? But we should not serve God as though we were afraid we would fall from grace. Paul says, Phil. 3: 13, 14: "Brethren, I count not myself to have apprehended: but *this* one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

I believe if a person is "born again" as Christ says, "Ye must be," it will be easier for him to remain faithful than to fall away again. If old things have passed away and all things have become new, and if the things he once loved, he now hates, and the things he once hated he now loves, it will certainly be easier to do the things he loves than the things he hates.

Dear reader, if you are yet out of Christ, resolve first to come to Christ by repentance and faith, and after you have become "a new creature," then resolve that you will, by the guidance of the Spirit, remain faithful daily, hourly. Christ says (John 14: 16, 17): "I will pray the Father and he shall send you another Comforter, that he may abide with you forever, even the Spirit of truth whom the world cannot receive because it seeth him not neither knoweth him: but ye know him for he dwelleth with you, and shall be in you."

NOAH S. HOOVER.

To the continent of human nature I am a small island near its coast; to the Divine Existence I am a small peninsula! My efforts to enter into possession of the vast world of moral and metaphysical truth are like those of a mouse attempting to gnaw through the door of a granary!—*John Foster.*

MANY a man has slain his mercies by setting too great a value upon them. Over-loved mercies are seldom long-lived mercies.

For the Herald of Truth.
THE NEW BIRTH.

Not long since as I read an article in a religious paper on the subject of the "New Birth," I was made to ask myself with deep emotion and great concern for the readers of religious papers, "When will men cease to pervert the right ways of the Lord?"

The writer begins with the text, "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter the kingdom of God." John 3: 5. Then follow a number of quotations and remarks, that I will give below, which made my heart bound with pleasure as I thought he was presenting the subject according to the teachings of the Word.

The writer says, "The reader should first note that the phrase, 'be born' does not imply creation, but simply a change of state. That which is born existed before the birth, as well as after. While this is true in nature, it is equally true in grace."

"John in chapter 1: 13 alludes to our subject as follows, 'which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God.' Here are four births named, and but one genuine, that affords eternal life; 'born of God.'"

"The apostle James, in line of our subject, tells us, 'of his own will begat he us with the Word of truth.' 1: 18. "The apostle, in 1st Peter 1: 23, also adds, 'Being born again, not of corruptible, but of incorruptible seed, by the Word of God, which liveth and abideth forever.' We find the above idea clearly interwoven by Christ, in his conversation with Nicodemus, 'Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God.' John 3: 3. Two ideas are manifest in the above texts. First, all men must be born again. Secondly, this birth must be 'by the word of God,' for 'life and immortality, have been brought to light through the gospel.'"

Thus far the writer presents the truth clearly in the language and the spirit of the Scriptures. But when he starts out a moment later to find the new birth in water baptism, his argument becomes confusion and contradiction. He says, "Nicodemus, not seeming to understand, and expressing no little surprise at the doctrine of the new birth, Christ gives him to understand that it is two-fold. First, of water; second, of the Spirit."

The Scriptures nowhere show that the new birth is "two-fold." It is simple, and in perfect harmony with nature, where it has its type, as I shall show later. But the writer gets, by his course of reasoning a complex, manifold birth of which there can be neither understanding nor analysis. He has already a two-fold birth, and he should remember that he has above stated in connection with

several Scripture texts (1 Peter 1: 23; John 1: 13; 1: 18) that "this birth must be by the Word of God." This makes it at least threefold. Of this we have no type in nature nor in the Scriptures, and the Scriptures nowhere teach it.

"It is true," says the writer, "that water in the Scriptures, does not always mean literal water, but in the text, we affirm, that water means literal water. If the water in the text is to be taken spiritually, the Spirit must be taken in the same sense. We then would have a spiritual water birth, and a spiritual birth of the Spirit; which is not comprehensive."

Does he then mean that "born of the Spirit" has reference to a literal operation? If that view could be sustained, there would be less difficulty in coupling with it a literal water birth, for it would be against all reason to literalize one act and spiritualize another when they stand connected like the words of the text, "born of water and of the Spirit." What else can "born of the Spirit" mean than a spiritual birth? It is immaterial, and is not susceptible to the senses as material things are, and cannot be literal. The writer says it "is not comprehensive." Certainly not when men look as natural men and expect spiritual things to be literally performed. Nicodemus could not understand it so long as he viewed the subject literally, but after the Savior explained and said, "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit," he seems to have understood its spiritual meaning, and its spiritual accomplishment.

The rest of the article is mainly made up of arguments intended to sustain a certain mode of baptism, which I fear was the main idea that inspired the writing of the whole article. Of this I have nothing to say here, but I would offer this caution with regard to a thought I noticed toward the closing of the article. An effort is made to show how persons are born of the Spirit. The baptism of the Holy Ghost is not regeneration—being born again—but by it the new creature is quickened, nourished, and sustained. In the many places where we read of the baptism of the Spirit, not one text couples with it the birth of the new creature.

When the writer refers to John 1: 13, quoting the text, "Which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God," and then remarks, "Here are four births named, and but one genuine, that affords eternal life, 'born of God.'" I am in perfect harmony with his remarks. There is but one birth of the new creature, and that is of God, which the New Testament Scriptures clearly teach. The Spirit is God, and that which is born of the Spirit, is "born of God." "In the beginning was

the Word, and the Word was with God, and the Word was God." John 1: 1. The Word is God, and that which is begotten of the Word, 1 Cor. 4: 15, is begotten of God, and that which is born "of incorruptible seed by the Word of God," 1 Peter 1: 23, is born of God. Now if persons could but admit that "water" in the text, John 3: 5, means word the same as in the text, Eph 5: 26, "With the washing of water by the word," how simple and easy to be understood would the whole matter of the new birth as presented in John 3 become!

Naturally persons are born of their father and mother, and Nicodemus could readily have understood this. The Savior then, in his explanation, presented this difficult subject in the natural order. The water (Word) sustains the relation of father to the new creature. There is no conception of the truth of God except there be first an understanding of the word. The new creation, which may be said to precede the spiritual birth, is not begotten of God until the word is planted in the heart. The power of the word in the heart brings forth the new life, which is born of the Spirit, has the same nature of its parent; is nourished of its mother, and is kept unto life everlasting.

The new birth is accomplished by the work and power of God, and what man does in keeping the commandments is no more a part of the work of regeneration than the natural child performs in its own birth. But there must be faith in the Word, and willingness to obey, and every dutiful child in the spiritual family will be subject to the parent's teaching in a faithful, loving obedience.

J. S. COFFMAN.

For the Herald of Truth.

THE BISHOP AND THE CHURCH.

The vocation of the bishop is indeed a noble and honorable position, yet the most grave and responsible one granted to man. He is entrusted with the oversight and control of the church, and under a terrible responsibility for the spiritual welfare of all who are entrusted to his charge. He is to be respected and looked upon as "ambassador for Christ" in a measure standing in his stead between God and man, to plead with and for man—as an example and guide to lead from death to life, as shepherd to care for and protect his flock, and as teacher to rightly divide the bread of life among them. From the magnitude and complex nature of the position he is accorded more than ordinary protection and esteem, against him no accusation dare be accepted by less than two witnesses, and on the other hand is to be accounted worthy of double honor. And from the dignified responsibility involved in this office, those who "rule well" and "turn many

to righteousness," will be objects of great glory in the resurrection of the dead, shining as the "starry firmament for ever and ever."

But the qualifications of the bishops are of as great importance to the welfare of the Church as in the position itself he must be "blameless." This, however, does not imply absolute perfection. Paul says this of himself, "Not as though I had already attained, either were already perfect, but follow after, reaching forth unto those things which are before." It implies that degree of fault only which merits censure.

Paul in his first epistle to Timothy states what the bishops shall possess and what he must be free from. If he does not manifest at least to some degree that he possesses and exercises these prerequisites he is not a proper person to be entrusted with this office; for his influence, no matter how moral his manner of life, or great his talent of Scripture knowledge, and fluent his manner of address may be, will not spiritually benefit the Church to a degree that he otherwise might. And to maintain that these qualifications are not strictly required previous to his ordination is a mistake. The Scriptures are too definite to admit of random in a matter so grave. In proof of this Paul further says, "*Like-wise must the deacons be grave—and let these also (in like manner as the bishop) first be proved.*"

The second requirement, or first under the head of "blameless" is, that he be "the husband of one wife." There are doubtless various reasons for this. A plurality of wives from the time of Abraham was a common practice among the people of God, and under the law of Moses it was lawful for men to divorce themselves from their wives for various causes. But a man thus implicated under the New Testament dispensation is ineligible to serve in this capacity.

It is no more the duty of the bishop to do all the labor in the church, than it is for the captain of a ship to perform individually all the necessary labor on a voyage. A special duty is assigned to every man. How would a ship at sea succeed in time of storm or fire or other calamity with an unorganized crew? She certainly would be in more danger of destruction, than under control of a well conducted system of operations. And so with the church. God is a God of order and system. The whole universe attests this. The system of government instituted to control Israel certifies it. Examine sacred history from Exodus to Revelations and you will find a continuous chain of a well organized government among his people when they subjected themselves to his will. And in whatever God purposes man to perform, he also provides the means to that end. David, when instructing Solomon in regard to

building the house of God, said he had prepared material in abundance, and as for talent to accomplish it "there are workmen with thee in abundance, hewers and workers of stone and timber, and all manner of cunning men for every manner of work: of the gold, the silver, the brass, and the iron there is no number. Arise therefore and be doing, and the Lord be with thee." But this could not be accomplished without system. Men were assigned to the work as they were skilled in the different arts. And there were appointed over three thousand chief officers to rule over the people which wrought the work.

If such things are written for our profit, is it not of equally great importance now that the Church, in order to accomplish the greater good and make progress, be properly organized in conformity with the laws of necessity as in past ages? Let the reader examine the apostolic instructions in regard to this, and he will find instances where they are sadly lacking. There are cases where the bishop with but two or three assistants has the labor or burden of perhaps as many hundred members scattered over a wide territory to bear. Is there any reasonable excuse for this?

Paul teaches that in the Church there are diversities of gifts differing in operations and administrations according to the grace given the different members. Why not get these gifts into operation? He clearly illustrates the necessity of a complete organization of the church by the functions assigned to the different members of the natural body, "If the whole body were an eye, where were the hearing, etc." We know the hand is not capable of performing the duties assigned to the foot, and that if any of the members of the body are disabled or lacking it is a cripple and labors under disadvantage, and cannot accomplish the work of a perfect body. As every member of the natural body has its particular functions to perform, so every member in the church is for some purpose, and has a talent, a duty, no matter how seemingly trifling, to perform. And the distribution of these are as diversified and essential in their nature as those of the natural body. "When Christ ascended up on high, he led captivity captive, and gave gifts unto men." And these according to the measure of every one, "for the perfecting of the saints," for the edifying of the body of Christ, "from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." But how can they exercise their gift in their proper order to obtain this result, except by authority of the church? The disposing of or setting those in order was done according as the

nature of the position and the circumstance.

Christ came and rebuilt and set in order the tabernacle of David under a new system of operations. In regard to this Paul says, "He hath set some in the church, first the apostles, secondly the prophets, thirdly teachers, etc.," all differing in operations and administrations. The apostles, after the ascension of Christ, to fill the vacancy caused by the fall of Judas, appointed Matthias through the method of invoking divine direction. When the disciples multiplied at Jerusalem, and had "all things common," it might seem proper that every one should have the right to appropriate of this to his own use as they had need, but not so; the nature of this, as in all other things belonging to the church in common, required a system of distribution. Here was invested in some one the duty to do this, according as every one had need. When more workers were needed, by consent of the "whole multitude," to meet this deficiency, others were appointed by prayer and laying on of hands. The word increased and disciples multiplied exceedingly.

Again there were such as Apollos, Timothy, and Titus, whose manner of ordination is not designated. Their mission partly was to nourish what the apostles had already planted, and to set in order the things that were wanting so far as the duty of their calling extended.

From these views it must be admitted that the teachings and examples of the Scriptures in regard to laborers in the gospel are not as fully observed and complied with as they should in some of the churches, where doubtless much valuable talent is lying dormant from the want of bringing it into action. There is a grave responsibility for neglect resting somewhere. Why not therefore make more effort to improve in this matter?

Faithful men should be ordained to exercise their gifts as necessity requires in order to better enable us to "withstand in the evil day" the storms of adversity and prevent the world from sinking the church deeper and deeper into the slimes of unbelief.

J. K. ZOOK.

God is a kind Father. He sets us all in places where he wishes us to be employed; and that employment is truly "our Father's business." He chooses work for every creature which will be delightful to him if he does it simply and humbly. He gives us always strength enough and sense enough for what He wants us to do; if we tire ourselves or puzzle ourselves, it is our own fault, and we may always be sure, whatever we are doing, that we cannot be pleasing Him if we are not happy ourselves.—*Ruskin.*

For the Herald of Truth.
THE ATONEMENT.

Of late years in some of the most popular Protestant churches the subject of the atonement has become a matter of contention, a few of their ministers taking the position that Christ did not suffer death vicariously for the world. With the growth of infidelity outside of the churches, there has been a steady growth of heresy in the churches, and the number of adherents to this new theology, as it is called, has greatly increased. Some of these have within the last few years assumed great boldness in their teachings.

The course of argument that these modern, semi-infidel teachers have chosen to sustain their views in opposition to the long accepted teachings of the Bible, is to present the doctrine of the atonement in a way that makes it look ridiculous to those who reason only as carnal men. And it is sad to know that the great majority of persons that hear preaching, and many who profess religion, reason only in that way. Let not one of our dear readers allow himself to be caught in this snare of the devil.

Truth is mingled with untruth in order that persons may be more readily deceived. The Christian does believe that the sufferings of Jesus were vicarious. "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." Rom. 5: 8. This the Christian believes, and knows also that Jesus was speaking of his relation to man in John 15: 13, where he says, "Greater love hath no man than this, that he lay down his life for his friends." God sent his Son into the world, John 3: 17, and he calls himself the "Good shepherd." John 10: 11; and he adds, "The good shepherd giveth his life for the sheep." "I have power to lay down my life, and I have power to take it again." Christians do believe by these texts and many others, that Christ died for, (instead of) the sinner, but they do not believe, as some of these modern teachers charge, that Christ "died for the ungodly," and that believing in Christ, they, ungodly as they are, shall be saved and enter into the blessedness of heaven, even though they live a life of sin and ungodliness in the highest degree. Here is where the effort is made to make the atonement appear ridiculous. But Christians do not believe that if two men are alike wicked, one believing in Christ,* and the other not believing in Christ shall be saved in heaven, while the other not believing in Christ shall be cast into the lake of fire.

Christ did not atone for the guilt of the sinner by giving his life for him, but he

* I understand here that both are alike wicked, of course the reader will understand that the believing in Christ here spoken of is only a literal faith in Christ, and not a living faith. He that has a living faith is led by the divine spirit unto all truth, and therefore it will be impossible for him to lead a life of sin and unrighteousness.

may continue in sin and still be saved. In the annunciation it was said, "His name shall be called Jesus, for he shall save his people from their sins." He saves from sin, not in sin. He died that man might follow him in the crucifixion of the old man, and in the resurrection of the new man. Rom. 6.

When the sin-sick soul sees his depravity, his sinfulness, his helplessness, it is a blessed truth that God reveals to him in His word that Christ has taken upon himself the guilt of man's sins, and that believing this the sinner is justified. But when the sinner gives himself to God, as he must before he can be justified, God gives him graces to grow. He forgives his sins, gives him a new heart, and creates in him a new being, which lives before Him in purity of intent and motive.

The atonement is not simply Christ suffering the penalty of sin in order to satisfy the justice of God; but it is to him that believes in Christ and follows him in the regeneration, death to the old Adam the carnal man—and all willful sin. This being accomplished, "the blood of Christ saves from all sin." It not only saves from the penalty of past sin, but it saves the soul from committing, living in, and enjoying sin. Through the atonement the soul is made to live in purity before God and is saved from banishment forever from God, which it has merited through sin.

The error which has been coupled with the atonement by fanatics and unbelievers does not destroy its power. These errors presented as objections to Christianity should drive persons to deep research for the truth rather than cause them to cast it all away. An effort to make things appear ridiculous, which are held sacred by others, is an evidence of a want of sanctity on the part of him that ridicules. The atonement once found and appreciated is an evidence in itself of its truth and power that infidels, and skeptics, and heretics cannot well overthrow. C.

For the Herald of Truth.
GOOD WORKS.

"For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Ephesians 2: 10.

"Even so faith, if it hath not works, is dead, being alone." James 2: 17.

"Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." Titus 2: 14.

From these Scriptures we learn the necessity of good works in connection with our salvation. God through the faith that was in him finished the works of creation, and called them all good. Man is renewed by faith in Christ, re-

generated of God, and manifests the nature of God who has created him unto good works, and has ordained that man should walk therein. Hence it is the nature of a converted person to do good works. When the tree is made good the fruit will be good; but a corrupt tree will bring forth evil fruit. By nature we are evil, and cannot bring forth good fruit. We may do works that from a worldly standpoint may be looked upon to be good, but as they are not wrought in God, who is the author of all good, they cannot really be good. For if one gives all his goods to feed the poor, and has not charity, it profiteth him nothing. Charity or love is the predominating element in the new creature. He that is born of God, has love, for "God is love."

The works of the unconverted, done as charity, are usually done in the spirit of the Pharisee with a sounding of trumpets before them that they may be honored or in some other way be benefited, and are not acceptable in the sight of God who looks upon the heart and not upon outward appearances. The converted man seeks not his own glory, like as Christ sought not his own glory, but the glory of him who sent him. So the converted man seeks the glory of him who created him anew and translated him from the power of darkness into the kingdom of his dear Son. Having thus obtained greater benefit, he takes the advice of Paul to Titus 3: 8, when he says, "This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works."

The question might be asked, What are good works? In the first place I would answer, God is good, and is the author of all good. All he does is good, and what he has commanded to be done is equally good. He has revealed unto us his will, and that will is by the gospel declared unto us. Because his will is in the Scriptures, we can see the necessity of searching the Scriptures. Here we learn what is required of us that we may do good works. "If ye love me, keep my commandments."

If we should depend on man to determine for us what constitutes good works, we should be deceived; but if we seek in God through Christ, revealed unto us by the gospel, we are safe to practice what we learn. Christ came into the world to do the will of the Father, and make it known to men. He desires us to walk in His will with Christ. Then it becomes us to learn what Jesus did, and taught, and revealed by the Spirit to his chosen apostles. These things have been written for our learning.

Since Christ came to his forerunner John to be baptized, and afterwards said, "He that believeth and is baptized, shall be saved," it must be a good work for us to observe it with our whole heart.

As Christ was interested in the spreading of the gospel, making long journeys through the land from city to city, and from place to place, preaching the gospel of peace, doing good, giving a blessing to the sick and afflicted, the lame, the blind, the cast out leper, the hungry, and all, giving willingly to each from his abundant store-house of love, therefore these are good works, and we should follow his example as far as is in our power.

As Christ went into a secret place to pray, and said, "When thou prayest, enter into thy closet, and pray to thy Father in secret; and thy Father which seeth in secret will reward thee openly," it is a good work for us to do as he did, and obey his teachings on this subject, and enjoy it as a great privilege.

As Jesus took bread, and said, "Take eat, this is my body, this do in remembrance of me;" and likewise the cup, it must be a good work when we obey him in this.

As Jesus washed his disciples' feet, and said that he had given them an example that they should wash one another's feet, it must have been intended of God as a good work for all the disciples of Jesus. If we then are His disciples it is a good work for us. By this we can show to the world and to one another that we have the spirit that does not esteem one above another; that we are willing to bear one another's burdens, so fulfilling the law of Christ.

Of such then who are in Christ, and walk in him in all good works, says the Spirit to John the Revelator, write, "Blessed are the dead which die in the Lord from henceforth; Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

So we can see that these good works that are wrought in God, will not leave us in death. Those who go forth weeping, bearing precious seed, shall come again with rejoicing, bringing his sheaves with him. Thus our good works will be means of rejoicing through Christ in the glory world. ELI STOFER.

For the Herald of Truth.
THE HOUSE UPON THE SAND.

"And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand." Matt. 7: 26.

Great numbers of persons merely hear the word of God and then build their houses on a frail foundation of sand. When the winds and rains, and the rains of the trials of life beat upon the houses of their own established righteousness, their houses must fall. Every one that has not built upon the Rock—Christ, must expect to see the sandy foundation of their own construction give way and their house fall under the raging of the

storms of life. Great will be that fall, and terrible will be the doom of those whose house—hope and faith—are swept to destruction. How shall the voice of Judgment sound to those who have heard the word and have refused to do it—have built their house upon the sinking sand! What must be their feelings when they are required to give an account of their stewardship! The sinner has been warned, the word was preached to him with power, but he has turned away from its simple teaching to build his house as suits his carnal nature, but now he sees his going to destruction because he has not obeyed the word which he has heard. He has preferred to build his house on the sand and take the pleasures and the enjoyments of this world which Satan has spread before him, regardless of what the Savior suffered on the cross for him to save his soul from the terrible results of the doomed house upon the sand.

Let all who read this consider well what will be the results of refusing to do the word which they hear, and then examine well the foundation of the house of their faith and practice. See well to it whether your house is not built upon the sand, or if happily it rests upon the solid rock. It would seem that in a time of wickedness like the present one must be firmly established upon the rock to be able to stand against all the allurements of Satan. At present there are so many invented to draw away poor souls from the truth to destruction, that many scarcely know when they are safe. But when one makes the word his life, obeying it as taught by the Lord, he can be sure that he is safe upon the solid rock that will preserve his house against all the storms that the world and the powers of darkness can bring.

Let us then not only be hearers of the word only, but doers. When we ourselves do this and stand upon the Rock, we can look for the safety of our children. When we are firmly established, we will be interested for them that they also build upon the Rock. If we look to Christ for our guide and helper, it will be a means to lead our children the same way. They will look much to their parents, and it will be a blessed thing if they are not ashamed to take our example. We should watch over their souls as our own. We should teach them when they are young, and they are likely to keep this teaching when they are old. Let us not neglect to pray for our children, for their happiness will in a great measure be shaped by our voice of prayer. I have sometimes been made sad to hear some professing christian people say that they would as soon see their children go fishing on the Lord's day as to go to the meeting or the Sunday-school. And I know some brethren that never ask their children to go to meeting with them. If one asks them why they do not take them

along with them, they say their father never took them along to church. Some will say, the young people have other associates, and that they like to go where the largest crowd goes, and that our simple ways are too plain for our young people. Are such doing the word and building the material God has given them upon the Rock? Or what will the judgment reveal for them? Children, if left to their nature are sure to wander on the broad road and build upon the sand, and we as parents should do all we can to reclaim them and have them established upon the Rock that the gates of hell cannot prevail against. The way of life is so narrow that but few find it, and many that hear the word will, refuse to do it, and will build upon the sand to their everlasting destruction. Let us so live that we may enter into that rest which is prepared for those that hear the word of God and do it. S. M. EBERLY.

For the Herald of Truth.
A SERIOUS QUESTION.

There is much truth expressed in the editorial article in the Nov. 15th number of the HERALD OF TRUTH under the caption, "A Question to Think About." I was so favorably impressed with the important truths therein set forth that I feel like adding my testimony of approval, and especially to that part that sets forth the grave duty of the ministering brethren to employ their talent and ability in trying to spread the gospel and extend the borders of the church.

There are perishing souls that should be fed—and their name is legion and their habitation the extent of the earth—to whom, if pure gospel truths were properly expounded, there remains but little doubt but that many could be saved and gathered into the fold of Christ. But unfortunately the position taken by too many apathetic professors on this question is apparently not in harmony with the apostolic doctrine, if not in direct opposition to the command of the Master to "go and teach all nations," etc.

One serious fact remains, that the purport and spirit of the gospel is not that ministers must necessarily confine their work to one particular place or locality where there is already a church established, as if to say to sinners and the world in general, "You must come unto us if you want to hear the gospel preached; we cannot come to you nor seek you; it is your duty to go and find a place where the gospel is proclaimed in all its purity." How strikingly contrary is this to the example and doctrine of Christ and the apostles. He went from place to place, and his words are "Go ye," etc. He has not commanded his disciples to tarry here and preach until all the world shall come to them. A. M.

HERALD OF TRUTH.

JOHN F. FUNK, EDITOR.
J. S. COFFMAN, ASST. EDITOR.

January 1, 1886.

Entered at the Post Office at Elkhart, as second class mail matter.

TO OUR SUBSCRIBERS.—If any of our subscribers do not get their paper regularly, or if any persons who send for books, &c., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

If the label on your paper is not changed in the second number after you have sent money for it send us a card stating the case.

How to send money.—If in sums of more than a dollar it is best to obtain either a draft, or a Post Office Money Order, or where these cannot be obtained, get the letter registered.

Those of our subscribers who do not wish to take the Herald of Truth any longer, will please inform us of the fact by letter stating their R. O., pay up all arrears, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscription.

If you wish your papers changed from one Post Office to another, please always give the OFFICE where you now receive it, as well as the office to which you wish it sent.

THE DATE on the label of your paper gives the time to which your paper is paid. If it is "dec. 85," it is paid to that time, and so of any other date. By this you can always tell if your paper is paid up, or is in arrears. The X on a label shows that your paper is intended to be stopped at the date on it.

Almanac for 1886.

Our family almanac for 1886 is completed, and a number of orders have already been filled. It contains the usual astronomical calculations made by the well known astronomer, L. J. Ibach, who furnishes the calculations for the most popular almanacs in the country. The reading matter is both interesting and instructive, containing among others the following articles: Shortness of Time, Shining, The Door, Succeeding in Life, What do you See, The Mennonites, How to Kill a Craving for Alcohol, Palestine with a map, Remarkable longevity of Twins, Color of Clothing, Matrimonial Incompatibility, What to do in case of Accidents, A Lesson from Hornets and Wasps, The Shepherds, Bible Curiosities, Home Department, &c. We trust our friends will send their orders early. Price will be as follows:

Single copies	per mail	.....	.08
2 "	"	"	.15
4 "	"	"	.25
12 "	"	"	.60
22 "	"	"	1.00
100 "	"	express	3.75
1 gross (144 copies)	"	"	5.00

Express charges to be paid by the purchaser.

Orders by mail should be accompanied by the cash.

MENNONITE PUBLISHING CO.,
Elkhart, Ind.

A LIBERAL OFFER.—To encourage our friends to buy the valuable books of our Church as well as subscribe for the Church papers, we make the following offer: To any person who will, before February 1st, 1886, send us FOUR DOLLARS AND FIFTY CENTS, we will send free of charge, one copy of MENNO SIMON'S COMPLETE WORKS either in English or German, and the HERALD OF TRUTH for one year.

To any person who will send us SIX DOLLARS, before the first of February, 1886, we will send the German MARTYRER SPIEGEL and the HERALD OF TRUTH for one year.

We hope many of our friends who do not have these valuable books will avail themselves of this opportunity to obtain them on these liberal terms. It is really giving the paper a year free.

THE HERALD OF TRUTH FOR 1886.—If the Lord will, our paper by the help of our kind heavenly Father, will be continued during the present year, in the same manner, on the same terms, and with the same purposes as before. We shall spare no effort to make it a good religious paper, better indeed than ever before, if God will give us grace to the work. We shall try to do our part, and ask our friends to kindly extend to us their help as they have done before. We ask them to subscribe for the paper and ask their neighbors and friends to do likewise. Write us letters, articles, news—let us all work together in the cause of Christ, during the coming year, ministers and laymen, brethren and sisters, parents and children. Let all lend a helping hand in the cause of Christ and his Church, and with an earnest prayerful effort all working together in the good cause, we may be able to do a great deal of good.

TO OUR CORRESPONDENTS.—Please address all business letters, orders for books, papers, &c., to the MENNONITE PUBLISHING CO., ELKHART, IND. Articles and correspondence for the paper should be addressed EDITOR HERALD OF TRUTH. Private correspondence and personal matters should be addressed with the individual name of the person for whom it is intended. By observing the above, mistakes and delays generally will be avoided.

WORDS OF ENCOURAGEMENT.—A correspondent from the East writes us, under date of Dec. 15th: "I read the HERALD OF TRUTH last week and am well pleased with the many kind admonitions which it contained. I have given my hand to the Church, and I trust my heart to God, and I ask an interest in the prayers of God's people that I may be a light in the Church of God and remain faithful unto the end."

ANOTHER correspondent of the Herald of Truth writes as follows: "I still love and appreciate the Herald and wish you good success, and the Lord's blessing in its publication. The current number of the Herald is to me very interesting, especially the article entitled "Gethsemane" Christ's agony and arrest." It is to me a matter of regret that this subject, namely The sufferings and death of our Savior is so little noticed by speakers and writers. The scenes of Gethsemane and Calvary are at once the most exceedingly solemn, the most amazingly wonderful, the most awfully sublime and the most divinely beautiful that men or angels ever beheld. Surely a subject of such inestimable worth to man, in the contemplation of which our souls are thrilled and made to stand in holy awe and adoration, should be more constantly proclaimed and displayed before the people. Though old, the subject is ever new and the treasures it unfolds and displays are unsearchable and inexhaustible."

THE MENNONITE EVANGELIZING COMMITTEE will hold its annual meeting on the third Wednesday in January.

THE MENNONITE AID PLAN.—The Annual Meeting of the Aid Plan will be held this year, in the Elkhart Meeting-house, on the second Wednesday in January (Jan. 13th). All the valutors in the different districts and localities, are herewith earnestly requested to meet together at that time. It is especially desirable that, if possible, all the valutors should be present, as business of importance will be presented for the consideration of the meeting. Brethren who are not valutors are welcome.

A HAPPY NEW YEAR.

Many new years have come to a great number of the present readers and the editor since the pages of the HERALD OF TRUTH were first opened to the public. But have they been happy new years? This each one can best answer for himself. As an assistant in publishing the paper in the past half dozen years, the writer can say that notwithstanding the grave responsibility of the work, the fatigue of body and mind, the incessant toil, the great concern for the welfare of the church and the cause of Christ, and not least the want of charity that has in some instances been exercised toward those who are going forth weeping that the precious seed of the gospel may be scattered, the years have passed pleasantly by, and each returning New Year has been a happy one.

Truly the Lord has been gracious and when we consider his favors, we are made to feel the power of the words of the Psalmist when he says, "The Lord is the portion of mine inheritance and of my cup: thou maintainest my lot. The lines have fallen to me in pleasant places; yea I have a goodly heritage." "Therefore my heart is glad, and my glory rejoiceth."

A Happy New Year is our sincere wish to you, dear reader. May the first morning of the year 1886 dawn upon you with such favors that you can appreciate in their fullness the wishes of your friends when they say to you, "A happy New Year."

But when we think of the various experiences, some real and some imagined, that make life unhappy; and the many ways, some real and some fancied, in which people seek their happiness and enjoy themselves, a great field opens up into which we cannot now venture to analyze and classify in order to show the proper course in the pursuit of happiness. Let it be sufficient to state that there is no real happiness without a security in God; and with a full trust in Him, and entire resignation to Him, no calamity can befall the Christian that is sufficiently great to destroy entirely his happiness. It is the happiness that is found alone in that peace that cometh from God that we wish to our believing readers.

To the sinner we wish heartily the same happiness, but must be free to con-

fess that our wish of a "happy new year" has no reference to the enjoyment which sin brings you. Glory no longer in the happiness of the unsaved state. Do you look forward to the year before you with a view of enjoying it in the unsanctified pleasures that you have had without peace from God? Have you not spent too many such years, and will you add still another? Come to Jesus before the year closes, and let this be the happiest new year that you have ever experienced. As the years pass by, come still closer, closer, and let each new year be happier than the last, till God shall come for you and usher you into the bright, happy New Year of the paradise of God. Let all the faithful look and pray for that glorious New Years morning which shall reveal the Son of God coming in the clouds to gather home his faithful brethren and sisters to be forever happy with the Lord.

CHURCH NEWS.

BRO. J. S. COFFMAN spent Sunday Dec. 20th with the Church in Livingston Co., Ill. There is in this Church like in many others, a pressing need for more laborers.

BROTHER HENRY SHAM of Elkhart county, Ind., recently made a visit to Michigan and spent several days with the Church in Kent county, where he held four meetings and also visited a number of families among the brethren living there.

BRO. MICHAEL SHANK, of St. Joseph county, during the fall made a trip west and visited a number of the congregations in Kansas and Nebraska, and had a number of meetings with them, preaching unto them the gospel.

CHRISTMAS SERVICES were held in the Elkhart Church, in Sham's Church and in the Yellow Creek Meeting-house. All report pleasant meetings. At Yellow Creek meetings were held in the forenoon, afternoon and evening of Christmas day.

FROM SOMERSET CO., PA.—Bro. Samuel Gindelsperger writes us that the ministering Brethren Jacob Mensch and Henry Wismer, and Deacon Joseph Gander of Montgomery Co., made a short visit with the Church south of Johnstown, Pa., about the 6th of November. While there they held four meetings. The weather was very stormy, and the meetings were not so well attended as they would have been in milder weather.

FROM WILLIAMSON, Franklin Co., Pa.—On Saturday and Sunday the 14th and

15th of November, Bishop Daniel Shank of Munnasburg, Adams Co., Pa., assisted by Brother Josiah Brewer of Clear Spring, Md., held two interesting meetings. On Sunday one person was baptized and received into the church. On Sunday communion was observed, when a goodly number communed for such a small congregation. We were much encouraged by the kind admonitions of the brethren, and would feel thankful if others would visit us. If any wish to visit here they can do so by taking the S. P. R. R. at Chambersburg. It is only a distance of thirteen miles to Williamson, where they will be met by some of the brethren.

FROM HENRY YOTHER.—Bro. Henry Yother writes us from Lancaster, Fairfield Co., Ohio, "On Monday Dec. 21st I shall leave here for Orrville, Wayne Co., O., and from there I intend to go to Medina county. In Fairfield county they have houses of worship, but few members attended the services. In Franklin county there is a house of worship, but not as many members as we would like to see. Many of the young people go to other Churches, and so the Mennonite Church seems to be decreasing." May God grant that the glorious doctrine of our Church—the doctrines for which our forefathers fled from one city to another and from one country to another, for which thousands laid down their lives at the stake, on the cross, and at the block, may still have its divine influence on the hearts and souls of many, and lead them to be faithful followers of the meek and lowly Jesus.

FROM MANCERLONA, ANTRIM CO., MICH.—By the help of a kind heavenly Father, I let you know that we are in usual health. Bro. J. J. Weaver was with us two weeks ago (Dec. 6th) and preached at the Furnace School House. The meeting, on account of the stormy weather was small, but he spoke an interesting discourse. He also had several meetings in the Troyer settlement, and on Friday evening he had another meeting at the first named place. I believe all who have the love of God in their hearts were encouraged and strengthened in their souls. We shall be glad if some others also, of our ministering brethren would come and see us. We feel that there is a great need that the few scattered sheep without a shepherd should be often visited. We feel sad that so many of our ministers come so near, and sometimes pass right by us without stopping. We feel thankful to our heavenly Father and also to Bro. Weaver for this visit and hope it may have done much good."

C. G.

FROM MIFFLIN CO., PA.—A communion meeting was held in the Allensville (Mifflin Co., Pa.) Church on Dec. 11th, and in the Belleville Church Dec. 13th.

The first meeting was well attended, but the very snowy and rainy weather on the day of the meeting at the Belleville Church, was a hindrance to a full turnout.

Bish. Michael Yoler has returned from his journey westward considerably improved in health by the rest, change of scenery, and labor, and the pleasure of meeting with friends. The writer of these lines, being a lay member, feels like asking a question here; would it not be an act of brotherly good will and Christian love, if the members of a church having one or more faithful, hard-working ministers, would go to work and quietly make up a collection of a suitable amount, hand it to the minister or ministers, and say, "Now brother, take this money and make a visit among the churches, and may the Lord strengthen and bless you in resting and laboring in his vineyard?"

CORRESPONDENCE.

WATERLOO, ONT., Dec. 13th, 1885.

Dear Editor: Since the brethren and sisters have been requested to send in news, especially news from the Churches, I will send you the following: So far as the Church in our vicinity is concerned, I can say that our Churches have increased largely in numbers during the past summer, as far as we can see they are all in earnest and seek to have their lamps filled and let their light shine. But as opinions differ I will say no more at present; I will however, if the Lord gives me grace write more in the future.

ANOTHER YEAR.—Another year has passed, yet we are spared under the kind providence of God. The days and weeks of the last year have been made more enjoyable to me by the presence of the HERALD OF TRUTH. It has been a visitor to my family for twenty years, and still it comes laden with gospel truths refreshing to the soul. I wish you, brethren, who have the care of its pages, the blessing of God in spreading the gospel over the world in this way. May many souls who are yet in darkness be enlightened by the messages contained in our paper, and may it be a power in the hands of God for the promotion of the church and the glory of God.

GIDEON STOLTZFUSS.

GABLESVILLE, BERKS CO., PA., Dec. 19th, 1885.—In Gablesville, near Boyers-town, Bucks Co., Pa., there is now living an aged sister by the name of Catharine Gable. She was born in Coventry township, Chester Co., and since her marriage she has lived on the same place where she is now living. Her husband Jacob Gable died about 62 years ago, and since she has remained a widow. To-day she

with her children and grand-children celebrated her one hundred and first birthday. She is still in such bodily vigor that she is able to go up and down stairs without help, but her mind is somewhat weakened. She has been a member of the Old Mennonite Church since her youth. She has a very large number of descendants. J. B. BECHTEL.

FROM FRANKLIN COUNTY, PA.—For some time I have had thoughts of writing an article for the HERALD OF TRUTH, but always thought myself too imperfect; but as there has been another invitation extended, I will make the effort. I have been a reader of the HERALD OF TRUTH for more than ten years, and have been benefited thereby, as I have not the privilege, on account of household affairs, to go away from home much. I can often read church news that are very interesting.

I noticed in the notes from Rockingham Co., Va., that they had a large Sunday school there in one of our churches last summer. Now the question arises, Why can we not organize a Sunday-school here in one of our churches in Franklin Co., Pa.? There are many old and young members here and why will not some one start up something for the instruction of the rising generation? Could we not be together with much profit both in singing and teaching the Scripture? Some will perhaps say we can do that at home; but this is too often neglected. It seems to me that children and young folks are inclined to have a place of meeting or coming together, especially the youth. It has often been the case that a dozen or so of boys of the ages of ten to fifteen years were engaged in playing ball, or running along the creek, or bathing. Would it not be more becoming if their parents would take them to Sunday-school, and have them instructed, and have them take part in religious exercises?

Christ says: "Suffer the little children to come unto me, and forbid them not." Mark 10:14. I have heard of several excuses concerning the matter, but not evidence enough to convince me that a Sunday-school, when kept in the right way, should be abandoned, but still ever keeping in remembrance that, All that you do, do it unto the honor and glory of God.

LIZZIE.

AS TO true friends, choose them with great care, and let their number be small. Have no friend who does not fear God; who is not wholly governed by the truths of religion. They should be a little older than yourself. To friends like these, open your heart without reserve, and keep nothing secret from them except the secret of others.—FENNEL.

KEEP THE WHOLE LAW.

Keeping the whole law means all the commandments of Christ. We are not required to keep the letter of the whole law of the Old Testament Scriptures, but all the teachings of Jesus. We should be very careful in telling to people the teachings of Jesus, that we show forth not only a part of his word that is not so crucifying to the carnal man, while we say nothing of the things that are death to sin and carnality. There is so much of this kind of teaching at present that we must be very careful that we fall not into the same error.

The apostle James says, "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." The Savior gave no commandment in vain. It is as necessary to keep one as another. If one chapter of the teachings of Christ is worthy to be obeyed, the rest of his teachings are also worthy.

In order that our light may shine in fullness we should come into the fullness of the light of Christ, and obey his teachings in their fullness. We should remember his words when he says, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

Let us then keep the whole law that our life may shine out in fullness. Would it not be sad indeed if at last we should be brought into judgment, and feel that we have been willing to obey only a part of the teachings of Christ. How can it be that the children of men can be so selfish that they try to reason away a part of God's teachings because they are not popular, and because there is no worldly honor in obeying them! Let us so live that when God sees fit to call us away from earth that Christ can say to us, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

JOHN F. STOFER.

IF GOD BE FOR US, WHO CAN BE AGAINST US.

The apostle in writing to the Romans of the Christian's hope, uses the above words. This was an exhortation full of hope for the early Christians and it is no less a promise for us. God is merciful, and if we trust in him we need not fear that he will forsake us, neither can all the opposition of the world harm us.

The case of Daniel was an example of God's care when men are against his people. When his enemies found that Daniel was a righteous man, and stood in higher favor than themselves, they wished to have him out of their way. They managed by their craftiness to have him cast into the den of lions, no doubt

HOME.

thinking that the lions would rend him to pieces, but Daniel having his whole trust in God's preserving care, was kept from all harm among the ravenous beasts.

All who are Bible readers, know that God has in wondrous ways protected those who put their whole trust in him. If we trust him, he will protect us with just such preserving care as is best for us, soul and body. If the Lord sees that we are faithful workers in his vineyard, he will help us whenever we need his help. If Daniel had not been faithful to his God, no doubt the lions would have devoured him. This is then a lesson to us that if God be for us, we need not fear those who think themselves against us.

What shall it matter to us if we sometimes meet with trials and difficulties? If God be with us, we can overcome them. But there is reason to fear that some promise before God and the world to live for God alone, and then continue to live in a way that is not allowed by the church, following in the ways of the world, rather than obeying the Scriptures; and how can God be for such. The world teaches us that what is highly esteemed among men, is an abomination in the sight of God. Christ's people must be separate from the world, then they have the promises that God will be with them, and all the opposition that the world can bring against them can do them no real harm. Let us be known from the world, and strive to enter in at the straight gate.

DAVIDSVILLE, PA.

TEXTS FOR EACH DAY OF THE YEAR.

JANUARY 1ST TO 14TH.

God is Love. 1 John 4:8.
The Love of Christ, which passeth knowledge. Eph. 3:19.
The Love of the Spirit. Rom. 5:50.
God so loved the world. John 3:16.
Greater Love hath no man. John 15:13.
Hereby perceive we the Love of God. 1 John 3:16.
I have loved thee with an everlasting Love. Jer. 31:3.
Perfect Love casteth out fear. 1 John 4:18.
God commendeth His Love towards us. Rom. 5:8.
Behold what manner of Love. 1 John 3:1.
We love Him because He first loved us. 1 John 4:19.
Who loved me and gave Himself for me. Gal. 2:20.
There is no fear in Love. 1 John 4:18.
The Father Himself loveth you. John 16:27.

—Glad Tidings.

AN ADMONITION.

Home! That word touches every fiber of the heart, it calls up the fondest memories of life, and opens in our nature the deepest fountain of sacred thought and feeling.

Home is a place of rest, a haven of content, where we are relieved of the burdens of every day life too heavy to be borne alone, and where we may be refreshed that we may be able to go forth to do our duties again. And if we strive so hard to have an earthly home, how much more should we try to have a heavenly home where we can enjoy that long rest where we will have no more trials and difficulties, but all will be peace and harmony.

I often think we live so neglectful, and forget our duties so often, perhaps forgetting sometimes that we have such a kind Father in heaven who has prepared a home for us. How can we expect to be heirs of that home if we are not obedient to His word. "How can we escape if we neglect so great salvation."

Homes are not made up of material things—of the beauties and riches of the world, but they should be heart homes in which virtue lives, love flowers bloom, and peace offerings are brought daily to its altars. One single unkind word often disquiets a home for a whole day. We should be very careful that there will be only kind words and gentle acts to make home glad where peace and blessings dwell. If we must give an account of all idle and unnecessary words, I am afraid there will be a great many to answer for. It is painful to know how much profane language is used. Why can we not do something for our soul's salvation instead of speaking ungodly words. We should make haste to get through the wilderness, that we may enjoy that higher rest where all will be to the glory and praise of God.

Oh that we may be children of our heavenly father, and find peace in his home. He gave his only Son that we may be saved through his blood, and have the forgiveness of sins according to the riches of his grace. A heavenly home is where those who have lived aright will direct their steps when wearied by the toils of life. There the members of the homes on earth, separated here, will meet again to part no more. A. E. MARST.

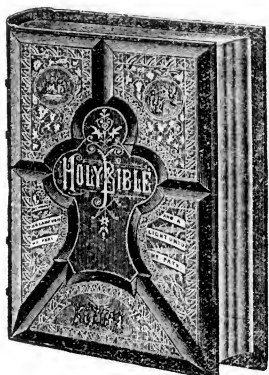
THY WILL BE DONE.

O God, the good we do is thine,
Our faults are all our own;
Then let Thy presence through us shine—
Thy will in us be done.
Our little deeds Thou needest not,
But thou dost ask our love;
'Tis us, not ours, Thou seekest Lord,
To dwell with Thee above."

Selected by T. J. HEISMAN.

The apostles were living epistles read and known of all men, that is, they practiced what they professed, likewise the Christian to-day shall be no less than a living member of, and practice the religion of Jesus Christ. When we have renounced the world with all its vanities, we have the Almighty God to deal with, who hath eyes as a flame of fire, and who can see in every recess of our heart, knoweth our thoughts and intents of the heart from afar, before whose presence we must shortly have to stand to render an account of our stewardship here below. How exceedingly important it is that every effort be made to worship God in spirit and in truth, with hearts of rejoicing and gladness render unto God due honor and praise for the exceeding great love, mercies and goodness, which he manifested toward us. O how very punctual and attentive we should be in attending the sanctuary of the Lord, and to bring unto him thank offerings and adoration; but it is to be feared there is a lack of zeal in that direction, and that often God is slighted with our offerings. When the weather is somewhat inclement or perhaps for some other cause, we refuse to go to the house of worship, it being too much of a cross. But think of the cross our dear Savior bore on Mount Calvary in our behalf! How much more discouraging it must be for ministers to speak to vacant seats, than it would be to speak to a well filled house. Neglect not to assemble yourselves together in the morning services, and after the forenoon services are over, having been fed with the bread of life, how is the sabbath afternoon oftentimes spent in laughter and vain babbling and in talking of earthly gains, and other such like things which are unprofitable to the soul, and this way the enemy may rob us of what we have received. We must give an account of "every idle word". Would it not be far better to converse on Bible truths, or to assemble ourselves from the word of God to work for Jesus, and try to bring in more sheaves. We find in olden times that it was commanded that children should be taught in their homes, in the fields, and upon the

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"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. 23.—No. 2.

ELKHART, IND., JANUARY 15, 1886.

Whole No. 314.

For the Herald of Truth.
BE NOT AFRAID.

When trials and temptations
Around thee darkly flow,
When storms and griefs assail thee
To bring thy courage low:
Be not discouraged, brother,
But firmly stand and wait,
The clouds again will vanish
O be thou not afraid.

When waters of affliction
May seem to overflow,
Or through some fiery trial
You may be called to go:
Keep up your faith and courage,
The Lord will dissipate
The waves that dash against thee—
Fear not, be not afraid.

The soul that Jesus loveth
He'll chasten and refine,
That like a golden lustre
It may the brighter shine;
The dross alone will perish,
The gold will never fade:
Be not discouraged, brother—
Fear not, be not afraid.

"Let not your heart be troubled,"
O hear the Savior speak,
God comforts you in sorrows,
Though sad you feel and weak;
He leads you through the river
Which sinners cannot wade,
And death shall lose its terror—
Fear not, be not afraid.

A. METZLER.

For the Herald of Truth.

ALL THINGS THE LORD'S.

"But he that glorieth, let him glory in the Lord." 2 Cor. 10: 15.

The word glory when used as a verb means to exult or to boast. This definition agrees with the German translation of the above passage of Scripture. There are two very plain reasons why we should glory in the Lord if we glory at all. First, because of the frailty of our nature our nothingness in the sight of God. Second, because everything that is worth having, which may be either temporal or spiritual, is the Lord's.

The Lord said through Moses and Aaron unto Pharaoh: "How long wilt thou refuse to humble thyself?" Is it not strange that man in his weakness so often forgets that in his own strength and wisdom he can do nothing for him-

self nor for his fellow traveler. The Lord said through his prophet Jeremiah, "Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches."

Are we ever mindful that of our wisdom we never did anything good, nor can we in the future? The Lord said through his prophet Isaiah, "Woe unto them that are wise in their own eyes and prudent in their own sight," yet how often do we hear brethren speak of their own wisdom in buying and selling, in accumulating wealth or honor, or in speaking or arguing on some subject. "I knew too much for him," and many similar expressions are used, which go to show that man will still glory in his own wisdom.

We have many examples given us in the Bible where people forsook the counsel of God's prophets, among them kings, rulers, prophets, priests and persons of all other classes, ranks and ages, who, when they gloried in their own wisdom, were let down to destruction.

We also often hear people speak of their strength, who do not thank the Lord for the strength he gave them; but they can boast of how much they have worked, how much they can lift, or what they can do or will in various ways. So did Goliath who was remarkably strong and great, yet he fell at the feet of little David.

Again there is much boasting of earthly possessions. We hear people talk of how much money they have made of farms, horses, barns, houses, and cattle, just as though they had gained these through their own wisdom or righteousness. So did the rich man that Jesus tells about. He did not honor the Lord, but he gloried in himself. Let us bear in mind that all those things are the Lord's, and we are only stewards, and must soon give an account of our stewardship. Neither have we any right to boast of our children, our friends, our ministers or brethren. Paul writes to the Corinthian Church, 1st Epistle 3: 21, "Therefore let no man glory in men for all things are yours." Also does this enlightened apostle say, "I have nothing to glory of."

How often is the wise admonition of James unheeded, "To-day or to-morrow we will go into such a city.—For that ye ought to say, If the Lord will, we shall live, and do this or that. But now ye rejoice in your boasting: all such rejoicing is evil."

As to the second reason, if we want testimony, that all good things are the Lord's we only need to read the Good Book diligently. Moses taught the people of Israel that "the heavens and the earth and all that is therein is the Lord's." The Psalmist says, "The earth is the Lord's and the fullness thereof; the world and they that dwell therein." The apostle James writes in his epistle "that every good gift and every perfect gift is from above, and cometh down from the Father of lights." But why add more testimony? All who believe the Bible know this to be true; but what we wish to impress upon our minds is, Does the world or unbeliever see by our works that we possess a living faith in the Lord? Do we glory in the Lord? If we want anything of which we are in need, do we ask the Lord for it? If we receive it, do we thank the Lord for it? The chief end of true Christians is to live to the honor and glory of God. Then their lights will shine, as Peter says in his 1st Epistle 2: 9, "But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light." Paul writes to the Corinthians, "For ye are bought with a price; therefore glorify God in your body and your spirit, which are God's." Brethren and sisters, let us glory in the Lord, for the heavens above us declare the glory of God, and the firmament sheweth his handiwork.

C. Z. YODER.

For the Herald of Truth.

"I AM THE GOOD SHEPHERD."

John 10: 14.

The character of a shepherd is ascribed to our Savior by the inspired penman. Jesus calls himself the Good Shepherd because the "good shepherd will give his

life for the sheep?" This is what he has done. People may exalt men as much as they please, but all the men on earth and all the angels in heaven cannot save one sin-sick soul. Jesus alone has the power to save.

The people of the eastern countries had shepherds to care for their sheep. They did not keep them in pastures and enclosures as we do. What the shepherds did for their flocks, the Good Shepherd does for us. He has done more than they had power to do. All power is given to Jesus. He is as much greater than any human being as a shepherd is greater than his sheep. Bible readers find that much is written under the figure of a lost sheep, and Jesus is represented as the good Shepherd who came to seek and to save that which is lost.

Whatever may be a man's views of his duty and destiny, all generally agree in this one fact, that man is a wanderer from God and needs to be gathered into the fold of Christ. Outside of the fold there is no safety for any be they ever so rich or well educated.

Christ came to the earth to make diligent search for the lost sheep of the house of Israel. He is calling every day for the straying ones to come into the fold. He calls by his Holy Spirit, by his truth, by his ministers, and by his kind providence. The good Shepherd is represented as taking them upon his shoulders and bearing them to a place of safety. He never leaves his sheep to be destroyed. One of the last things he said before leaving the world was, "Lo, I am with you always, even unto the end of the world." His eye never slumbers, and his power never weakens. We are weak and surrounded by many spiritual foes, but nothing can harm us while we are followers of that which is good. The good Shepherd says to every member of his flock, "I will never leave thee nor forsake thee." The Psalmist says, "He maketh me to lie down in green pastures, he leadeth me beside the still waters."

If we stay in the fold of Christ, and obey his teachings, no earthly power can harm us. He will at all times extend to us his protecting care. We can wander if we choose, and place our souls in danger, but if we attempt to protect ourselves outside of the fold, the effort will undoubtedly be a failure.

Our wants in the spiritual life are many, and largely diversified, but the Good Shepherd can supply them all. He knows his sheep, and is much interested in their future welfare. He can heal every sickness and cure all our infirmities. He came to bind up the broken hearted, and administer consolation to the sorrowing spirit. This is the Shepherd who has given his life for the sheep. This same Shepherd leadeth his flock, and reacheth out his arms to gather up the lambs and carry them home in

his bosom. This is the Shepherd whose voice the sheep know, and a stranger will they not follow.

This is the one who in the fullness of his most loving soul said, "Other sheep I have which are not of this fold, them also must I bring, and they shall hear my voice, and these shall be one fold and one shepherd. Jews and Gentiles were to be gathered into one fold, and these were to be one church and one shepherd of the flock, and Jesus was to be head over all, and Savior of the host. Oh then let us appreciate him as our Savior!

JACOB R. HORNING.

for the Herald of Truth.

PROVING OURSELVES.

Examine yourselves whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates. 2 Cor. 13:5. It is evident from the language used by the apostle in this verse, as well as in other parts of his epistle, that the Corinthian church had fallen into a lifeless and spiritless condition, so that the apostle found it necessary to reprove them to some extent, and remind them of some of these Christian duties so essential to their spiritual welfare. Therefore he exhorts them to examine themselves whether they be in the faith. This is something that we should all heed, as without faith it is impossible to please God. For he that cometh to God must believe that he is and that he is a rewarder of them that diligently seek him. It is therefore very plain that without faith we cannot receive anything from God. And it requires a living faith, a faith that will lay hold of the promises that God has left on record for the good of his children.

These promises were given to be believed, and belong to any one that will believe and accept them. They extend their precious words to all, and whoever will may by faith take them as his or her own. We have many examples in holy writ of what has been achieved through faith.

Then let us go on and be encouraged by the examples of our forefathers; and ever look to Jesus the author and finisher of our faith; and not "stagger at the promises of God through unbelief." Abraham did not stagger but was fully persuaded that what God had promised, he was also able to perform. And his faith, says the apostle, was imputed to him for righteousness. "All things are possible to him that believeth." These are the words of our blessed Master. He does not make any exceptions whatever, neither should we make any; but we know that a child of God will not ask for anything except that which is to the

honor and glory of God, and none other have faith to receive anything.

Do we then come to him believing that we receive that which we ask of him? Let us examine ourselves whether we be in this faith. If we have not believed hitherto, let us pray God to eradicate the last spark of unbelief from our hearts, so that we may from henceforth live in the faith of the Son of God, and not dishonor him through unbelief. Let us examine ourselves in the light of God's word by the aid of the Spirit. Then we can see how far beneath faithful Abraham and many others we stand in this important matter of faith.

"Prove your own selves." That is, let us ascertain by tests or experiments how far we have come in all the Christian virtues and graces. This admonition by the apostle we should heed. He is very explicit—"prove your own selves," not some one else. "Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?" The apostle is reprobating them here. We may infer from the language used that they scarcely knew whether or not that Christ was in them. A very lamentable state for believers to fall into. Paul says, Rom. 8:10, "And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness." Not because of any righteousness of our own, but because Christ is in us, and is made unto us "wisdom, and righteousness, and sanctification, and redemption." 1 Cor. 1:30.

Here we see that if we give ourselves unreservedly to Christ, he becomes our all. And the Spirit will be life because of His righteousness in us; and the spiritual will be in the ascendancy, and we will not fulfill the lusts of the flesh. "Except ye be reprobates." God forbid that we should be of those abandoned to wickedness. But it seems that Paul classes those as such that cannot prove themselves. Let us pray with the apostles, "Lord, increase our faith," for it is written, "the just shall live by faith."

A. K. K.

PRECIOUS FOUNTAIN.

Blest Jesus, source of grace divine;
What soul refreshing streams are thine;
O bring these healing waters nigh,
Or we must drop, and fall, and die.

No travelers thro' desert lands,
Midst scorching sun and burning sands,
More needs the current to obtain,
Or to enjoy refreshing rain.

Our longing souls about would spring
Spring up celestial fountain spring;
To an abundant river flow,
And cheer this thirsty land below.

May this blest river near my side
Through all the desert gently glide;
Then in Immanuel's land above
Spread to a sea of joy and love.

—Selected by S. M. ECKHLY.

DO YOU PRAY?

Prayer is the language of need and of dependence. You are in need of many things, and you are dependent for them upon a higher power than man. Let me then ask you: Do you pray?

Do not misunderstand this question, for it is important. I do not ask whether you go to church, or stay at home. I do not ask whether you read prayers from a book, or whether you say prayers from memory, or whether you compose prayers extemporaneously. I do not ask whether you have a special 'gift' of prayer; or whether you pray long, so long that men get asleep before you close; or loud, so loud that men hear you for miles; or low, so that your voice dies upon the air when it is uttered; or eloquently, so that men are charmed with your words and your tones; or in broken sentences, and in uncouth phrases, so that the refined will feel that your sentences grate upon their ears; my question is not about the *place*, or the time, or the *manner* of your praying, but it is about the *fact*. Do you pray? And I do not ask from idle curiosity, but from sincere and friendly interest, and that you may carefully ponder the question, *Do you pray?*

I have several reasons for asking. One of them is, all men ought to pray. All are dependent, and needy, and guilty; and prayer becomes such persons. Another reason is, many men think they pray when they do not pray as they should. Some pray to idols, to images, to stocks and stones; to men, to saints, to the dead, and to many other things that can neither hear nor help them. Some pray, too, in such a way that their prayers are not heard. Some pray to be heard of men, having their reward in being thus heard. Another reason is, many men do not pray habitually. Multitudes scarcely ever pray. They curse, they blaspheme, they swear, but they do not pray. Some say prayers, and read prayers, and make prayers, but they do not truly pray. Their whole lives show this; for praying will cause men to cease from sin. Their *deaths* show this; for those who truly pray can die in great peace. One more reason why I ask this question is, all men *must* and *will* pray some time. If not here, hereafter. If not now, by and by. Men must knock at mercy's gate, either while it is open as it is now, or when it is shut, as it will be ere long. Men will surely pour out their petitions—if not for pardon while there is time, it may be for refuge when it is too late; if not for mercy to cleanse the soul, it may be for water to cool the tongue; if not for Christ to save them, it may be for rocks to fall on them; if not for God to pardon them, it may be for mountains to hide them. If they will not pray to share Christ's mercy, they may pray to shun his wrath. If they will not pray in

health, they may in sickness; if not in security, perhaps they will in danger; if not in life, they may in death; if not in probation, they will before the judgment seat of Christ! Then every knee shall bow, and every tongue shall confess to God. So, since all these things are true, in view of them all, I ask the question, *Do you pray?*

Not *did* you pray once? For no doubt you *have* prayed in some hour of danger, in the storm, the shipwreck, the collision; in some time of sickness, or fever, or pestilence; or in some hour of sorrow, bereavement, misfortune, and distress. No doubt you prayed *then*. Nor do I ask whether you have *promised* to pray, if God would spare you. Very likely you have made such promises, which God remembers, even if you *try* to forget them. Nor do I ask whether you intend to pray by and by, when you get rich, or old, or sick, or great in this world. I have no desire to put these questions. I believe you *have* prayed—I presume you have resolved and promised to pray some time, and I *AM SURE* you *WILL PRAY* by and by. My question only has respect to the present time; it is this, *Do you pray?* Not whether your friends pray. Not whether you were taught to pray by a pious mother, when you could scarcely lip "Our Father which art in heaven"—not whether you think prayer a very good thing; but, *Do you pray?*

You are a sinner. Do you ask how I know? Because *all* have sinned. Sin, when once committed, cannot be *undone*. It is *done*. The only one who can save men from its consequences is *Christ*. "The wages of sin is DEATH." Rom. 6:23. This is our certain doom, unless we escape through Christ. He offers salvation if we will seek and ask for it in sincerity and truth. So we must all *pray*, or *die* "the second death." You desire to live forever; you wish to escape the dreadful results of sin; this can only be done through prayer. *Do you pray?*

Are you afraid to pray? You need not fear. The prayer of penitence is never rejected at the throne of God. One man, a publican, smote on his breast, and with downcast eyes cried, "God be merciful to me a sinner!" and God heard him, and he went down for his house justified. Another, in the agonies of death, prayed, "Lord, remember me when thou comest into thy kingdom," and in that very hour Jesus gave him the promise of being with him in paradise. A blind man cried, "Thou Son of David, have mercy on me!" and at Christ's word he received his sight. So thousands have prayed, and praying have received the Savior's answer, "Thy sins which are many are forgiven thee; go in peace and sin no more." David prayed, and God delivered his soul "from blood-guiltiness," and brought him out of the horrible pit and miry clay, and placed his feet upon a rock, and put a new song in his mouth. Paul prayed while in his blindness and darkness, and he arose and was baptized. Daniel prayed, Peter prayed, all good men have prayed, and have passed from the bondage of sin to the peace of Christ by the way of prayer. I have passed over that same way; and I *know*, reader, that if you will but *pray* in sincerity of heart, you shall have pardon. O, pray! While the Holy Spirit kindles within your heart the warm desire, lift it up to God, and take this as your word of comfort, "*Whosoever shall call on the name of the Lord shall be saved.*" Acts 2:21. Are you saved? Do you call upon the name of the Lord? Do you pray?

But perhaps you are a Christian. If so, do you pray? You once had peace in Christ. Do you continue in prayer? Do you live near the Lord? Do you "pray without ceasing?" Do you "watch unto prayer?" Are you "praying always in the Holy Ghost?" Do you ask that you may receive? Do you pray like the widow, crying day and night? Do you ask like a hungry child crying for bread? In a word, do you *pray*? Not, do you make long prayers for a pretense? Not, do you go through dead and dry forms? But do you humbly, fervently, believingly, and earnestly pray? Do you lift the heart and bend the knee to God? Do you pour out your soul before the Lord in holy pleading for his blessing upon yourself, your friends, and all around you? Do you seek for God's help to strengthen you for the battle, and gird you for the race? Briefly, do you pray? Are you a wanderer from God? Once you prayed; but by neglecting prayer you strayed far from the Lord. Wandering sheep! the Good Shepherd seeketh thee, and calleth thee! Come to Christ. Confess your wanderings. Begin anew to pray. Poor prodigal, hungry and dejected, arise, and go to your Father. Tell him how sadly you have wandered, and how bitterly you repent. Turn with weeping and with prayer unto him. Come, and there shall be joy in heaven over your coming.

Do you pray, O sinner? Soon prayer may be of no avail. When the Judge cometh there shall be no mercy-seat accessible, and sinners' prayers will be in vain. Now prayer may be offered and accepted. But now I press this question, *Do you pray?*

By and by we shall pray no more. Our supplications, offered up "with strong cryings and tears," shall be exchanged for the anthems of the glorified beyond this world of woe. The mirth of the godless and the gay shall change to prayer, to dismal, wailing, fruitless prayer—prayer for refuge from impending wrath; prayer for hiding beneath rocks and mountains. Friend, will you

pray or sing in *that* day? That depends upon the present life; and upon the answer to this question, Do YOU PRAY?—*Common People.*

For the Herald of Truth
BEWARE OF MEN.

Matt. 10: 17.

As I was reading over the charge which Christ gave to his twelve disciples as he sent them out, saying: "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not," the question came into my mind, Why did he say, "But beware of men?" They were to labor among their own people and kindred, for he says, "Go rather to the lost sheep of the house of Israel." But as we read on we find that he tells them the reason; he gives them this caution to "beware of men." That is, Men should deliver them to the council of men, and scourge them in their synagogues and turn them over to governors and kings for his name's sake.

This, he says, will be a testimony against them and the Gentiles. Let us think for a moment of the testimony those who opposed Christ and his apostles brought against them. They did what they said they would do. They stirred up brother against brother, the father against the son, and the son against the father, even unto death, and for Christ and his kingdom they were hated of all men, that is, of all men that disbelieved. He tells them, "When they persecute you in one city, flee unto another." And again he says, "Fear not them which kill the body, but are not able to kill the soul. But fear him which is able to destroy both soul and body in hell."

How needful then was it that these men should be admonished, "But beware of men," lest they be carried from the law of Christ after the influence, laws and customs of men. And the more so, when that influence is so near at home that it comes into your own fireside, and presides with you at your own table and family altar.

Jesus says, "A man's foes shall be they of his own household." And again he says, "He that loveth father or mother more than me, is not worthy of me." How needful then that we give the more earnest heed to the words, "but beware of men," beware of their influence, teaching, customs and traditions. Man's influence on man, and man's enmity against man caused Abel's blood to cry unto God and brought the curse on Cain and on the earth for receiving at his hand his brother's blood. And what a terrible record does history give us of man's enmity to man from Cain down to the present day? What a terrible blood-shedding, what carnage, misery and heart-rending

calamities man brings on man. And yet God has given him wisdom, knowledge, and understanding above all other creatures; well may it be said, that man is fearfully and wonderfully made; and with all these special endowments and superiority of creation it is in the highest degree necessary that he should be earnestly warned in these earnest words of our Savior, "Beware of men," yea, beware of the deceitful cunning of man upon man.

But, dear reader, let us turn away from this dark and gloomy side of man's life and take a view of the unfathomable mercy and love of God toward man, in this that he made it possible for us to flee from the wrath to come, and become heirs of everlasting joy and happiness. This love and mercy of God was sufficient to give joy to the apostles, when men reviled, persecuted, stoned and martyred them. They did not fear those who killed the body. They could say with Paul: "I am now ready to be offered." They feared not gloomy prison cells nor the executioner's block. God's love and mercy was protection to their souls, and it therefore mattered not what was done to the body.

Dear reader, is our protection in the clefts of the "Rock that is higher than I?" If this is the case we will not be led by men, but by the word of God, yea, by him who said, "But beware of men," and who also said: "He that giveth to drink unto one of these little ones a cup of cold water only, shall in no wise lose his reward." JOHN BUCKWALTER.
Bird in-hand, Lancaster Co., Pa.

For the Herald of Truth
AN ADMONITION.

While reading on two subjects which made a deep impression on my mind, a young sister asked me why the preachers allowed members to wear jewelry, when it was so plainly forbidden in the Scriptures. Why not lay down rules in accordance with the New Testament and make members abide in them? And further that it would be better to have a small church without spot or blemish, and so to enter into life, than to have a large church and be cast into hell. One asked me what I thought about it and I had to agree with it. Now my dear brethren and sisters, let us carefully read 1 Peter 3: 3 and obey it, namely: "Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel, but let it be the hidden man of the heart." Let us not forget that it is appointed unto man once to die, and after death the judgment. Let us also carefully read the admonitions given us in the HERALD of Nov. 15th, and search the Scriptures with no other view than to

find out if that which our ministers have told us is true. If we would search the Scriptures more, and inform ourselves better of its teachings, we would have less reason to censure ministers and writers, and say that they preach and write too much about dress, or other similar subjects. Let us remember that "what is highly esteemed among men is an abomination in the sight of God." E. G.

REMARKS.—The wearing of jewelry is certainly wrong, according to the teachings of the gospel, and the person who persists in the adornment of the body manifests very plainly that the flesh has not been fully brought under, nor the old man crucified. In other words that a full surrender to the will of God, and the teaching of his word, and a full consecration to the service of the Lord has not yet been made, and that right here a work needs still to be done. This must be done by the grace of God; it cannot be done by the enforcement of strict laws, or church rules. This is a grand mistake that some churches have made. They endeavor to bring out the virtues of the gospel by the enforcement of church rules upon unconverted and carnally minded church members, when it is evident that there is nothing of the love of God in their hearts; and there are many persons whose ideas of true Christianity are embodied in this form. But when the grace of God is shed abroad in the heart, and has driven out all carnal desire, and the heart has become a temple, a dwelling place for the Spirit of God, and that Spirit leads us into all truth; then there will be a voluntary conformity to plainness and humility, and the ministers need not stand over their members with laws and rules as taskmasters over their slaves, but members will be drawn by love, and with a desire to please God conform themselves to his will and walk in the way of God with a willing mind, because they love to do so.

Where this spirit fails a work of grace is wanting, and we should labor to convince the carnal minded and disobedient, and lead them through love into a better way. It should be our purpose to convince, convert and lead aright as the apostle teaches, (Jas. 5: 19, 20), "Brethren, if any one of you do err from the truth, and one convert him, let him know that he which converteth a sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." Paul also writes to the Galatians (6: 1): "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such a one in the spirit of meekness; considering thyself, lest thou also be tempted."

KINDNESS.—There is much gained in trying to speak kindly and behave pleasantly towards others; and it costs nothing but the repulsion of unkind feelings; which can but make us miserable.

For the Herald of Truth
RESIGNATION.

"Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him" James 1: 12.

It is often easier to do than to endure or suffer the will of God. James commands to count it all joy when we fall into divers temptations, knowing that the trying of our faith worketh patience. "But let patience have her perfect work, that ye may be perfect and entire, wanting nothing."

A little grace with favoring providence may make a Christian here, while abounding grace alone will suffice to make a Christian martyr. The best Christians are not without sin. The more correct views of their own natures they possess, the more sensible they are of corruption within. None are so excellent as to need no inward cleansing. Often dross is discovered where least expected. Imperfections that do not appear in prosperity become manifest in adversity. A sudden affliction sometimes extorts murmuring from a soul hitherto apparently good and true. Many in the hour of sorrow find themselves devoid of that patience and submission which they supposed were theirs, and thought the old man was really crucified, and that the sin of self was brought into subjection; but when the trial came they repined, complained, murmured. This was the dross appearing when subjected to the fire of moral discipline.

It is not till the sea is troubled that the water casts up mire and dirt. When all was calm there seemed nought but purity pervading it; but the winds break loose, the tempest stirs, and all is changed. Thus when calamity breaks over us like a tempest, then the hideous evils of our hearts awake. Sins scarcely known before display themselves. Distrust and unbelief the mastery, and we refuse to submit to His will.

Peter tells us not to think it strange concerning the fiery trials which are to try us, but to rejoice inasmuch as we are partakers of Christ's sufferings; that when his glory shall be revealed we may be glad also with exceeding joy. And Paul said (Rom. 5: 1), "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ; by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God." "We glory in tribulation also; knowing that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given us."

If we are submissive under afflictions, we feel that we deserved much more;

that they are all ordered of God, and are embraced in the "all things" that shall "work together for good to them that love God." Submitted to every sorrow we may receive new joys. Every affliction may work a far more exceeding and eternal weight of glory. Many a saint has never experienced the infinite preciousness of the gospel till the rod of God is upon him. With eyes uplifted and the mouth closed, the stars of promise glisten in the spiritual vision, and the Sun of righteousness darts his rays of comfort and holy joy in the stricken soul. Though Satan may buff us and cast his fiery darts at us, and we feel as though the last ray of hope was setting, and the waves of despair were rolling over us, and we feel as though we were sinking beneath them; if we only keep an eye of faith directed to the Lord, we shall be safe as was sinking Peter in the midst of the sea. Thus while we are sinking in dismay we may in assurance stretch out our trembling hands, saying, "Lord, save me, I perish;" for we have an everlasting promise that he will sustain us. Though all the power of darkness should rise up against us, they shall not prevail while we are trusting in God; for his word is yes and amen.

Yet cheerful resignation is often one of the most difficult lessons we have to learn in this world. We should be resigned to the will of God because we believe that what he does is right and best. He can make no mistakes. He sees the end from the beginning, and knows the best methods of accomplishing his purposes. Resignation does not imply destitution of feeling, but the keenest sensibility. Job's heart was breaking with sorrow when he said, "The Lord gave and the Lord hath taken away, blessed be the name of the Lord." And Jesus was overwhelmed with the deepest anguish when he prayed, "O my Father, if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou wilt." This was true resignation. Jesus as a man seems for the moment to have recoiled from the sense of his suffering, but rallying the energies of his broken heart, he said, "If the cup may not pass from me except I drink it, it will be done. Jesus referred to his will as distinct from the will of the Father, but the perfection of his resignation is seen in the surrender of his will and in the hearty acquiescence in the will of the Father.

Let us ever look to our suffering Lord in Gethsemane, and learn from him to say, "O my God, not as I will, but as thou wilt." We can only make our requests known to God, and leave him to do what he, in his love and wisdom, sees best. O, what a relief to pour our sorrows into his tender, sympathizing heart! Freely the telling him of our woes helps

us to bear them. And it is always true that

"Cares grow lighter as we feel
That Jesus knows them all."

SISTER C.

For the Herald of Truth
ONE IN CHRIST.

Dear readers of the HERALD, it is some time since I conversed with you through the columns, but my mind has often been with you both in my own country and at a distance, though absent from you in body.

I am often brought to a consideration of Christianity in our days; and seeing the contentions and divisions that many seem willing to encourage, the words of the apostle Paul to the Corinthians frequently come to my mind. He says, (1 Cor. 1: 10) "Now, I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and the same judgment." If every Christian would meditate on these words, and keep them pondered in his own heart, it would be different among professors of religion at the present day from what it is.

"Now I beseech you, brethren." In this verse the apostle enters into a consideration of the irregularities and disorders in the church that were in the church at Corinth, of which he had incidentally heard. See verse 11.

The first of which he had learned was that of which pertained to the divisions and strife which had risen in the church. The consideration of this subject occupies him to verse 17; and as those divisions had been caused by the influence of philosophy, and the ambition for distinction, and the exhibition of popular eloquence among the Corinthian teachers (as may be the case in our days), this fact gives occasion to him to discuss that subject at length, chap. 17: 31; in which he shows that the gospel did not depend for its success on the reasonings of philosophy, or the persuasion of eloquence. This part of the subject he commences with the language of entreaty: "I beseech you, brethren"—the language of affectionate exhortation, rather than stern command. Addressing them as his brethren, as members of the same family with himself, he conjures

them to take all proper means to avoid the evils of schisms, and of strife. Oh! dear brethren and co-laborers in the vineyard of the Lord, how careful ought we to be, to guard against divisions, and not to be the means of causing them.

"By the name." By the authority of his name; or from reverence for him as the common Lord of all. "Of our Lord Jesus Christ." The reason why Paul thus appeals to his name and authority here, may be the following:

1. Christ should be regarded as the supreme head and leader of all the church. It was improper, therefore, that the church should be divided into portions, and its different parts enlisted under different banners.

2. The whole family in heaven and earth should be named after him (Eph. 3:15), and should not be named after inferior and subordinate teachers. The reference to "the venerable and endearing name of Christ here stands beautifully and properly opposed to the various human names under which they were so ready to enlist themselves."

—*Dodridge*. There is scarce a word or expression that he (Paul) makes use of, but with relation and tendency, to his main purpose; as here intending to abolish the names of leaders that had distinguished themselves by. He beseeches them by the name of Christ, a form that I do not remember he elsewhere uses.

3. The prime and leading thing which Christ had enjoined on his church was union and mutual love, John 13:34, and for this he had most earnestly prayed in his memorable prayer John 17:21—23. It was well for Paul thus to appeal to the name of Christ—the sole Head and Lord of his Church, and the Friend of union, and thus to rebuke the divisions and strifes which had arisen at Corinth. And if so, a rebuke is also in order in our days, as there are many divisions; and it appears to me as though some teachers take delight in creating divisions. I wish I might be wrong in this respect."

"That ye all speak the same thing." "That ye hold the same doctrine."—*Locke*. This exhortation evidently refers to their holding and expressing the same religious sentiments, and is designed to rebuke that kind of contention and strife which is evinced where

different opinions are held and expressed. "To speak the same thing" stands opposed to speaking different and conflicting things, or to controversy; and although perfect uniformity of opinion cannot be expected among men on the subject of religion any more than on other subjects, yet on the great fundamental doctrines of Christianity, Christians may be agreed. On all points in which they differ, they may evince a good spirit; and on all subjects they may express their sentiments in the language of the Bible, and thus speak the same thing."

"And that there be no divisions among you—schisms. No divisions into contending purities and sects. The church was to be regarded as one, and indivisible, and not to be rent into different factions, and arranged under the banners of different leaders. Compare John 9:16; 1 Cor. 11:18; 12:25.

"But that ye be perfectly joined together." The word here used, and rendered "perfectly joined together," denotes properly to restore, mend or repair that which is rent or disordered, Matt. 4:21; Mark 1:19, to amend or correct that which is morally evil and erroneous, Gal. 6:1; to render perfect or complete, Luke 6:40; to fit or adapt anything to its proper place, so that it shall be complete in all its parts, and harmonious, Heb. 11:5; and thence to compose and settle controversies, to produce harmony and order.

The apostle here evidently desires that they should be united in feeling; that every member of the church should occupy his appropriate place, as every member of a well proportioned body, or part of a machine has its appropriate place and use. See his wishes more fully expressed in chap. 12 from verse 12 to 31.

"In the same mind." See Rom. 15:5. This cannot mean that they were to be united in precisely the same shades of opinion, which is impossible; but that their minds were to be disposed towards each other with mutual good will, and that they should live in harmony. The word rendered here "mend," denotes not merely the intellect itself, but that which is in the mind—the thoughts, counsels, plans, Rom. 11:34; 14:5; 1 Cor. 2:16; Col. 2:16. *Bretschneider*.

"And in the same judgment." This word properly denotes science, or knowledge; opinion or sentiment; and sometimes, as here, the purpose of the mind, or will. The sentiment of the whole is, that in their understandings and their volitions, they should be united and kindly disposed toward each other. Union of feeling is possible even where men differ much in their views of things. They may give each other credit for honesty and sincerity, and may be willing to suppose that others may be right, and are honest, even where their own convictions differ. The foundation of Christian union is not so much laid in uniformity of intellectual perception as in right feelings of the heart. And the proper way to produce union in the church of God, is not to begin by attempting to equalize all intellects by uniformity of teaching, but to produce supreme love to God, and elevated and pure Christian love to all who bear the image and the name of the Redeemer.

May God grant that we all may become more possessed of the image of our Redeemer, and show the same love toward our fellow beings which he did to us, and particularly to our own brethren in the faith, and the household of God!

JACOB WOOLNER.

Kossuth, Ont.

NOT SATISFIED.

See that man as he climbs that mountain. How wearily he toils to gain the summit, doubtless expecting to have a view of surpassing grandeur all around him. He gains the top, but he is disappointed. He finds it was not worth the toil. So it is with many who set their heart on some object of worldly ambition. How eagerly, how ardently, they press onward to gain the coveted position! They shall have everything then for which the heart could wish; at least so they flatter themselves. But when the position is gained, it fails to satisfy; they find that it has cost them too dear—it was not worth the toil. But it is not so with those who have come to Mount Calvary—who have trusted Him who died on the tree. They have no regret that they have come to Christ. There is no sense of disappointment to leave its aching void behind. Nay, on the other hand, they find themselves saying, like the queen of Sheba: "The half hath not been told."

TEXTS FOR EACH DAY OF THE YEAR.

JANUARY 15TH TO 31ST.

Whom having not seen ye love.

1 Peter 1:8.

Many waters cannot quench love.

Cant. 8:7.

To know the love of Christ. Eph. 3:19.

The fruit of the Spirit is love. Gal. 5:22.

Love is the fulfilling of the law.

Rom. 13:10.

Lovest thou me more than these?

Jno. 21:15.

Ye shall abide in My love. Jno. 15:10.

He that loveth not knoweth not God.

1 Jno. 4:8.

The Lord direct your hearts into the love of God.

2 Thess. 3:5.

Love is of God.

1 Jno. 4:7.

Ye have not the love of God in you.

Jno. 5:42.

His banner over me was love.

Cant. 2:4.

Without blame before Him in love.

Eph. 1:4.

Unto Him that loved us.

Rev. 1.

Having loved His own. Jno. 13:1.

The God of love and peace shall be with you.

2 Cor. 13:11.

Who shall separate us from the love of Christ.

Rom. 8:35.

—*Glad Tidings*.

For the Herald of Truth.

LOOK FORWARD.

"And Jesus said unto him, no man having put his hand to the plough, and looking back, is fit for the kingdom of God." Luke 9:62.

Many start upon the Christian way with their eyes fixed upon the goal and with the intention to obtain the prize set before them. They firmly set their faces Zionward, and turn their backs upon the world and its allurements. With warm and honest hearts they engage themselves in the services of God, and become earnest laborers in the Master's vineyard. Smooth and pleasant is the way of the beginning, but the time comes when their faith must be tried; then the allurements of the world, its temptations and the annoyances of life present themselves with greater force than ever before. Here the racer begins to be discouraged; he loses his earnestness, and before he is aware of it he is looking back. The plow is laid aside, the furrow is lost, and he is again in the sins of the world.

Now Jesus said, "No man having put his hand to the plow, and looking back, is fit for the kingdom of God." What progress would the plowman make were he continually looking back in order to

accomplish his work. He must have his eye on the furrow and his mind on his work, and with patience continue until the field has been plowed. Looking back renders his work imperfect. So is it with the Christian. He must have his eye fixed upon Christ and the work to which he is called. He must look to God at all times with faith trusting him for guidance in his work, and regardless of the things of this world which he has previously left behind, he must press on without looking back, or else he will render his Christian way a very imperfect one.

Satan is continually surrounding us with his evil attractions, and holds on to us with a tight grip striving to turn us back; but if we look upward we shall come off more than conquerors. "He that ploweth should plow in hope; and he that thresheth in hope should be partaker of his hope." 1 Cor. 9:10.

So let us not grow weary in the service of our Master, or allow ourselves to grow cold and sluggish; for the sluggard will not plow by reason of the cold; therefore shall he beg in harvest and have nothing. Prov. 20:4. So will it be with the Christian who becomes sluggish, whose hands relax and he looks back. The furrow becomes crooked, the soil is not properly prepared for the seed; hence he will have nothing, and shall beg in harvest. It is difficult work for the young Christian, or for those just starting out in life, to assume the cares of the world, but it is by the hard and persevering effort of the disciples that a plentiful harvest of golden fruit is gathered. Labor hard to fight against the temptations of the world and the assaults of the enemy. Count the cost before starting. Be willing to submit to the will of God. Cancel everything of an earthly nature that would interfere with your obedience to Him and your progress in the field; for he who would follow him, must follow him wholly or not at all. Patience and perseverance in the cause of Christ will at last bring to us the "Well done thou good and faithful servant, enter thou into the joy of thy Lord." Matt. 25:21.

S. M. EBERLY.

For the Herald of Truth.

RANDOM NOTES.

Certain safeguards are necessary, even in Christian Churches to prevent injustice being done to a member who falls under the displeasure or suspicion of one or more of his fellow church members. It would clearly be wrong to judge and condemn a member on mere hearsay, or without a fair hearing; it would also be wrong to condemn a member and deprive him of any of the rights and privileges of membership, in any case without clear and sufficient reasons founded upon the

Word of God. There can be no full love, peace, and harmony in a Church unless justice and mercy prevail in its government.

Doth our law judge any man before it hear him, and know what he doeth? John 7:32. This question of Nicodemus, the Pharisee, was at once so reasonable and so applicable to the case, that the design of the chief priests and Pharisees to condemn Jesus hastily and without a hearing was prevented, and the angry and baffled Sanhedrin broke up, without coming to a conclusion, and every man went unto his own house." At another time when some people were angry at Jesus because he made a man "every whit whole" on the Sabbath day, John 7:23,24, and when they in their blind zeal for the letter and tradition, at the expense of justice and mercy, had condemned our Savior in harsh and unmerciful words—as such people generally do—he said to them: Judge not according to the appearance, but judge righteous judgment.

There is no authority, either in the Word of God, or in the law of our land, for punishing a person, or depriving him permanently of any of his rights and privileges, either in the Church or in the land, without a full and fair hearing before the proper authority, before which his accusers shall bring their charges, and where the accused shall have the right also to answer for himself.

The above principles are so clearly founded upon justice, reason, and right that they are embodied in the fundamental principles of all just government either in the church or in the world. In the government of no country in the world are they disregarded, save only where tyranny in some form prevails; while in the different forms of church government which prevail among Protestant religious denominations these principles always appear in some form. In the Protestant Episcopal Church, which in its government and forms of worship seems to be more influenced by tradition, formality, and the authority of bishops than any other Protestant church, there is nevertheless this safeguard provided for justice and fairness, that "No man be punished for any offense not clearly defined by the laws of the Church, nor in any manner but that prescribed by the same, and, never without an opportunity of trial by his peers," (equals).

N. G. R.

As we ought not to make a living by a dishonest or evil pursuit, so we have no right to derive gain from the less direct but not less sinful earnings of property and investment. He whose buildings are rented for evil uses, or whose money is put into improper enterprise, participates passively in whatever guilt the tenant or the debtor may have.

HERALD OF TRUTH.

JOHN F. FUNK, EDITOR.
J. S. COFFMAN, ASST. EDITOR.

January 15, 1886.

Entered at the Post Office at Elkhart, as second class mail matter.

TO OUR SUBSCRIBERS.—If any of our subscribers do not get their paper regularly, or if any persons who send for books, &c., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

If the label on your paper is not changed in the second number after you have sent money for it send us a card stating the case.

How to send money.—If in sums of more than a dollar it is best to obtain either a draft, or a Post Office Money Order, or where these cannot be obtained, get the letter registered.

Those of our subscribers who do not wish to take the Herald of Truth any longer, will please inform us of the fact by letter stating their P. O., pay up all arrearages, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscription.

THE MENNONITE EVANGELIZING Committee will hold its annual meeting on the third Wednesday in January at the Yellow Creek Meeting-house, Elkhart Co., Ind.

Almanac for 1886.

Our family almanac for 1886 is completed, and a number of orders have already been filled. It contains the usual astronomical calculations made by the well known astronomer, L. J. Bach, who furnishes the calculations for the most popular almanacs in the country. The reading matter is both interesting and instructive, containing among others the following articles: Shortness of Time, Shining, The Door, Succeeding in Life, What do you See, The Mennonites, How to Kill a Craving for Alcohol, Palestine with a map, Remarkable longevity of Twins, Color of Clothing, Matrimonial Incompatibility, What to do in case of Accidents, A Lesson from Hornets and Wasps, The Shepherds, Bible Curiosities, Home Department, &c. We trust our friends will send their orders early. Price will be as follows:

Single copies	per mail	.....	.08
2 "	"	"	.....
4 "	"	"	.....
12 "	"	"	.....
22 "	"	"	.....
100 "	"	"	.....
1 gross (144 copies)	"	"	.....

Express charges to be paid by the purchaser.

Orders by mail should be accompanied by the cash.

MENNONITE PUBLISHING CO.,
Elkhart, Ind.

A LIBERAL OFFER.—To encourage our friends to buy the valuable books of our Church as well as subscribe for the Church papers, we make the following offer: To any person who will, before February 1st, 1886, send us FOUR DOLLARS AND FIFTY CENTS, we will send free of charge, one copy of MENNO SIMON'S COMPLETE WORKS either in English or German, and the HERALD OF TRUTH for one year.

To any person who will send us SIX DOLLARS, before the first of February, 1886, we will send the German MARTYRER SPIEGEL and the HERALD OF TRUTH for one year.

We hope many of our friends who do not have these valuable books will avail themselves of this opportunity to obtain them on these liberal terms. It is really giving the paper a year free.

BRO. E. K. GREENAWALT of Ligonier, Noble Co., Indiana, is our agent for that neighborhood and will receive subscriptions for the HERALD OF TRUTH and the other papers which we publish. Any of our publications desired may also be obtained through him.

CORRECTION.—In the last number where it was stated that Isaac Rhodes and wife had united with the Church it should have read *Isaac Grove* and wife.

MISSIONARY WORK.—We have just had a letter from a brother in Iowa who is doing good missionary work, by distributing papers, and we recommend the same method to others. He writes as follows: "Dear friends, enclosed I send you \$1.00 for ten copies of WORDS OF CHEER. That you may know why I order these papers in quantities, I will say, that there is some complaint that single copies do not reach their destination, and others do not feel sufficiently interested to subscribe for it. I distribute them monthly in families that would not be reached in any other way; some I give as gifts and some parents pay me, but in no case do I take more than ten cents. If this missionary way is approved of by the publishers I may order other parcels to begin at different dates."

In reply to the above we would say that we are only too glad to have the brother work in this way, wish him God speed, and hope many others will take hold of the work in the same way. How much good could be done if in every

neighborhood some one or more would work in this manner. The paper is published to do good. It is true, it costs money to publish the paper, and we must charge something for it so as to be able to meet the expenses; but we want to publish it just as cheaply as we can, and in order to afford all an opportunity to get it, and enable those who are willing to do so, an opportunity to distribute them among the poor and such as could not otherwise be reached, we put the price to Sunday-schools at the very low rate of 10 cents a copy, per year, and we shall not decline to give them to any one for such a purpose as the above at the same rate, and trust many will avail themselves of this opportunity to distribute some among their friends. The subscription price for single copies is, to individual subscribers, as heretofore, 25 cents a year, and under all circumstances, in order to obtain the ten cent rate the papers must be sent to one address and the number must be ten or more.

We can also furnish back numbers at the rate of 50 cents per 100 copies for distribution.

PAINFUL ACCIDENT.—On Monday morning Dec. 21st, as Moses E. Shantz, of Freeport, Ont., was engaged in grinding grain in a feed mill driven by horse power, he met with a very painful accident. He with his hired-man had just started the mill when the shaft connecting it with the horse power flew out of its place and struck Schantz in the face, breaking the lower jaw-bone in two places. Two physicians attended him and set the bones, and he is now doing as well as can be expected, and is able to be about the room. He, however, cannot speak on account of the laceration on his face. In the accident he lost one of his front teeth and through this opening fortunately, he is enabled to take liquid food. Had he been struck a little higher it would probably have cost him his life.

DEACONS ORDAINED.—Brother Jacob Hildebrand of Augusta Co., Va., writes to us that they ordained two deacons in their Church on the 27th of December. There were six brethren in the lot, from which number Martin Brunk and A. P. Heatwole were chosen and ordained. The brethren Samuel Coffman and G. D. Heatwole from Rockingham county were

present on the occasion, and delivered a very interesting and appropriate introduction and sermon. May the Lord abundantly bless our dear brethren in their new calling.

REPORT.—The Mennonite Church in the vicinity of Mountain Lake, in charge of Bishop Aaron Wall makes for the year 1885 the following report, which was kindly furnished us by Deacon Heinrich Goetz, Sen.:

Number of families	.....	157
males	.....	436
females	.....	382
Total number of souls	.....	818
Died during the year	.....	6
males	.....	3
females	.....	3
Number of births during the year	.....	20
males	.....	11
females	.....	9
Married during the year	.....	9

HEINRICH GOETZ,
Mountain Lake, Minn.

CHURCH NEWS.

BENJAMIN LEHMAN and Christian Riser, ministers of Lancaster Co., Pa., are visiting the Churches and their many friends in Franklin county.

FROM CHAMBERSBURG, PA.—Bro. John N. Long is confined to his room with cancer on his ear, of which he suffers great pain; he bears his affliction patiently, and is fully resigned to the will of the Lord.

FROM BLAIR CO., PA.—We were favored with a visit from Bishop Jonas Blough, from Cambria Co., on New Year's day. He filled four appointments and preached the word of God in its purity, and earnestly entreated sinners to turn to the Lord.

JACOB STUMP, of Arapahoe, Furnas Co., Neb., writes as follows: "Dear Friend, If any of the ministers pass through this vicinity, I would like if they would let me know, and stop at Edison, and I will meet them with a conveyance and provide for them during their stay. We desire English preaching." Let our ministers who anticipate a trip to the west make a note of this.

BRO. A. M. BOYER, of Ashland Co., Ohio, who lives in a neighborhood where there is no minister of our faith, writes: "We have had services here only once this summer." This is another earnest argument in favor of our ministers doing more work away from home, and visiting the weak churches and scattered members. Bro. Boyer further writes: "We are well except my mother who is suffering great pain from gangrene in the foot, and on account of it has been confined to her bed for eight weeks."

FROM CLAY CO., IND.—Bro. Daniel Royer, of Clay Co., Ind., writes us under date of Jan. 1st, as follows: "Dear Brother: I have read the HERALD OF TRUTH through another year, and I would feel lonesome without it, therefore I send pay for another year. I will further say that when I left you at Elkhart, after the Conference in October, I reached home on Friday evening and found my folks all well. We have not had much winter yet, the roads are very muddy and the weather so far has been very mild. It is so warm to-day that the bees are flying. We are all well," &c.

FROM ELKHART CO., IND.—On the 4th of December, 1885, Pre. David Hostetler from near Orrville, Ohio, preached in the Amish Church near Nappanee, Elkhart Co., Ind. He then also visited other churches in Elkhart and LaGrange Counties.

On the 9th of December, Pre. Stephen Miller of Henry Co., Iowa, preached in the Nappanee Church, several times, and also had several meetings in the Haw Patch Church. It was indeed very encouraging to hear the dear brethren preach, admonish and encourage the hearers to be faithful in the Lord and hold out faithful to the end.

FROM HOLMES CO., OHIO.—Pre. David Freiberg and Daniel Sander from Fulton Co., Ohio, were here on a visit on the 27th of December, and preached in the Walnut Creek Mennonite Meeting-house to a very large congregation. On Tuesday, the 29th they spoke in the Martin's Creek Meeting-house, where also a large congregation was present.

Isaac A. Miller from this vicinity made a visit to Pennsylvania; he first went to Somerset Co., to visit the several churches there, and from there he went to Mifflin Co. to visit friends, and will no doubt also preach there. He expects to be away from home about two weeks.

FROM KANSAS.—Bro. B. F. Hamilton writes from Peabody, Kansas, that he has now settled near that town, and thinks it a very good place. His health has not been very good this fall and winter, yet he has been able to attend the meetings all the time. He states that the churches in Marion and McPherson counties are prospering some, that some time since five persons were received into the church in McPherson Co., and they now have the same number of applicants at Peabody, and a number more seem almost persuaded to give their hearts to the Lord. The Lord seems to have a great harvest field for souls open in Kansas, and it is to be hoped the brethren will labor faithfully.

FROM LANCASTER CO., PA.—A correspondent writes us: "Our meeting yesterday was at Habecker's. Bro. John Landis from Petersburg, John Brubaker

from Rohrerstown, Benjamin Lehman and Ephraim Rohrer were there. Bro. Landis took his text from Matt. 1:18—21. Christmas is often spent in a very unchristian-like manner, even by some who profess Christianity. Let us therefore be very careful and spend this day in a Christian-like manner. Let us endeavor in all things to do our duty properly, and pray that God in all things may assist us. I feel myself a very weak instrument in His hands, and know that without His help I can do nothing. Therefore I ask the prayers of the brotherhood."

CORRESPONDENCE.

FROM MANCLONA, MICHIGAN.—Bro. J. J. Weaver, of LaGrange Co., Ind., again made us a welcome visit, arriving here the 5th of December. He preached twice in the vicinity of Mancloona, expecting to start to Emmet county on the Monday night train; but as the weather got quite rough, and there were prospects of the snow getting deep, so that it would be quite unpleasant or impossible to get around to his appointments, he changed his mind, and on Monday went to the Troyer settlement with Bro. Bechtel, and held three meetings there. He returned on Thursday the 10th, and visited among the brethren and among the sick until the evening of the 11th, when he preached at the Furnace, and started home on the night train.

May the Lord have conducted him safe home, are our wishes, and may God touch the hearts of more of our ministering brethren whom he has prospered with enough and to spare to do likewise in administering the gospel to the poor. And let our evangelizing brethren not pass by the weak churches, or those poor scattered ones who have no shepherd or preacher.

Those who have sought homes in strange countries, expecting to form settlements and prepare places for ministers to come and work in the cause in preaching the gospel to some at least who have never heard it taught in the way we see it, should not be neglected. Then we might perhaps soon have organized churches in many new places without waiting for members to move in from other places. By being visited more frequently than we have been some of our brethren and sisters might have been made content to stay and help to build up both the church and country. Some at least should have been able to be leaders of the church, but they did not think so. Now their empty houses are discouraging to those that would move in. Especially might more churches be built up and prosper by visits of preachers if members were all zealous workers in the Lord's vineyard.

... ..

PARDON AND SONSHIP.

BY THOMAS CLARK.

"Behold now are we the sons of God, and every man that hath this hope in him purifieth himself, even as He is pure." We sometimes hear from the lips, or read from the pen of some good man, that the mere pardon of sin does not constitute a metness for heaven, that even with this goodly experience such are disinherited, held at a distance; that the returned Prodigal, even though a forgiving father had not only received him, but clothed him with the *best robes*, and in his own house given him a grand banquet, yet because of a supposed remaining remnant of inherited corruption he was still an alien, not yet an heir. It seems difficult to recede in this position with what we understand to be the teaching of Scripture, that at all times all belong to one of the two classes, the saved or the unsaved. Is it not reasonable to conclude that as sin only separates the soul from its Creator, even so pardon, or complete absolution can alone restore the family relation? Is it not true that the new-born infant, though weak and feeble and limited in all its faculties, is not only a branch of the human family, a member of his father's household, but a legitimate heir to the paternal inheritance? But the contention appears to be that the pardoned sinner is not necessarily a child of God; and hence not an heir of heaven. It is admitted that the *children* are accepted through the merits of the atonement, but that the quickening power of Divine grace in connection with pardon is necessary for the regeneration of adults. But is not this quickening influence an essential element—nay more, the principal factor in procuring the sinner's pardon; and does not the blessing of salvation in all its features, and at every stage, accrue to man through the merits of the atonement? How would man know that he was dead in sin, that he needed to be pardoned and restored, only as he is quickened into life by a Divine visitation, showing him by the power of His own inherent light his diseased condition? And as Paul seems to teach, Col. 2:13, "Quickened into life again through the forgiveness of their trespasses." Now if the quickening, or making alive again, those who are dead in sin is brought about through the forgiveness of their trespasses, it would seem to follow that the often purging or pruning of the branches is not designed to promote their connection with the vine,—as they were already branches in Him,—but rather to promote a more vigorous growth and increase of fruitfulness; that the trimming of the lamps and replenishing them with oil does not change the character of the lamps, but tends to perpetuate their light and increase its brill-

iancy. From which it would seem to follow that there can be no pardon, no complete absolution from sin, while the strong man holds possession of the house, while the prince of the power of the air is the ruling power in the heart. The former must be cast out with all the polluting buyers and sellers, and the latter dethroned, before the consoling language will be heard, "Thy faith hath saved thee, go in peace," and such only are pardoned—and, if pardoned, justified by faith, and have peace with God and are His redeemed children. And if children, then heirs; heirs of God and joint heirs with Christ. It would seem perfectly safe to teach that the Son of Man still has power on earth to forgive sins, and that all who come to Him through repentance and faith may confidently expect that all their spiritual maladies will be as radically healed as were those of old to whom it was said, "I will, be thou clean," and the leper was healed; "Go thy way, thy son liveth," and the fever left him; "Receive thy sight; thy faith hath saved thee." Also, that the way to happiness and heaven is just the same now, just as easy of access as of old, when it was said, "I am the way," "He that believeth on the Son hath everlasting life," "Believe on the Lord Jesus Christ and thou shalt be saved and thy house," "He that cometh unto Me shall never hunger, and he that believeth on Me shall never thirst."—*Friends' Review.*

BEHOLD, I COME AS A THIEF.

"Behold" saith the Lord Jesus, "I come as a thief"—that is unexpectedly. "But know this that if the good man of the house had known in what watch of the night the thief would come, he would have watched, and would not have suffered his house to be broken up; therefore be ye also ready: for, in such an hour as ye think not, the Son of man cometh."

"Behold I come as a thief"—that is to find men unprepared. "For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark; and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be."

"Behold I come as a thief"—that is, suddenly. "For as the lightning cometh out of the east, and shineth even in the west; so shall also the coming of the Son of man be"—solemn, awful, startling words! without terror, indeed, to them who know and love the Lord Jesus Christ as their Savior and their Friend—"Whose they are, and whom they serve"

—but full of terror to those who know Him not, and love Him not.

Yes, there is an awful day coming for the world! Some morning, when all are going about their day's business or pleasure, just as usual; or some night, when people are asleep in their beds, or awake for deeds of darkness; suddenly, in a moment in the twinkling of an eye, the heavens will open, a light brighter than the sun will make the noonday look pale, or break in upon the darkness of night and "then shall they see the Son of man coming in the clouds of heaven, with power and great glory." Then what shall sinners do, when the angel's trumpet blast shall resound through earth and heaven. They have trifled too long and now it is too late—all is lost forever and ever! *Selected by N. W. GORDIE.*

Breslau, Ont.

INTO LIGHT.

A saved man is one who is *in the light*. He was once darkness; but now he is "light in the Lord." In the beginning when God created the heaven and the earth, His very first act was the creation of light. In Genesis 3:3 we hear Him saying, "Let there be light." And it is the same in the "new creation"—that is when a sinner is "created in Christ Jesus" (Eph. 2:10). Light is at once diffused through that sinner's heart. He sees himself as he never saw himself before. The eyes of his understanding are enlightened (Eph. 1:18). He realizes what it is to be delivered from the *power of darkness* and translated into the kingdom of God's dear Son (Col. 1:13). He finds himself joining with the Lord's people in "giving thanks to the Father, who hath made us meet to be partakers of the inheritance of the saints in light" (Col. 1:12). What a great change has passed over the sinner who has been saved by grace! Whereunto shall we compare it? Scripture speaks of it as a change from *darkness* unto *light*. What a change! No two things could be more directly opposite to each other than light and darkness. Yet these are two things which the Spirit of God has selected to show the difference between a sinner who is *saved*, and a sinner who is *not saved*. It is vain for men to try to explain away the words of Scripture, and make *conversion to God* mean a very small thing. It is such a great thing that the Spirit of God describes it as nothing less than a *new creation* (2 Cor. 5:17). It is a passing from death unto life (John 5:24). It is the greatest moral change that can take place in your whole existence. Make sure, my reader, that this change has passed over you; for, if you pass not out of darkness into light *here*, there remaineth nothing for you *hereafter* but the "blackness of darkness" for ever.—*The Evangelist.*

For the Herald of Truth.

A FEW WORDS.

To my young companions and readers of the *HERALD*. Let us labor for the Lord. Let us sometimes write an article for the *HERALD*. It will be encouraging for some one, if it is written in the spirit of Christ. I am certain of this. I have been encouraged many a time when I read the articles written by the brethren and sisters, especially the articles which the young brethren and sisters have written. I always think it is a way in which we can help each other on our pilgrim journey. We may be far apart, but our spirits flow together and we are strengthened.

My dear young Christian friends, let us not get weary in well doing, for we will receive a rich reward if we labor for the Lord. Let us pray for each other that we may be bound together with the bonds of Christian sympathy. Let us also pray for our young associates, our brothers and sisters (if we have any), who are yet out of Christ, living in sin and folly, that they may be brought to him who gave his life for us all, and saved us so wonderfully.

I have often wished that I would have given my heart to the Lord at the first call, and remained faithful. How much more might I have labored for him! I am thankful that he did not take away my life when I lived in sin, but that he called me till I was willing to serve him. Oh great was His love! He has no delight in the death of the sinner, but desires that all shall come to repentance and have everlasting life.

I. A. WAMBOLD.

FOUR GRAND ARGUMENTS.

There are four grand arguments for the truth of the Bible.

The first, the miracles on record; the second, the prophecies; the third, the goodness of the doctrine; and the fourth, the moral character of the penman. The miracles flow from divine power, the prophecies from divine understanding, the excellencies of the doctrine from divine goodness, the character of the writers from moral purity. Thus Christianity is built upon these four immovable pillars—the power, the understanding, the goodness, and the purity of God. The Bible must be one of these things—either an invention of good men or angels, or of bad men or bad angels, or a revelation from God.

But it could not be the invention of good men or angels; for they neither would nor could make a book telling lies, and at the same time saying, "Thus saith the Lord," when they knew it all to be their own invention. It could not be wicked men or devils; for they could not make a book which commands all

duty, which forbids all sin, and which condemns them to all eternity. The conclusion is irresistible: The Bible must be given by divine revelation.

CRUMBS OF WISDOM.

GATHERED BY A READER OF THE HERALD OF TRUTH.

For a Christian body to neglect education is to invite extinction.

There is no life worthy of the name of Christian that is not a self-denying life.

We may each count for one in the most hidden place, and the greatest of the earth can do no more.

Cold churches, divided churches, cannot be warmed into harmony and activity by fault-finding and bewailing.

People often fancy that the world is becoming Christian, when, in fact, Christianity is only becoming worldly.

When a notion, or a form, or anything else, becomes dearer than the will of God and the salvation of souls, it is time to sacrifice it.

We have never yet seen that church so small or that field of labor so narrow that there was not work in it for a full-grown and able-bodied man.

No earthly heritage is so rich and sure to any child as the inheritance of God's promises. Let mothers realize that.

A spirit of candor, or willingness to know and to follow the truth, is a necessary condition of knowing the truth and hearing the voice of him from whom truth proceeds.

Let us prefer to be found among the useful and lowly rather than among the self-conceited and useless. God will not greatly bless us if we grow great. We may soon become too big to be used to win souls.

He, and he only, who does his best with each day's work, who is equal to each day's opportunities as they come, will ever find *the* great opportunity or be capable of understanding and filling it.

To be able to endure injustice with calmness, with kindness, to be treated with ingratitude and yet not to be soured by it, is one of the highest tests of true Christianity.

Men can hardly be very useful till they cease to be despondent, diffident, and depressed, and become energetic and hopeful. Even good men need to be braced up that they may rise to bold attempts and believing labors for their Lord.

If attendants upon preaching possessed and cultivated the gift of hearing possessed generally, there would be a greater enjoyment and profit of sermons heard. Good listeners help amazingly to make good preachers.

The daily battle with sin is one in which we are sure to be worsted the mo-

ment we throw away the divine armor or let go of the divine arm. Here is the secret of the thousands of melancholy backslidings and of open apostasies.

The world is full of sunshine and beauty. "It is right, meet, and our bounden duty" that we should open our hearts to all the soothing, healing, invigorating influences of the sky that bends over us in unchanging love, the balmy air, the happy chirp of innumerable insects, the ten thousand voices with which nature speaks to him whose ears are opened to receive her gentle teachings.

The sweetest and most signal revenge to inflict upon enemies who seek to belittle our labors or under-estimate our abilities is to do everything well, to lead irreproachable lives, to earn popular confidence and respect, to eschew all but laudable undertakings, to succeed in every act and labor. Success is the most effectual reproach to envy, malice, and unfriendliness.

Miscellany.

LIVE IT DOWN.—An honest blacksmith was once grossly insulted, and his character infamously defamed. Friends advised him to seek redress by means of the law, but to one and all he replied: "No; I will go to my *forge*, and *there* in six months I shall have worked out such a character and earned such a name as all the judges, law-courts, and lawyers in the world could never give me." He was right. It is by honest labor, industrious toil, manly courage, and a conscience void of offense, that we assert our true dignity, and prove our truth, honesty and respectability.

The two most ancient manuscripts of the Bible known are the Codex Sinaiticus of the Imperial Library at St. Petersburg, and the Codex Vaticanus of the Vatican Library at Rome, both of which are believed to have been written about the middle of the 4th century, A. D. The Sinaiticus, so called because it was obtained in 1859, from the Convent of St. Catherine on Mount Sinai, is supposed by Tischendorf, its discoverer, to be one of the fifty copies of the Scriptures which the Emperor Constantine directed to be made for Byzantium, in the year 331, under the care of Eusebius of Caesarea. It consists of 345½ leaves of very fine vellum, made either from the skins of antelopes or of asses, each leaf being 14½ inches high by 12½ inches wide. The early history of the Vatican manuscripts is not known, but it appears in the first catalogue of the Vatican Library in 1475. It is a quarto volume, containing 146 leaves of fine thin vellum, each 19½ inches high and 19 broad. Both manuscripts are written in Greek uncial, or capital letters, are without spaces between the words, and have no marks of punctuation.

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MENNONITE PUBLISHING CO. Elkhart, Ind.

TIME TABLE.

Lake Shore & Michigan Southern R. R.

Passenger trains after Nov. 15th, 1885, depart at Elkhart as follows new standard time, which is 28 minutes slower than Columbus time:

GOING WEST, leaves.

No. 21, Night Express.....	1.25 A. M.
No. 9, Pacific Express.....	4.05 "
No. 27, Chicago Accommodation....	7.00 "
No. 3, Special Chicago Express.....	4.10 P. M.
No. 5, Fast St. Louis & Chicago Exp.	6.15 "

GOING EAST—MAIN LINE, leaves.

No. 13, Night Express.....	3.30 A. M.
Grand Rapids Express.....	4.35 "
No. 86, Way Freight.....	6.00 "
No. 22, Mail.....	11.45 "
Grand Rapids Express.....	2.05 P. M.
No. 24, Acc. from Chicago.....	3.85 "

GOING EAST—AIR LINE, leaves.

No. 2, Special New York Express....	12.45 P. M.
No. 8, Atlantic Express.....	11.40 "
No. 4, Limited Express.....	8.30 "
No. 28, Goshen train.....	8.40 "
No. 83, Way Freight.....	9.00 A. M.
Train 3 leaves Elkhart for Goshen	7.45 "
" E " Elkhart for Goshen	4.10 P. M.
" F arrives Elkhart from "	11.20 A. M.
" H " Elkhart from "	7.05 P. M.

TRAINS ARRIVE—MAIN LINE

Grand Rapids Express.....	12.40 P. M.
" " " " " "	9.40 "
No. 25, Michigan Accommodation....	4.00 "

CONNECTIONS.

At Adrian for Monroe, Detroit and Jackson. At White Pigeon for Three Rivers, Kalamazoo and Allegan. At Detroit with Grand Trunk Railroad for Sarnia, Montreal, Quebec, Portland, &c. At Salem Crossing, with trains for Lafayette, West Albany, &c. At Chicago for all points West and South.

Tickets can be obtained for all prominent points between Boston and San Francisco. W. P. Johnson, Gen. Pass. Ag't., Chicago, Ill. P. P. Wright, Gen. Sup., Cleveland, Ohio.

Cincinnati, Wabash & Michigan R'y.

Passenger trains after June 8th, 1885, will leave Jackson St. Depot, Elkhart, as follows:

GOING SOUTH, leaves.

No. 4 Cincinnati & Indianapolis Ex.	7.30 A. M.
No. 2, Ind. & St. Louis Express.....	3.40 P. M.
No. 10, Way Freight.....	9.10 A. M.

GOING NORTH, leaves.

No. 1, Grand Rapids Express.....	10.20 A. M.
No. 3, Michigan Express.....	5.18 P. M.
No. 9, Way Freight, arrives.....	5.05 A. M.

Nos. 1, 2, 3, and 4, connect with Boat line between Benton Harbor and Chicago

CONNECTIONS.

At Milford Junction with Baltimore & Ohio R. R. At Warsaw with Pittsburg, Ft. Wayne & Chicago R. R. At Wabash with W. St. L. & P. R. R. At Marion with C. St. L. & P. R. R. At Anderson Junction with C. C. & I. R'y for all points East, West and South.

NORMAN BECKLEY, Gen'l Manager.

OWEN RICE, Gen'l Ticket Agent.

O. W. LAMPORT, Superintendent.

Herald of Truth.

A RELIGIOUS SEMI-MONTHLY JOURNAL

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. 23.—No. 3.

ELKHART, IND., FEBRUARY 1, 1886.

Whole No. 315.

For the Herald of Truth.
REST AWAITS THEE.

Soon falls the evening twilight.
Fast fades the light away;
And O, thou toiling pilgrim,
How didst thou spend thy day?
Art thou oppressed and weary,
And sigh for quiet rest—
And long to be with Jesus,
At home among the blest?

Or hast thou vainly struggled
To gain this world's applause—
For honor, fame and riches,
Which Christian's count but loss?
And heeded not that evening
So quickly draweth nigh,
And that the precious moments
Are swiftly passing by?

Take warning weary pilgrim
Before you further go,
These transient joys and honors
May cause you pain and woe.
While you are lost in pleasure,
And love sin's gloomy way
You may forget the warning
Of Christ to "Watch and pray."

This world is not our mansion.
We seek a home more dear—
The heavenly golden city,
Where neither pain nor fear
Shall mar our joys and pleasures,
Nor cause one moment's woe,
But sweet angelic music
In strains unceasing flow.

O come then, weary pilgrim,
And join the happy band,
That seeks the heavenly Canaan
The glorious Beulah land.
The evening now approaches,
Our labors soon will cease.
Then we shall meet the Savior,
To dwell with him in peace.

Adore the God eternal—
Look up with faithful eyes,
And view the heavenly portals
Beyond the azure sky.
Where joyous rest awaits thee,
And love serene shall flow:
Where music's strains are sweeter,
Than man can raise below.

East Lexington, Ohio.

A. METZLER.

For the Herald of Truth.
A SERMON.

DELIVERED BY J. F. FUNK BEFORE THE
ANNUAL MEETING OF THE MENNONITE
EVANGELIZING COMMITTEE IN THE
YELLOW CREEK MENNONITE
MEETING-HOUSE, JAN.
20th, 1885.

"Ye are the salt of the earth; but if the salt have lost his savor, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men. Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Matt. 5: 13-16.

Much beloved friends and fellow-pilgrims, redeemed through the precious blood of Christ, We are assembled here to-day for an important purpose, and to consider an important subject. It might indeed be said that it is something new, but our authority for it is given us in the Scriptures, and the work itself is as old as the gospel. Our purpose is none other than the building up of the Church, and the spreading of the gospel, to teach the Scriptures and point men to Christ and the gospel.

We call this meeting the meeting of the Evangelizing Committee. It may be proper here to give an explanation as to what the Evangelizing Committee really is. Its purpose is to spread the gospel and to build the Church. It consists of five or six brethren as the case may be. Of these, three brethren form a Managing Committee, whose duty it is to see where there are places that need to be visited, and also to find ministers that are willing to go. Also when a minister wishes to visit a Church that is weak and the members not able to pay the expenses of the trip, or scattered members that are not possessed of much of this world's goods, and the minister himself also not able to bear the expense of the journey, he may apply to this Committee, and they consider his petition, and if they find his purpose in accordance with the

purpose and design of the Evangelizing Committee, they accord him the needed amount, which upon the order of the Secretary is paid over to him by the Treasurer. The money thus supplied shall not be used for the purpose of making visits to friends, or to labor among the large and wealthy Churches, but strictly among the needy only. A complaint has been made by a brother from the east, who contributed to the cause, that money was used by a certain minister to visit among the abler Churches, but this was a mistake. All the money used so far has been applied strictly in accordance with the purpose and intention for which it was collected—that is for those who are not able to meet these expenses.

At the Conference in which this work was agreed upon, it was also decided that quarterly collections should be held in the various Churches and that these collections should go to make up the funds thus needed. In our Church in the City of Elkhart we have taken these collections, and besides this brethren and sisters from other places both east and west have contributed towards it, quite liberally. One brother from the West sent in at one time fifty dollars, two sisters sent twenty-five dollars, another brother twenty dollars, others ten dollars, five dollars, one dollar, and others smaller amounts, until we now have quite a considerable sum in the treasury.

It is also well known to all of you that Bro. Henry Yother has been traveling among the scattered Churches and members in Nebraska, Kansas, Iowa, Missouri, Illinois, Indiana, and Ohio, and has used some of this money, but not much, as the brethren have contributed to him directly a good deal while visiting among them. Other ministers also have used small amounts.

The question may present itself: Why is such a work and such a means necessary? We find the answer to this question, first in the Scriptures, and secondly in the condition of the Church.

Our Savior gave to his disciples his parting commission and said, "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Matt. 28: 19. They were, however, commanded

to tarry at Jerusalem until they should be endowed with power from on high, and when this was accomplished, and the Holy Ghost was poured out, on the day of Pentecost, there [were] eighteen different languages or nationalities present, and the mighty power of God here manifested was carried into all the different countries, where these people resided, and a knowledge of the gospel of Christ was there actually spread into all the surrounding nations and kingdoms. The apostles labored in the immediate vicinity of Jerusalem, and at their first preaching three thousand souls were converted, baptized, and added unto the Church; and again we are told that many believed, and thus the work was carried forward, and soon we see the gospel planted in Samaria, in Caesarea, in Damascus and other places; Philip meets the Ethiopian, instructs him in the faith, baptized him, and he goes on his way rejoicing, bearing the glad news even into Africa; and thus the work of spreading the gospel goes on. We see in the examples of Paul as he travels from place to place, laboring more than all the others, and of Peter, and Barnabas and others, how they labored and how the blessed work was carried forward, and multitudes were converted and brought into obedience to the gospel.

The Savior lifted his hands over his disciples and said, "Go ye into all the world, and preach the gospel to every creature," and this commission comes down to us even at this day, and will rest upon the Church to the end of time; for he says, "Lo, I am with you always, even unto the end of the world."

Now if we are the Church of Christ, and have the true faith, it is our duty to spread the gospel farther. It is the duty of the Church not only to have and to hold the true doctrine, the knowledge of Christ, but also to extend it, to spread it, to make it known to others. It is like a grain of mustard seed, which is indeed a small seed, but grows up into a large tree; like a little leaven which a woman took and hid in three measures of meal until the whole was leavened. The gospel shall be preached and spread until the knowledge of the Lord shall cover the earth even as the waters cover the sea; until in all countries and among all nations the gospel shall have been preached.

The reason for this is, that "God so loved the world that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life." He shed his blood for the world, not for a part, not for one nation, or one people, not for the Jew only but for the whole world, yea, for every one that believeth on him and accepts his word. This is the grand commission to the Church for all time, and the Church should well consider this solemn and important duty.

Let us now take into consideration the

Church of the past. I look back and consider the Church in the days of the apostles, how they labored and toiled and suffered and though persecutions met them, prisons and death stood in the way, yet they said calmly, "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye."

I look back over the Church through days of her persecution from the days of the apostles to 1600, and how the reformers and Church fathers have labored and suffered, surrounded everywhere by danger, persecution, prison and death. I look at Menno Simon, whose name our own Church bears, how he traveled from place to place in the face of danger and persecution, preaching the gospel, and establishing and organizing Churches, and converting the people in great numbers, though the enmity against him was so great that he who lodged him must do so at the peril of his life, and he who permitted his wife and children to live in his house (though unknown to him) for a short time only must have his property confiscated; yet he ceased not to spread the gospel and continued doing a great and good work. I look again at the work of the two brothers Dietrich Philip and Obbe Philip, how they, too, labored and were zealous in the good cause of Christ; and how God's blessing followed their efforts. And following up the progress of this faithful band of Christian martyrs, we see after a while these severe persecutions gradually cease, and in this free America an asylum of rest and quiet opening itself for them; and where these devoted followers of Jesus, in the former times under the severe persecutions, had to worship God by night, in caves and dens, in deep forests, in mountainous seclusions and other hidden places, to avoid the snare of the persecutor, they could here settle together in communities, and enjoy in open daylight the fullest freedom of religious worship. Here they built their own houses of worship, had their regularly organized Churches, and held their stated and unhindered times of public worship, and enjoyed together that sweet communion of saints, precious to every devoted child of God.

But as the settlement became larger, it was not long before some, especially of the younger generations, began to spread out and seek other places of settlement, and from various causes our Church has extended herself, in small churches, little clusters of members, and individual families and members, from the eastern part of Pennsylvania to Oregon on the Pacific coast.

Sometimes we censure those who move away from out of the churches, and throw away, as it were, the church privileges which they possess, and move into out of the way places, where they can scarcely be reached, and where they are denied

all the privileges of their church influences. But is this under all circumstances a mistake on their part? Or is the mistake on our part, in this that we do not follow up the work? The apostles were scattered from about Jerusalem, the place where they first, according to the word of the Lord, had planted the gospel, by force of the persecutions being brought to bear upon them, and as a result of this the truth of the gospel was preached in other places and cities; so that this scattering proved indeed a blessing to the Church, and accomplished what would probably not have been done in any other way.

In like manner, this scattering out of our people may be made a means to open the way for the Church to carry the gospel into neighborhoods which our people otherwise would never reach. Besides when persons of our faith are living in a certain neighborhood we go there with much greater confidence, because we feel that we have there a work and a duty to perform, and the support of those of like faith with us is a great encouragement to us.

We should be ever ready to make use and turn to good advantage every means, and every opportunity thus offered, and it is remarkable how little things will sometimes bring good results. A few years ago a stranger, in the southern part of this state, in some way got into his hands a little book written by Bro. J. M. Brenneman, which led to a correspondence with the author, which in a short time led this stranger to accept the Mennonite faith, and he with his wife united with our Church. They have been faithful members for a number of years and should now be visited and encouraged in their faith.

Now, with all the advantages which we have, and all the opportunities that present themselves to us, what have we done in this work as compared with what our forefathers have done? The fact is we have been too restricted—we should indeed be restricted in our conformity to the world, but in this work we should be more liberal—more large hearted. The gospel is not alone for us few Mennonites here in Indiana, or Ohio, or Pennsylvania, and other states; it is for all who believe in Christ and accept him as their Savior.

Our Mennonite people have been, as a rule, very conservative, have restricted themselves in their labors mostly to their own people, and there has been a reason for this. While in Europe and under persecution, they were bound by the power of the law, and could only secretly promulgate their doctrines. In Russia, and other parts of Europe, a similar state of affairs still exists. Especially in the former place Mennonites are allowed to preach among their own people, but not among Russians under penalties of the

law. Such things as these have led our brotherhood to confine their labors to their own class until with many, what was first done from necessity, become in some degree like a habit. Some may feel that our labors should be confined to our own people, and it seems to them as though it were out of place to go among others to preach the gospel, and endeavor to win souls for Christ. This feeling however we should throw away, and not be afraid to let our light shine wherever we may have opportunities, remembering that the gospel is for the whole world.

I have shown that the Church is scattered, and that the Churches should be visited. I could name, at least, twenty-five places where there are either no preachers at all, or where the preachers are old and feeble, or where from some other cause there is an urgent necessity for visiting and work. Besides this we all know by experience that when a strange minister comes into a congregation where there is regular preaching the people listen with more attention, and his labors have a greater influence.

This evangelizing work is also necessary from the fact that there is so much erroneous teaching in the world. I will refer to just one point and that is the doctrine of infant baptism. I have often referred to this subject before this congregation, but there are so many that maintain and practice it and so few that oppose it that it is highly necessary to inquire what the Scriptures teach regarding it. There are some sixty-five to seventy million Protestants in the world, and of these by far the great majority practice infant baptism. The Roman Catholics are more numerous than all the Protestant churches put together, and these added to the Greek Catholic Church make almost double the number of the entire Protestant population. Of the popular Protestant Church we have the Lutheran Church, the German Reformed, the Presbyterian, the Episcopal, the Congregational, and even the Methodists and the Evangelical Association (the latter two lay great stress on conversion, and yet baptize unconscious infants), all of which maintain and practice infant baptism; while the Baptists, Dunkards and Mennonites, with their several branches, stand alone opposed to it; and then, in the maintaining of their doctrines and principles, in which we do not agree, we see them working with great zeal and energy around us, holding meetings day and night for weeks, teaching their doctrines and inculcating the principles of their faith into the minds of their hearers. And what are we doing? sitting down calmly without raising a dissenting voice, or protest against it. They come into our homes, into our very families and lead away even our children and sometimes of our members, into their churches, and into their form of belief. I know of

instances indeed of members of the Mennonite Church uniting with the Catholics; can we, conscious of all these things, stand and look on without making an effort to keep and hold our own? Does this not show that there must be a lack in our teaching, either in our methods of instruction, or else that we do not teach as much as is necessary?

Take the Catholics for instance; they gather their children while quite young into their church and Sunday-schools, and the priest himself, a strong devoted man, (they have no other in the Catholic Church) a Catholic in heart and soul, teaches the doctrines and tenets of his church to these young people, and this from week to week, and from year to year, so that the doctrines of the church are so implanted into their minds, that they never forget them. It is almost impossible to convert a devoted, faithful Catholic.

These things show us that there is a work that we are not doing. Some might say: With this you censure our church and our fathers. No; I do not censure any one, I speak facts, stubborn facts. Our fathers, I believe, died in Jesus, and are at rest; they did their duty faithfully as they understood it; and we do not judge those of the past, and we do not live in their time; we live in the present time; we are not responsible for their work, nor they for ours; we live in the present and these questions come up before us with all their importance and solemnity to-day, and we are held only responsible for the duties of the present time, and the influence we leave for the future.

I must speak freely on this subject; we have not sufficient laborers to do the work; we have a goodly sum of money on hand for this work; but something more is necessary; we need men to do the work. We cannot, and need not, all be traveling ministers; neither do we all need to be ministers at home; it is not every man's work to preach, but there should be more than there are. There is a want; we see it, and we speak of it. We all love to have a strange minister come and speak to us; I love to go at times and preach in my weakness, as the Lord gives me strength and ability, but we cannot all go; the meetings at home must be cared for; we can often make short visits, but the home churches must be provided for; we have not enough ministers so that some can be spared for the evangelizing work, without neglecting the home work. One brother said, he had nothing to give until we have ministers that can be spared to go; this may not have been the kindest way of putting it, but it expressed the true condition of things; we have not the heart to ask for more money until we have men to go and use what we have. There is need for more ministers.

At our Conferences our bishops always

tell us how the first Christian church was established, how Jesus gave the last commission to his disciples to go and preach to all nations, and how the disciples preached and labored, and how Paul directed Titus and Timothy to supply them faithful men in every place to teach others, and how in the line of succession these teachings have now come down to us, and we are to do the same; but what good does it do, to speak of these things year by year, when nothing is done and we leave our churches likely to decay and die, when so many hungry souls are crying for the bread of life? We have places all around us that should be supplied and that we should attend to; Barker Street, near Bristol; South Bend, where Bro. Yoder formerly resided; Kalamazoo Co., Michigan; Gar Creek, Burr Oak; and other places, where we should visit and assist in the work of building the church. But where are the men to do this work? Who can go? Let us pray the Lord may raise up faithful laborers and send them into his vineyard. But if we pray year by year and month by month, and do not work, our prayer is vain; we must work as well as pray. If I pray every day to God that he shall convert me and I never give myself up to him, and never take the step to turn away from evil, and consecrate myself in faith and love to him, all my prayers are vain; I will not be saved. We must pray, and pray earnestly, but we must do the work too that is required of us.

Let us take these things in earnest consideration. There is a necessity to labor for and with the church. We are sometimes told, There is no material for laborers. Paul tells us what kind of men we should have, and we have no men that are sufficiently well established in the faith, none that have the ability to do this work.

[This reminds me of the Israelite with whom I was conversing, and he told me that there was no one good enough any more to be High Priest, and that was the reason they did not any longer have one.] If we are the church of Christ then God will provide men if we do our duty. There may be those, it is true, who are not qualified for the work. A man may be too old, or he may not have the ability to teach, or he may lack some of the other qualifications that the Word requires, but we may sometimes object to such as the Lord wants, and we should be careful that we do not reject what the Lord has chosen; and where there is such a want the Lord has a way if we only are willing to take his way. And if we had a plentiful supply of ministers in one place and there are other places where there is apparently for a time no proper material, or no way that a minister can be chosen, a minister might be spared from one of the stronger churches, and move to the

place, where there is none, and supply the needy church for a season until there should be strength enough in the place to supply it from home material. But as long as the strong churches are so scantily supplied, there are none to spare from the home work. We should, under these circumstances, work earnestly, and push the Lord's work forward; it should not be done so sparingly; there are indeed many ways in which we can work, but if we have not the men, not a supply of ministers, the work must flag.

I might say much more but I have said enough, perhaps too much already. I leave the subject with you, and trust the Church will well consider how she may be strengthened and built up, and how ministers and bishops may be called into the work, that every want may be supplied, and none neglected. Let us in all things try to do our duty, so that we may indeed be a salt to the earth and the light in the world; and may the Church prosper and grow, and be built up, and strengthened to the glory of God and the salvation of many souls.

NOTE.—The foregoing was written out in a large measure from memory and some omissions have occurred, and also a few additions and corrections were made, but in substance the ideas are those presented in the spoken sermon.

For the Herald of Truth.
LOVE.

The love of God should make a very deep impression on every one who takes the trouble to consider the important subject. We may turn whithersoever we will, and the evidences of God's love manifest themselves, and so great, so glorious, and so grand is this love that our most exalted views come far short of comprehending it—that love which caused the great Creator to send his beloved Son into this sinful world to die upon the cross for us.

Such is indeed a love which should, as regards ourselves, bring us down into the deepest humility; and, as regards our heavenly Father, it should lead us to give him the most devoted praise and honor, the most implicit obedience, and the greatest service in our power.

When we contemplate this unfathomable subject, we can only in the language of the angels say, "Glory to God in the highest," and in the language of the Psalmist, "Bless the Lord, O my soul, and all that is within me bless his holy name."

Great indeed is the mystery of godliness. "God was manifested in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." 1 Tim. 3: 16. RACHEL PHILLIPS.

For the Herald of Truth.
"SOME MINISTER, I SUPPOSE."

Not long since as I was traveling on the cars, and a considerable stop was caused by a disabled engine, several of the passengers near by began a game at cards. Presently one of the players, who seemed to be delighted with the play, said, "I wonder who invented this game." One of the others playfully answered, "I don't know, some minister, I suppose." Overhearing this remark, I began to question in my mind why it is that the ministry is made the mark at which such burlesque is aimed at every opportunity. Do those who know not Christ naturally so hate ministers and the cause they profess to labor in that they watch every chance to make them appear ridiculous? or are ministers as a class so inconsistent that they invite all this satire that is heaped upon them?

The labors of our Savior were constant, even the Sabbath day not remaining free from his ministrations of mercy. He says, John 5: 17, "My Father worketh hitherto, and I work." On one occasion the labors of the disciples were continued with such interest and so long that the Savior came to them and said, "Come ye yourselves apart into a desert place, and rest awhile." The salaried ministry of many denominations of the present day, which is so opposite to the ministry of the primitive church that it would seem to belong to another religion than that of Jesus of Nazareth, may be responsible for much of the ministerial idleness, and consequent burlesque of unbelievers upon ministers. The idle hands and unemployed minds of ministers who are supported in luxury by a large salary, naturally seek for some diversion or some way to "pass the time" pleasantly. This with the fact that many of these ministers spend time at games, such as croquet, etc., some at cards, and a few on roller skates, gives room to suspicion that it is not altogether improbable that "some minister" should invent a game at cards. It is altogether reasonable to admit that the conduct of many ministers is to blame for the coupling of their calling with amusements that are of very doubtful propriety.

When not engaged in actual ministerial labors or studies, splitting wood, holding the plow, or handling the hoe would be much better recreation, more entertaining amusement, and more profitable employment, than handling the devil's tools or possibly inventing games for the amusement of the children of darkness.

If ministers were to employ their leisure time in that way as the apostle Paul did, the ministry could not so easily be made an object of satire, and any jest connecting ministers with doubtful amusements would fall very flat. Let the ministry faithfully observe the admonition of the apostle when he says, "Have a good report of them which are without." C.

For the Herald of Truth.
COME TO JESUS.

My dear young friends, as I feel it my duty to work for Jesus all I can, I will very kindly address a few lines to you. I will sincerely ask, Have you given your heart to Jesus? Happy and blessed are those who are leading a Christian life. May God be with you and keep you in remembrance always. How is it with you who have not given your hearts to Jesus? Are you feeling perfectly happy and contented? Do you think the dear Savior is pleased with you, and loves you as dearly as if you were already Christians? When he has done so much for you, think you, he expects nothing in return?

If you are in trouble where do you go to find relief, perhaps you tell it to some dear friend; but can that friend always help you? Suppose that dear friend gets into trouble, then how shall he help others? Why not go to Jesus who can heal all your sorrows? Tell Him all about your trouble, ask him to help you bear what you can not bear alone, and he will gladly be at your service. Jesus says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." What cheering words; how kind and soothing to the Christian heart. He simply says, *Come*, and I will give you rest. Then why do you not hear and obey? What reasons have you for traveling in this uncertain world where there is neither hope nor rest for the future without first finding peace with God? I do not believe there is one day after you are old enough to know the difference between right and wrong but what Jesus calls you. He begs, he pleads, he reasons with you, and yet you will not come.

Jesus has many ways to call his dear erring ones. First he wants them to read his holy word. In it are many precious promises, and if you will only come they are yours. Then he calls you through his ministers. Besides this there are plenty of good books and papers to read that tell you about his love for you, and all the blessings you have each day in your life. Do you not once think who gives them to you? Do you even forget to be thankful for his tender mercies? Think but for a moment, what would be come of you if Jesus did not have so much patience with you? You who have lived for sixteen or eighteen years on his bountiful mercies, do you not once think how much you owe the dear Savior? Do you expect Jesus to be all patience and kindness when you give him nothing in return? If we have a good friend that gives us something, and is always kind to us, do we not try to give him something in return? Do we not try to respect him? Why not call Jesus your dearest friend who gives you everything? Why not give him your heart, ask him to cleanse it from all selfishness and sin? For the

Bible says, Though your sins be as scarlet, they shall be as white wool.

Once more I entreat you, *Come*, do not turn away; stop, think, listen to your conscience, and you will surely hear the word, *come*, come to-day, do not wait till to-morrow, for then it may be too late.

There is a friend, a precious friend,
He's very good and kind,
In trouble and in sorrow
Have Jesus in your mind.

He bids you put your trust in him
In sickness or despair;
I know that he will help you through
If you go to him in prayer.

A better friend you'll never find
No matter where you'll roam;
He's gone to heaven to prepare
For you a cheerful home.

My dear young friends, O will you not
Give thought to what I say;
I kindly beg you all to come,
Oh! do not turn away.

O do not wait, but come to-day.
The Lord is calling still;
O do not let him call in vain,
But answer, "Lord, I will."

S. ELIZABETH ALBRECHT,
Lombardville, Ind.

For the Herald of Truth.
KINDNESS TO TRAVELING MINISTERS.

Probably there is not another class of Christians that receives more attention from the hospitable Onesiphorus and the much-serving Marthas of the present day than the traveling minister who is laboring solely in the interest of the church and the cause of Christ. If sincere in his calling and his work, he is indeed a worthy object of the kindness he receives, and is likely as grateful at heart as any other recipient of charity well can be. Many pleasures does he forego, many hardships does he endure, many sacrifices does he make; and it is but right that brotherly kindness should make his labor as pleasant as possible.

But with all their efforts and good intentions, some are not wise in their ministrations of charity. One mistake that seems mainly on the side of the sisters is in preparing food. Many ministers have been tempted by the great variety of food before them to indulge their appetites to gluttony. Many times the table is loaded with meats, savory dishes, and rich pastries, while there is almost an entire absence of plain food such as the minister really needs. It is not kindness to prepare rich, almost indigestible food, which will cause distress or suffering after eating, even if the food should be ever so much enjoyed. Taken all together it is much less unpleasant to suffer of hunger—something that is very rare—than to experience the distress caused by eating too much or food that is too rich. The minister, as much as any one, needs plen-

ty of healthy, nourishing food to keep up his strength, but the idea, that his principal enjoyment is eating, if any have it, should be speedily abandoned.

If the dear, kind souls that do so much, and so cheerfully too, to supply the visiting minister with plenty of food, would use some of their effort to put him in a position that he could get plenty of sleep, they would be doing a much better thing. Night after night he is likely to visit with different families, and it is pleasant for him and the families he is stopping with to spend some time in conversation, and the result usually is that the minister gets to bed late many nights in succession. A want of sleep and rest is nearly always injurious to health, and wears upon the system much more than to be somewhat scantied in food. The remark is frequently made, "We will sleep later in the morning to make up for our loss this evening." But we should not forget that there are many persons that get very little sleep in the morning after their usual time of rising, no matter what hour of the night they retire.

The bed in which the traveling minister sleeps is not a matter of little importance, especially in winter. When meetings are held in the evening, the churches, houses or school-houses in which the services are held are frequently heated up quite warm, and the minister gets in to a perspiration that leaves his clothes quite damp for hours afterward. For him in this condition to go into a cold bed-room, far away from the fire, the bed probably not having been used for weeks or months, is running a great risk of taking a severe cold. A cold, unused bed is sure to become damp when the warmth of the body meets it. A few heaters in the shape of heated bricks, heated irons, or jugs of hot water placed in a cold bed some hours before it is occupied are of great advantage to health, and a comfort that has caused many a weary minister to ask the blessings of God upon the kind hearts that were so thoughtful and charitable to their brethren away from the comforts of home. A very warm stove-room is not a good place to sleep in; it is probably more dangerous to health than a room that is too cold.

These thoughts are from the pen of a traveling minister, but they are not intended as a complaint against those with whom he has visited. Many are very careful and thoughtful with regard to everything that is here mentioned, and all the brethren and sisters with whom ministers visit seem anxious to do all in their power for their health and comfort. And all seem willing to comply with any request that might be named if the minister will only speak of his needs, but it is not always convenient or pleasant to do so; and this is simply intended as a reminder to all alike. May God abundantly bless and reward all for their hospitality and fervent charity.

For the Herald of Truth.
WARRING AGAINST INTemperance.

For the first time in my life I lift my pen to address the public through the columns of your worthy paper—a paper that teaches the sufferings and holy examples of our divine Savior.

It is but natural that many of us on entering upon the present year have made resolutions to live a better life both morally and spiritually.

The resolutions that inebriates made against intemperance is one that they will have to improve God's grace to help them to withstand the many temptations that are thrown out to them in their every day life. I, as an individual who drank of the cup that stings worse than an adder, and suffered its most baneful effects both morally, spiritually and financially. I will try to advise my fellow young men to beware of the friend or acquaintance who offers you the first social glass; for so sure as you partake of it so sure you have sown the seed that may produce your own destruction, here and most probably hereafter.

Go to our many states' prisons, visit its most hardened criminals, ascertain from them the cause of their confinement, and they will answer you with a look of pain on their countenance, indicating the hardships of prison discipline, that it was from the effects of the first social glass that their ruin and incarceration followed. Pass along the begrimed corridor of the vast prison, and the keeper stops at No. 94, and tells you that the inmate of this cell is in the near future to give his life to justify the law of his country for an act committed under the influence of this poisonest drug; a drug that destroys the image of God which He has indelibly stamped on each and all of us, and will you not set your heart against the cause of all this evil?

Let me here arrest the attention of you, young men, who are yet enjoying the happiness of home, and of loving sisters, and kind parents, and whose breath has not been polluted with the vice of all vices. Stop and consider the misery, both mentally and physically, of many a young man who once enjoyed the same blessings that you are now enjoying. Stop and consider the

dismal cell that shuts them in from the many blessings that God intended should be theirs. And unless you give the subject that kind of a consideration, you may thoughtlessly partake of the social glass, perhaps to be forsaken by God and society.

J. W. DEVINE.

For the Herald of Truth.

BEING WITH JESUS.

"O when shall I see Jesus,
And dwell with him above.
To drink the flowing fountains
Of everlasting love.
When shall I be delivered
From this vain world of sin,
And with my blessed Jesus
Drink endless pleasures in."

My first impressions in thinking over the signification of the above verse, committed to memory in my early childhood, was, that to see Jesus and dwell with him, and to be delivered from the vain world of sin and drink endless pleasures, can only be realized after death. These ideas continued long with me; and it may be that they were the poet's thoughts; for he afterwards sang,

"But now I am a soldier."

Full deliverance from suffering and cares does evidently not come to any person in this life; and whoever is faithful to the divine "Captain" will ever find himself in severe active service, and this world a constant battle field, while he lives here. But how is it with seeing Jesus and dwelling with him on this field of carnage, and with drinking in endless pleasures? Are there no victories here, and no rejoicing battle cries? Is it only after death that

".....to Jesus
On wings of love I'll fly!"
"Do I then only bid
Farewell to sin and sorrow?"

In taking his personal leave from the disciples, as he was about to ascend into heaven, Jesus said to them, "And, lo, I am with you always, even unto the end of the world." He even promises to be in us, and that we should be in him. Personally we do of course not see him; but if we know and recognize him in all his love, wisdom and power, we see him in all his creation, and in "his wonderful works to the children of men." We do not only see him in the abundant harvest and in the great variety of means for our personal enjoyment, comfort and protection, but even also in "our light affliction" of temptation, privation and persecution which "worketh for us a far more exceeding and eternal weight of glory" in the subduing of our greedy and selfish propensities which are a perpetual torment in their insatiable demands. And if we fully appreciate the weight of truth that is in the Lord's declaration, "With-

out me ye can do nothing," and have learned from undoubted experience that "it is God which worketh in you both to will and to do of his good pleasure," we can also see him in every good thought, tender affection and kind act that we are able to have and do, and in all those works of others of which the Lord says, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

We must begin here in this world to drink of the flowing fountains of everlasting love or we can never drink of them yonder. The vain world of sin of which we must be delivered is not the natural world of God's creation; but that world of selfishness in our hearts which makes us forgetful of God's love, and unkind to our fellows, as well as them towards us; that of which Jesus said, "Be of good cheer, I have overcome the world." Unless deliverance from this "vain world" has commenced in us before we go yonder, it will never be accomplished. But he in whom this great work of regeneration is being accomplished will with, and from, Jesus "drink endless pleasures in," even while he undergoes the severest trials, temptations and afflictions. J. R. HOFFER.

Mount Joy, Pa.

For the Herald of Truth.

SOME THOUGHTS ON THE 17th CHAPTER OF JOHN.

O what a prayer was this that our Savior uttered for us a short time before he was crucified! Yes, it was meant for each one of us; for he says, "Neither pray I for these alone, but for them also which shall believe on me through their word." Now if we are of them who believe on him through their word, which I trust we are, what manner of people ought we to be. Oh! to think that this prayer was also for me! In the 14th verse he says, "I have given them thy word; and the world hath hated them, because they are not of the world even as I am not of the world." And 15th, "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil." Surely we can be kept from evil since Jesus has prayed the Father to keep us. Let us trust him to keep us from evil; and when tempted, let us ever turn to him to keep us from evil, and the tempter will flee.

In the 17th verse he prays the Father to sanctify us through his truth. "Thy word is truth." We are to be sanctified, and the Father will sanctify us if we let him; for Jesus prayed him to do so. For our sake he sanctified himself that we also might be sanctified through the truth. He says, "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us:

that the world may believe that thou hast sent me."

What a light we are to be to the world! But are we such? Are we not too apt to do as those around us do? Our conversation, what is it? I am sure it is not always what it should be. Are we not much more concerned about our earthly homes, talking about our daily work, than our eternal home. "Out of the abundance of the heart the mouth speaketh." If we are filled with the Spirit of God, we will also bring forth the fruits of the Spirit, which are "Love, joy, peace," etc. But we must first be emptied of self, of all envy and malice, before the Spirit of God can dwell in our hearts. He must have the whole heart. He cannot dwell in one corner of it, and the other be taken up with evil. Oh, that we had that love of God in our hearts! There would then be no more envy and strife, we would be all as one family living together in unity, and have God for our all.

In the 26th verse we read, "And I have declared unto them thy name, and will declare it; that the love wherewith thou hast loved me may be in them, and I in them." The love wherewith God loved Jesus, and Jesus himself in us! do we stop to think of this, can we realize this, are we seeking to be thus filled? If we are, we will "grow in grace and in the knowledge of our Lord and Savior Jesus Christ. To Him be glory both now and forever. Amen." And oh, what a joy we can have here in this life, and a crown of glory hereafter in our eternal home where we can see Jesus and dwell with him forever.

ANNA J. YODER.

CHRIST AND POLITICS.

The best exposition of the nature of that kingdom which is "not of this world," is found in the example of Christ and his apostles. This is infallible and not to be drawn into debate by sound Christian minds. And here the question arises, did the Great Teacher ever depart from the idea that his kingdom is not of this world? He never repealed and never suspended this great fact or law for a single moment, nor in the face of any exigency whatever. But it is to be considered that he lived in a time when political virulence rose to the highest pitch.

The question of tribute to Caesar was one of intensely exciting power, and it was upon the horns of the dilemma involved in this question that the Jews hoped to take our Savior. Then went the "Pharisees and took counsel how they might ensnare him in his talk; and they sent out to him their disciples with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth; neither carest thou for

any man, for thou regardst not the person of men. Tell us, therefore, what thinkest thou? Is it lawful to give tribute to Caesar, or not?"

Here was subtle deceit, insinuating flattery, and deadly treachery, all combined. Here was a question of state, shrewdly shaped and cunningly put, in order to take him in his talk, answer the question which way he might. If he answered yea, then he incurred the boiling and fanatical hatred of the Jews; and if he answered nay, then he fell on the point of the Roman sword. But knowing their hearts, as he always did, he answered them, "Why tempt ye me, ye hypocrites? Show me the tribute money. And he said unto them, Whose image and superscription is this? They say unto him, Caesar's. Then he said unto them, Render unto Caesar the things that are Caesar's, and unto God the things that are God's." Matt. 22:18-22.

The gist of this answer is, that Christ totally refused to disturb or to intermeddle with any political relations whatever. He counseled them in their legal and political relations, but said not a word to disturb or discountenance those relations. He left states and kingdoms to attend to their own affairs, and wholly refused to entangle himself or his spiritual kingdom with the affairs of earthly states. As the Head of a kingdom which is not of this world, he never touched, interfered with, or denounced the political government under which he lived. This was infinitely wise, and left his gospel to live in and to spread over all gospel, without any just cause of offense.

"One of the company said unto him, Master, speak to my brother that he may divide the inheritance with me. And he said unto him, Man, who made me a judge and a divider over you?" Luke 12:13, 14.

Here was a matter of apparently small moment, which ordinary wisdom would have acted upon; but as it was a matter of civil society, he totally refused to have anything to do with it. To do such things did not belong to the nature and duties of his kingdom. In the eighth chapter of John, he refused to connect himself judicially with the case of the woman taken in adultery. He refused to decide even a law of Moses. He would do nothing, great or small, that belonged to the tribunals of the country. In this, as in all other cases, he acted with undeviating adherence to his own declaration, "My kingdom is not of this world." He did not come, nor send his disciples, to look after the politics, patriots, kingdoms, republics, laws or wars of the world. Hence, we hold that any authoritative, organic, political power assumed by the church, either Catholic or Protestant, is among the greatest crimes committed against God or man. It corrupts the church, makes it a tyranny, or

dashes it in pieces. It strikes at the example of Christ, and reverses the nature of his kingdom, while it also becomes a rottenness in the bones of the state.

But in addition to the example of Christ, let us look at the examples of the apostles. Did they inflame their brains with the hot political elements around them? Did they meet in ecclesiastical councils and discuss from year to year "the state of the country?" Did they decide the allegiance of the political parties of their times, or did they make themselves or their churches parties to the military or political conflicts of their day? On no occasion whatever, did they in things of this nature step aside from the example of their Lord.

We hold, therefore, that the example of Christ and his apostles is an infallible and authoritative exposition of the nature of his kingdom; and hence we learn that any intrusion of the church upon the state, or any intrusion of the state upon the church, is wholly prohibited: first, by the example and teaching of Christ; secondly, by the example of the apostles; and thirdly, by the nature of the subjects themselves. The best way in the world to fundamentally injure church and state is to mix them together. Nor does it make much difference whether this is done by process of law, or by a spontaneous overflow of the one into the other.

Ministers of the gospel must go their way and attend to their work, as Christ and his apostles did to theirs. He has left us an example, that we should follow his steps. He and his apostles sought no ambitious credit for ambitious patriotism. Appointed to a work peculiar and above all others in value and dignity, they sought no ostentatious ways of attracting the notice of the world. Like the shining of the sun and the growing of the grass, we could hardly learn from them that they were living in a world of wars and rumors of wars. Too earnest in their work, too busy in their lives, and understanding too well the nature of their calling, they left Caesar to attend to the things of Caesar, while they attended to the things of God.—H. H. Hopkins, in *Christian Observer*.

For the Herald of Truth.

AN ERROR.

Some people are under the impression that when God called Adam in the garden of Eden after the fall, Adam put the blame on Eve, and Eve on the serpent, for eating the "forbidden fruit." This is an error. They merely related the circumstances. Sin was committed by eating. Hence they confessed their sin by saying, "I ate." Had Adam put the blame on Eve, and Eve on the serpent, instead of confessing their sin, they would not have received them "coats of skins" which were a token of the mercy of God. Psalm 32:5. 1 John 1:9.

LET YOUR LIGHT SHINE.

As I have seen the glow-worm at late evening, by the silent side of an empty English lane, mount some tall spike of grass and turn up its tiny lamp, content to hang, head downwards, itself unseen, so that the exquisite soft green light which God had given it might be visible in its loveliness; so may one find in this world's lowly and unfrequented paths Christ's light-bearers, who shed each his own sweet love-light round a narrow circle of the dark, that the wayfarer who sees may praise, not his unsightly and, sooth to say, concealed self, but that great Father in heaven who lit this faint taper upon earth, even as he lit the nobler fires which burn far up in heaven. But just as I have shut the poor glow-worm in a dark box or under an inverted dish, yet found that it spent all its radiance there unseen, only for sake of love, and because shine it must; so will the true soul, whom his Lord shall chance to imprison from shedding light on any human eye, rejoice no less to let his devout affections and gracious deeds be seen of him who looks through the densest cover, and knows how to bestow an open reward.—Dr. Oswald Dykes.

TEXTS FOR EACH DAY OF THE YEAR.

FEBRUARY 1ST TO 15TH.

Grace and truth came by Jesus Christ. Jno. 1:17.
The grace of God that bringeth salvation. Titus 2:11.
Justified freely by His grace. Rom. 3:24.
If by grace, then is it no more of works. Rom. 11:6.
By grace are ye saved through faith. Eph. 2:8.
Be strong in the grace that is in Christ Jesus. 2 Tim. 2:1.
My grace is sufficient for thee. 2 Cor. 12:9.
We have access by faith into this grace. Rom. 5:2.
By the grace of God I am what I am. 1 Cor. 15:10.
God is able to make all grace abound. 2 Cor. 9:8.
See that ye abound in this grace. 2 Cor. 8:7.
Let your speech be always with grace. Col. 4:6.
Grow in grace. 2 Pet. 3:18.
Through the grace of the Lord Jesus Christ we shall be saved. Acts 15:11.
—Glad Tidings.

HERALD OF TRUTH.

JOHN F. FUNK, Editor.
J. S. COFFMAN, ASST. EDITOR.

February 1, 1886.

Entered at the Post Office at Elkhart, as second class mail matter.

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RENEWAL OF SUBSCRIPTION.—Many of our subscribers have already renewed their subscriptions for the year 1886. Many of our agents have sent in large lists, and have shown the great interest they feel in our paper. We feel to thank our friends for their kindness and the interest thus manifested, and trust those who have not yet renewed and those that are still in arrears for former years, will also respond soon and help the cause. We hope also to see many new subscribers on the list during the present year.

WANTED.—Several copies of Denner's Predigt-buch. Persons having copies of this work to sell please inform us, stating price and conditions. Mennonite Publishing Co., Elkhart, Ind.

THE MENNONITE AID PLAN.—The Mennonite Aid Plan held its Annual Meeting at Elkhart on the 13th of January. A number of the valuations were present, and the usual business was transacted. The total value of property now represented is about \$700,000.00, and the total losses for the year were \$95.00.

EVANGELIZING MEETING.—The Mennonite Evangelizing Committee held its third Annual Meeting on Wednesday the 20th of January, in the Yellow Creek Meeting-house, Elkhart Co., Ind. The meeting was public, and a number of members and others attended. A sermon was preached, which the readers will find in another part of this number of the paper, by J. F. Funk.

The Managing Committee reported that but little evangelizing was done under its direction during the year, the principle being that of Henry Yother of Blue Springs, Neb. Bro. Yother has been traveling and preaching principally among the smaller churches and scattered members, ever since April, 1885. His visits were chiefly in Illinois, Indiana, and Ohio. In many places his expenses were borne by the members among whom he labored, so that he used but little of the Evangelizing fund. Besides Henry Yother, means were furnished to Bro. E. M. Hartman and J. S. Coffman.

The treasurer reported disbursements for the year \$40.52, and balance in the treasury \$244.23. The Church in the town of Elkhart, held quarterly collec-

tions according to the minutes of the meeting at its first organization, and these collections have fully covered all the amounts furnished out of the general fund to the ministers in this Church.

Officers were elected for the present year. Whenever funds are needed either in our Church or among our Amish Mennonite brethren to send ministers to preach the gospel where we have no churches, or among the weak churches or scattered members, applications should be sent to Martin D. Wenger, Elkhart, Indiana.

OUR CHURCH.—A brother writes us the following concerning the condition of his own Church: "Brother — writes in reference to this Church, 'A large number of the members are young people. In all my journey I did not meet any place where the prospects for building up a large and prosperous Church were so good as here,' etc. To this I say yea and amen, but we need laborers. There is here for our Church a wide field open, and I often thought if some other Church had such a field open before them they would not let it lay in this condition. We are in need of a good English minister, a man that is full of the Spirit. It seems as if the entire work rested on Bro. —, who is already getting old, not vigorous of body and not fully versed in the English language.

Oh! my dear brethren, when I look upon the precious young souls, who hunger after the heavenly manna, and do not get it, I am often filled with the deepest sorrow of heart, and feel to lament with Jeremiah, the prophet of old, over the condition of his people.

It has been the case that souls were lost to our Church, who were willing to unite with our people, but on account of the want of ministers they were not cared for and so joined other denominations.

Dear Brother, please encourage the Churches through the HERALD OF TRUTH that they may soon make an effort to regain, what they have already for so long a time neglected, for the want of ministers, as I understand is also felt in many other places. Let us pray to God, that he may awaken men who are able to stand forth in the power of the Spirit, and proclaim his word, that many souls may be brought into his kingdom, for I believe that we are in dangerous times,

and everything seems to go in a rage for wealth, the world and honor, while with a great many Christianity becomes a matter of little importance, and if the true Christian is not on his guard, he will be carried away in the great whirlpool of worldliness."

A VICTIM OF FASHION.—The sudden death of Katharine Lee Bayard, daughter of the Secretary of State, on the 10th of January, should suggest some practical thoughts to the votaries of fashion. The reporter giving the particulars of her death says, "She had been suffering from a severe cold for a week, and for some time had complained of neuralgic sensations, of which her mother has been an invalid for years. Her cold kept her at home from the ball at the British legation on Tuesday night, but on Wednesday afternoon she assisted her mother with a large reception, and in the evening went to the reception at Mrs. Berghman-Laughton's. Miss Bayard was never more gay and brilliant than she was on Friday night. Her dress was low-necked, exposing the arms and shoulders to the chill draught from the open door and hall, and she was compelled to wrap a light shawl about her and retreat to a warmer corner. Saturday afternoon she was to have assisted Miss Cleveland at the White house reception, and was allowed to sleep undisturbed till noon. She had been dead for hours before discovered."

This young lady had been moving in high life in the City of Washington during the present administration, and for months had been almost in constant attendance on balls and receptions. To do this she had of course to yield to the death-dealing tyrant—fashion—in the matter of dress. The body is exposed and abused till outraged nature supports it no longer, the heart ceases to act, and a beautiful young woman is wrapped in the shroud of death at the early age of twenty-seven. Should one so intelligent and accomplished, one with so great influence, one whose society is so much sought for give herself to the work of the Lord, commending soul and body to Him who numbers the hairs of our heads, might she not be an honored and blessed Dorcas, live to do the work of a Eunice, or be kept like the aged Lois to teach a young Timothy that might be a blessing to all Christendom?

CHURCH NEWS.

ELKHART, IND.—On Sunday Jan. 23d, Bro. J. S. Coffman was in Kent Co., Michigan; Bro. N. Metzler visited the Church in Livingston Co., Ill., and Bro. Samuel Yoder held several meetings in the neighborhood where he formerly lived, near South Bend, in St. Joseph Co. We are glad to see the brethren making an effort to labor in the cause of Christ.

BRO. JOHN P. KING who has been a resident of Logan Co., Ohio, for quite a number of years, a minister of the gospel for twenty-eight years, and bishop of the Union Church for fifteen years, will move with his family, about the 15th of February, to Coffee Co., Kansas. We feel sorry to think of parting with Bro. King and family, but hope and pray that the Lord will bless them in their new home.

BRO. HENRY YOTHER.—We have several reports from private letters of Bro. Yother and his labors. A brother from Mahoning county, Ohio, writes under date of Jan. 10th, "Pre. Henry Yother is at present visiting here. He filled an appointment at Oberholzer's Meeting-house to day. To-morrow forenoon and evening he will speak at Nold's, and on Monday forenoon at Metzler's Meeting-house. On Monday evening he will be at Oberholzer's again, and on Tuesday he leaves for Pennsylvania." In another column will be found a communication from Bro. Yother himself.

FROM LYON CO., KAN.—We had lately a very pleasant visit from Bro. and Sister Benjamin Eichler from Iowa. Bro. Eichler preached on Sunday the 20th of December to a very attentive audience. On Monday evening he preached again. On Tuesday he performed the marriage ceremony for two couple and Wednesday we commemorated the death of our Savior. Brother Eichler is very earnest in his preaching, and I believe that the promise of our dear Redeemer was here fulfilled where he says: "For where two or three are gathered together in my name there am I in the midst of them." May Bro. Eichler long live to be an active worker for God's cause, and may he and his beloved wife often gladden us with their pleasant visits is the wish of the writer.

FROM ALLEN CO., OHIO.—On the 10th of January, that being the regular time for the meeting at Good's Meeting-house, only a few persons assembled for worship on account of the very cold weather. As no minister was present the brethren thought it best to improve the time by singing, reading the Scriptures, prayer and admonitions and exhortations. Some earnest, instructive remarks were made by a few of the brethren, and those present felt that it was good to be there.

FROM MARION CO., KAN.—Pre. Benjamin F. Hamilton and family have removed from McPherson county, to Marion county, Kansas. There are five applicants for baptism in that vicinity. The enemy of all good has been successfully pushing forward his work in this neighborhood for some time causing more or less strife and contention in the various organizations. But we hope that peace and harmony may soon be re-established. Regular services are held every two weeks.

BRO. A. H. KAUFFMAN, of Butler Co., Kansas, in the Burns settlement, writes us an encouraging letter regarding their settlement. They expect, with the additional families that will move in in the spring, that there will be five Mennonite families in the vicinity and they expect Bro. Hamilton, who is not so far away to preach for them at stated times during the summer.

Land is still to be purchased at from \$6.50 to \$15 per acre for raw prairie, and from \$10 to \$25 for improved, and some 12,000 acres have been sold during the last twelve months. The brethren there desire purchasers to visit this place and examine this location, before purchasing. We hope this settlement may prosper especially in the spiritual life, and in its development the glory of God may be promoted as well as the prosperity of man.

FROM HARVEY CO., KAN.—Bro. Martin Zimmerman and family are at present visiting their friends in Lancaster Co., Pa. Sister Anna had been in feeble health for some time, so they let her farm, thinking a rest advisable.

We have had several snow storms this month, and some days the mercury went down as low as 18 degrees below zero. Last Sunday, Jan. 3d, it was too stormy to hold regular services and we were denied the privileges of hearing an admonition from Bro. Samuel Miller who with Bro. William Esch, of West Liberty, McPherson Co., Kan., were visiting a few days with the brethren here in Harvey county.

We have bought three acres of ground six miles north-west of Newton for \$100, a church lot and graveyard, and as most of the brotherhood here are from Pennsylvania, we call it Pennsylvania Meeting-house, that is the house we hope to build here. Our brethren in the East who feel so disposed have an opportunity of donating or otherwise assisting us when we find it prudent to begin the work.

Sister Lydia Martin, wife of Bro. Solomon Martin, living near this parcel of ground, was the first to be buried in it. She died of typhoid fever on the 14th of October, and was buried on the 16th 1885.

R. J. H.

CORRESPONDENCE.

VISIT TO HENRY CO., IND.—I left my home in Allen Co., O., on Christmas evening to visit one of my aunts and family, living near Middletown, Henry county, Ind. I reached Middletown next day, where I met cousin John Cooper, and stayed with him until Sunday morning, when he went with me to visit his father, and found the family in fair health. I had not seen them for six years. Aunt still holds to her church and is trying to live faithful to her promise, though she has many trials and troubles to encounter. She is the only member of our denomination living there. She desires very much to be visited by the ministering brethren and others who visit the different churches and scattered members.

I have reason to believe that if an effort was put forth some good might be accomplished, as there are some who do not believe in the ways of other denominations. Our ministering brethren are too much inclined to visit the stronger branches of the Church, and neglect the scattered ones, or to put them off to some other time. If some of these were visited more frequently it might be the means of extending the Church. May God help us all to answer the design of our creation, and work while we have the opportunity to work.

On the morning of the 29th, Aunt Barbara Cooper took me ten miles north to her daughter, where we found all well. I took dinner with them, made a short visit, and then started for home. I reached home the 30th, and found all well for which I feel very thankful.

MARTIN B. SHANK.

FROM BRO. HENRY YOTHER.—After coming to Orrville, I went to Wooster to visit the aged Sister Nancy Overholt and her step-daughter, Bettie, and two stepsons. Sister Nancy has been deprived of her eyesight for seventeen years, but her spiritual sight is bright with the hope of a blessed immortality; so is also Sister Bettie. May they hold out faithful unto the end and obtain the crown of life that fadeth not away.

I returned to Orrville and met an appointment at the Martin Church. I then went to the Chippewa Church and filled an appointment with our Swiss brethren. From there I went to Stark Co., near the home of Bishop Michael Horst where I attended a funeral. From there Bro. Horst accompanied me to Holmes Co., where I filled two appointments. Here I also visited the aged Brother George Mumaw who has been sick for several years, sometimes confined to his bed and unable to help himself. At this time, however, he was so that with assistance he could walk to the table for his meals. "Though the outward man perish, yet is the inner man renewed day by day."

From here we returned to Chippewa again, and filled an appointment on New Year's day. The same evening we had a meeting at the Amish Mennonite Church. Then I went to Medina Co., accompanied by Pre. Martin Leatherman, and Deacon Jacob Kreider, where I attended four appointments. Then I returned to the vicinity of Orrville to attend an appointment in the Amish Mennonite Church, but the weather was so stormy and cold that no services were held and I went to Bro. Michael Horst's.

Then I went to Leetonia, Columbiana Co., and attended in this vicinity five appointments. I also visited the aged Brother and Sister Moyer. Bro. Moyer is ninety years old; the Sister is not so old, but is confined to her bed. Bro. Moyer is still able to go about, but the aged couple are looking forward to the time of their release from the sufferings of this present world. "Thou shalt come to thy grave in thy full age, like as a shock of corn cometh in his season." A few neighbors gathered in with us at this place and we had a refreshing hour.

From here I went to Harmony, Pa. Here also I found a sick sister confined to her bed, yet possessed of the bright prospect of a blessed immortality. From here I expect to leave and go to Mt. Pleasant, Westmoreland Co., Pa., on the 25th. Pen and ink cannot express my love and heartfelt wishes to all God-fearing people.

"There remaineth therefore a rest to the people of God." "For me to live is Christ, and to die is gain."

HENRY YOTHER.

Zellenopte, Pa., Jan. 23d, 1886.

THE LOVER OF PRE-EMINENCE.

Some men have become famous by a single act; others have been made famous by a word or a sentence. In the third epistle of John three persons are mentioned whose names will never die. "The well-beloved Gaius" who walked in the truth; Demetrius, who had a good report of all men, and of the truth itself; and Diotrephes, who loved to have "the pre-eminence among them." Everything we know concerning these men is included in this brief letter. But their characters are drawn by a master hand; a few lines express their leading characteristics, and fancy can easily fill up the outlines.

Gaius, so "well and truly beloved" by John, the disciple of love, prospering and being in health both in soul and in body; walking in the truth, doing his work faithfully, both to the brethren and to strangers who had testified to his charity before the church; bringing forward on their journey after a godly sort those who for Christ's name's sake had gone

forth taking nothing of the Gentiles,—he stands as a type of the devoted, faithful, upright, honest, truth-loving Christian, full of hospitality and faithfulness, and rich in good works.

Demetrius also had "a good report," among saints and sinners, and not only "of all men" but "of the truth itself;" and the more he was known, the more highly he was esteemed, and the more heartily he was loved for his own sake and for his works' sake.

How different the record of Diotrephes. He loved to have the pre-eminence in the church; and this love of the pre-eminence was the root of numerous evils. The apostle had written an epistle to the church—probably his first epistle,—full of marrow and fatness; but this was rejected and disregarded by them through the influence of Diotrephes. Could he have had his way that epistle might never have reached us.

More than this, "He received us not," said the aged apostle. He did deeds which were worthy to be remembered for condemnation. He prated against the apostles with malicious words; he would not receive the brethren, and forbade them that would receive them; and finally, to crown the whole, he cast out of the church such as continued to exercise Christian charity, and would not be subject to his ungodly dictation as to whom they should receive or reject.

The rest of the story we may easily imagine. Diotrephes was not a great man. If he had been, there would have been no need of his struggling to climb up, or laboring to kick others down. Men seven feet tall are not under the necessity of walking on stilts, or compelling other people to stoop so that they may look over their heads. True greatness does not concern itself with rivalry. A man who is really great, is great because he cannot help being great. A man who tries to be great is not great, and never will be till he stops trying. The truly great man does not labor to demonstrate his greatness, or to secure his recognition of it; that comes of itself. He lives, and moves, and acts, and does his proper work, and men recognize the power that is within him and upon him.

Diotrephes loved to have the pre-eminence. If there was any possible way of coming to the front, he was bound to come. He seems to have been constantly looking after his personal interests, and laboring to advance his personal ambitions. But he was not content with his own advancement; he must possess the power of repressing, rejecting, and hindering others. He could endure no rivalry. He well knew that if the church was allowed to come in contact with the beloved disciple and other servants of God, there was a possibility that they might not think that Diotrephes was the Alpha and Omega of all excellence. And

LINES

written by J. J. Bontrager in memory of his wife, Martha J., who died December 5th, 1885, in Logan Co., Ohio, aged 41 years, 6 months and 10 days.

It pleased the Lord my wife so dear
To take, though to my heart so near;
And now I'm left, since she is gone,
To bear the load of life alone.

Nine children dear, left to my care.
May heaven with them blessings share;
And may God help and give them grace.
That they may early seek his face.

And when I saw that we must part
It deeply grieved my trusting heart.
To part with one I loved so well,
How sad I felt no one can tell.

For nineteen years and twenty days
We walked together pleasant ways;
Then God, who doeth all things well,
Came, took her home with him to dwell.

Since the good Lord took you away
I'll try and more and oft'ner pray,
That we can one day meet and be
Together in eternity.

Your kindly words oft cheered my heart.
Your pleasant smiles made grief depart.
All your kind words I can't forget.
They live in sweet remembrance yet.

O how distressing was my grief,
When all we did brought no relief;
Those weeks of waiting health to gain,
We almost thought were spent in vain.

One morning when we little thought,
Death seemed to be much nearer brought.
That night at nine the Lord of love
Came, took you to your home above.

O how I grieve no one can tell
To part with one I loved so well;
But as it was God's holy will,
I'll try and love and serve him still.

In those five weeks you suffered pain,
Not once did we hear you complain;
But now we hope you rest above
Where all is joy and peace and love.

For twenty nights I mostly staid
Alone with you and watched and prayed,
That God would all our sins forgive,
And ease your pains, and let you live.

But when all hopes of life were past,
A kind friend prayed for you the last;
And then your children all drew nigh,
To see their kind, good mother die.

Then a kind friend to me drew near,
And tried my aching heart to cheer.
With words so kind—I'll not forget—
I often thank him for them yet.

Some other friends that loved you dear
Had also drawn to you quite near;
They wept to think that one so kind
Must go and leave us all behind.

Now while on earth we had to part,
I'll try and cheer my aching heart.
With hopes that when my days are o'er,
We'll meet where parting's known no more.

I often weep and wonder why
My dear companion had to die;
But when I think you're free from pain,
It cheers my aching heart again.

so, while Diotrephes must come to the front, John must be sent to the rear, or turned out of doors; Diotrephes must be everywhere; John must be nowhere; Diotrephes must be supreme.

If John had been willing to enter into a compromise with Diotrephes, allowing Diotrephes to be the first man in the church, while John would be second; and if John and his friends would have unanimously supported Diotrephes in all his measures, voting for him whenever he sought office, and sustaining him in whatever he did, whether right or wrong, John might have been quite welcome to the second place in the church, the first place being secured to the man who loved to have the pre-eminence. The disciple who leaned on Jesus' breast was not the man to enter into any such arrangement. As a servant of God and a follower of Christ, blameless, sincere, and upright, he could no more give countenance to the schemes and ambitions of Diotrephes, than he could have entered into covenant with Satan himself. John was a servant of God, while of Diotrephes it could be said, "he that doeth evil hath not seen God."

No doubt Diotrephes stood high among the undiscerning; his name was perhaps first on the roll of the elders of the church; in all probability he made greater professions of special sanctity than any other man in the church. If there was a committee, Diotrephes was likely to be chairman; if there was a missionary society, he would no doubt be at the head of it; if there was a great gathering, Diotrephes was on hand to call the meeting to order, or was out of sight while his friends were discreetly managing matters, or arranging for his election to office. He had a love of power. In the church meeting he was able even to prevent the reception of John, and drive the beloved apostle away from the churches which he perhaps had founded; and when discerning Christian people saw through his plans, and preferred to retain the fellowship of the faithful servant of the Lord whom they had known so long, he made short work with them by turning them out of the church also.

Diotrephes had things his own way. What did he accomplish? Nobody knows. What has he left on record? Nothing. What enterprises did he inaugurate; what churches did he establish; what work did he do that has come down to us? To these questions we have no answer. He died; his work, and wealth, and memory perished; and we never should have known that such a man ever existed had not the apostle pilloried him for perpetual infamy in this epistle.

Some of his followers and imitators might perhaps learn a lesson from this fact. As ambitious and as prominent, as

self-seeking and tyrannical as ever he was; as ready as he was to exclude the faithful and all who will not acknowledge their pretensions, and crush out all manifestations of independent thought and spirit, they go their way as Diotrephes went his way; and when they are gone they will leave behind them as little as he left.

The name of John is held in everlasting remembrance. The name of Diotrephes stands in the church a perpetual warning to office-seekers and office-holders, and an admonition to petty ecclesiastical tyrants, who, imitating his wrongdoing, may profit by reading the record of John which hands him down to the contempt of all generations.—*The Armory.*

For the Herald of Truth.

WATCH.

Since the enemy of souls is busily engaged in trying to deceive souls, it is our duty to remind one another of our duty to watch and pray that we enter not into temptation. We may not be watching so carefully as we should. I am afraid we are too forgetful of the mercies of our heavenly Father who loved us so much that he gave his only Son to redeem us and save us in heaven. We should not spend one day without watching and prayer. If we are truly devoted Christians we cannot live without this. If we are not Christians, what are we? Surely not the friends of Christ, but the friends of the world, and that is enmity with God. If death shall find us such how shall we stand before the great judge in the final day! Let us watch therefore.

LEVI BLOUGH.

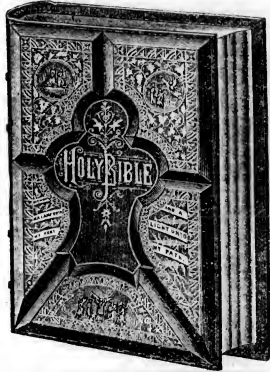
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TIME TABLE.

Oh let us pray and labor that there may be a glorious revolution in our Church with regard to special work in saving the many souls who are perishing for want of heavenly food. If we do not persevere, may not their sins be laid to our charge? And what will be our excuse for not sending out, with our surplus means, men of our Church, who would become good evangelists (for we have such), to go forth and preach the

gospel to the heathen? A little of our means might accomplish a great work, and be as bread cast upon the waters which we may find again after many days.

Again let us look at our neighbors who live but a few miles from our regularly organized Churches. Could we not supply them with spiritual food at a trifling cost? In many places the borders of our Church might be extended by going a little distance out of the regular places to preach, for there are many members whose calls for ministers to come and preach are not heeded. I have no doubt that in many such places a minister might be ordained out of their number that would be beneficial to the Church. But we know that many things seem to come in our way, which, though small, seem to rise like mountains before us, and we are apt to think it is almost impossible for us to accomplish much in mission work. But let us remember that all things are possible with God, and if God be for us who can be against us? And if we know to do good and do it not, it is sin unto us. The Savior said to Peter: "Lovest thou me?" Peter said, "Yea Lord." The Savior said: "Feed my sheep."

S. M. B.

For the Herald of Truth.

OUR PILGRIMAGE.

It is a grand truth which we should always bear in mind that this is not our abiding place, but that we are only sojourners and strangers here, seeking a home where we shall possess abiding peace and unceasing joy. The patriarchs of old have spoken of this life as a "pilgrimage." When Pharaoh asked Jacob his age he said: "The days of the years of my pilgrimage are a hundred and thirty years: few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage." Gen. 47:9. "*Few and evil*," says this venerable patriarch, yet he had not attained unto the age of his forefathers.

This conveys to us a grand lesson of the brevity of our pilgrimage—a span merely as compared to the lives of our ancient fathers; of the short time given us for preparation for a future world, and yet how few are willing to consecrate only a part of their short lives to the service of the Lord. Could we but have the feeling of David when he declared: "We are strangers before thee, and sojourners as were all our fathers; our days on the earth are as a shadow, and there is none abiding." 1 Chron. 29:15. Our desire would then perhaps be more to make this life a preparation to meet our God and our home, instead of spending this "shadow" of a life it accumulat-

ing vanishing treasures in this world as though we were to live here eternally. Though we live here on broad acres, in stately mansions, and fare "sumptuously every day," we can not long remain, but know that the end of all these visible, perishing things is nigh, and that they cannot abide.

This doctrine of our pilgrimage is beautifully confirmed in the Hebrews, where the power of eminent faith of some of these ancient fathers is described with the declaration that "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth." Heb. 11:13. How mindful should be the present generation who live in grace and have received the promise of eternal glory as a recompense for submission to God's will, lest these faithful pilgrims who have embraced the promises they have seen afar off, should condemn, in the judgment-day, a faithless and wicked generation who refuse to be persuaded to embrace the religion of Jesus Christ, the risen Redeemer.

As the just shall live by faith, and our faith proved by our works, it follows that our works must harmonize with our faith and cannot be wrought solely in the interests of a natural life, but are so directed that it will clearly distinguish us as strangers here, seeking a home more worthy than this; for the life and works of a man will manifestly show his aim and purpose of life.

And now the days of our pilgrimage on the earth have been greatly shortened, and we are consequently the more forcibly reminded that "here we have no continuing city, but we seek one to come." We can almost daily hear or witness the truth that some weary pilgrim, whom we learned to know, has laid his burden down at the end of a short journey through this world. Happy is the soul when it leaves this prison of clay, singing at the eve of its journey "Thy statutes have been my songs in the house of my pilgrimage." But short as life's journey is we have much to contend with and great enemies to conquer, before our pilgrimage is ended. The apostle Peter has given us a kindly warning in these words: "Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts which war against the soul." There is a warfare that ends only with our journey—a warfare against the flesh, against the Prince of the powers of darkness. The Prince of peace will fight for us, for He has conquered the last enemy and can subdue all our foes.

Having set our faces toward the heavenly Canaan with a strong desire to enjoy its untold glories, we will evidently experience a longing desire to reach the end of this earthly pilgrimage, that the soul

may be released from all care and enjoy the rich blessings prepared for it there. "For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven." "Even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." When our hearts are freed from the cares of this world and the heavenly Zion is the soul's single object, we may press on in hopes that

"Our weary days will soon be over,
And every night of gloom
Be lost in that delightful waking
Of bliss beyond the tomb;
Around our frail and shattered bark,
When ocean billows foam.
The soul amid the storm can sing—
Praise God, we're going home!"

"The heart that finds repose in Jesus
Can smile at every pain,
'To live is Christ,' in joy or sorrow—
'To die immortal gain.'
We look beyond these fading scenes
Though strangers here we roam;
We have a sure abiding place—
Praise God, we're going home!"

"The hand of death may rend asunder
Our dearest earthly ties;
Yet faith unveils a world of glory,
And there we long to rise;
Faith soars aloft on eagle wings.
Above yon azure dome,
Brings heavenly visions to our sight—
Praise God, we're going home!"

But there is a great danger of losing our way in this strange land of pilgrimage. This arises not so much from the idea that the way is not clearly pointed out to us, as from the fact that we do not seek for it at the right place and often take the advice of unsafe counselors. The footsteps of Jesus lead to heaven, and he it was who opened the path from Mount Calvary to the Holy City. He is the safe Counselor, and in following him, though we sometimes stumble and fall from our own weakness, he is always ready and willing to take us by the hand and set us on our feet in the narrow path again; and though we may have to pass through "trials of cruel mockings," through "afflictions and torments," we may "wander in deserts and in mountains, and in dens and caves of the earth," we need but to press on undaunted with a heart-felt assurance that God has "provided some better things for us," and when this span of life is over, heaven will be ours to enjoy. A. METZLER.

For the Herald of Truth.

UNDER THE SHADOW OF HIS WINGS.

Every one is familiar with the sight of a hen-mother gathering her little ones

For the Herald of Truth.

SUNDAY SCHOOL WORK.

under her wings. At the least approach of danger she calls her tiny chicks who look like little balls of down, and hides them beneath her wings until there is no longer any cause for fear. How safe and content the little things appear as they peep out of their sure shelter. Just as safe and happy should God's people feel beneath the shelter of His overshadowing love. "How excellent is thy loving kindness, O God," says the Psalmist; "therefore the children of men put their trust under the shadow of thy wings." The simile of the overshadowing wings occurs in many passages of Scripture. The Lord himself first employed it when he reminded Israel by the word of Moses how He "bare them on eagles' wings." The expression became familiar to the children of Israel. We find it in the words of Boaz when he welcomed to his field Ruth the Moabitess: "The Lord recompense thy work, and a full reward be given thee of the Lord God of Israel, under whose wing thou art come to trust." These words were doubtlessly well known to David, as the story of his ancestress, Ruth, would be precious to him and all his family. We know that the thought of the outstretched wings of divine love was dear to the heart of the sweet singer of Israel. "Hide me under the shadow of Thy wings," was his cry when in trouble, and with great confidence he could say: "Because thou hast been my help, therefore in the shadow of thy wings will I rejoice." If David could thus rejoice in the overshadowing love of God, how much greater cause have we to do so. The glory of God has been made known to us in the face of Jesus Christ. The Son hath revealed to us the heart of the Father. Never was there such love as Christ's. We remember the touching words in which he lamented over Jerusalem: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how oft would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" The love of Jesus is the same to-day. His heart still yearns for the souls of men, women and children, and he longs to gather them to himself that they may be blessed. O how sad that they should resist the drawing of his love until they merit the tender reproach: "Ye will not come to me that ye might have life."

Would that all would gather with the happy brood beneath the Savior's wings, and learn the things that belong to their peace. They who have found the shelter of His love alone know how safe and blessed is their refuge. Such love to sing:

"O spread thy covering wings around,
Till all our wand'ring cease,
And at our Father's loved abode,
Our souls arrive in peace."

MARY HARNISH.

For the Herald of Truth.

CONSCIENCE.

"Pray for us: for we trust we have a good conscience, in all things willing to live honestly." Heb. 13:18. "I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost." Rom. 9:1.

Dear readers of the HERALD, how much better do we feel, when we can do something with a good conscience, than when we are forced to do something that we cannot do with a good conscience. Not long since, I heard a sermon preached which was a new doctrine to me. There was some contention in the church about a few brethren who were asked to do something which they said they could not do with a clear conscience. This man said in his sermon: "Let not your conscience be your guide," &c. This was new to me, for I have had the experience that if we want to do what is right, our conscience will tell us when we undertake to do what is wrong. The text is very bracing to me: "I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost."

Now, this minister said: "Conscience never speaks till after the deed is done." Here I do not agree with him. Why do we pray: "Lead us not into temptation, but deliver us from evil?" I am confident that if we pray thus and mean what we pray, though Satan does try to get us into a snare, the Lord will deliver us by telling us through our conscience that it is not right, and that we must not do it. Again, have you never felt troubled or uneasy as if something had happened, yet at the same time not knowing of anything serious, but in a short time, perhaps you will hear of some accident, or perhaps the death of a friend. Was it not your conscience, or the Lord telling you something through your conscience that something would take place?

We must have a good conscience toward God, or we cannot serve him. Every one of us who has a sense of right and wrong in us, should strive to have a right for it, for it is the voice of God; he gave it to us; he speaks to us through our conscience to warn us of our sins, or to guard against them. To this voice you may be disobedient, you may shut your ears against it but if you do, you will soon hear it no more. You would then be like a ship at sea without a rudder to guide it, and which is driven about by the storm until it is dashed to pieces on the rocks. So is the person in whom conscience is at ease or asleep. He is a prey to the Tempter who will lead him from one sin to another until the poor soul is at last cast down into destruction. The Apostle Paul says, Acts 24:16: "And herein do I exercise myself, to have always a conscience void of offense

S. ELIZABETH ALBRECHT.
Lombardville, Ill.

toward God and toward men." He did not say: "men and God," but "God and men." We must first have a clear conscience toward God, and if possible also toward men. How can a man stand up before a congregation and tell the audience not to take their conscience for a guide? Has he closed his ears against conscience until it has ceased to speak to him? In such a condition was David when Nathan, the prophet, came to him. He had committed a great sin, but he felt no fear of God, no shame, no troubled conscience. He sat upon his throne, he spake right, he attended divine service as if nothing had taken place. God sent Nathan the prophet to him that he might awaken the conscience of the king.

Dear reader, God also sends a Nathan to awaken your conscience, that you may acknowledge your sins, and repent and ask God to forgive you. Nothing is more sad than when a person is cold and indifferent about his sins. There is no hope for him. The Scripture promises forgiveness only to those who are truly penitent. Pray to God that he may give you a wakeful and active conscience, an humble heart, and a contrite spirit. Come to Jesus and receive forgiveness, joy and peace, and a reconciled conscience will be yours. Our tears and prayers cannot bring us, but alone Jesus, who has said: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." For it is alone the blood of Jesus Christ that cleanseth us from all sin.

Would it not be well if the ministers would ask each member to pray for a good conscience toward God? Paul said to Titus 1:15: "Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled." Now this does not mean those that believe in Jesus Christ, but those that worship worldly things more than God. Even those are sometimes awakened by their conscience.

In regard to the above, we have to say that the writer, though writing, no doubt, in "all good conscience" is in error and the minister whom she heard preach was right.* The doctrine held up in the above article runs parallel with the sentiment that is gaining such a strong hold on the present age, which sets conscience and the convictions of the mind (which men, in many instances, claim to be the inspiration of the Spirit), above the word of God, and thus with a good conscience to themselves, they are led into the most egregious errors and into the most unchristian practices. This shows us very plainly the indisputable fact that conscience is, in a large measure, that sense of right and wrong to which a person has been brought up or in which he has

* At the same time we cannot ask a person to confess or acknowledge what he is not either convinced of or willing to accept as the teaching of God's word.

been taught; and if this is true, then it is not a safe guide for us to follow. We must have something more substantial, something that will meet the case when conscience is at a loss; something that will not change with every change of feeling that comes over us, or with every new discovery that we make, or with every new notion that men preach; something that will not change, and that is true, and that can be relied on, at all times, and by all people, in all ages, and under all circumstances. It is a dangerous doctrine, yea, a dangerous delusion for men to set up their own convictions above the teachings of the Bible, against the "Thus saith the Lord." And men who do this will in every instance, not only cause trouble to themselves, their fellow Christians and the church, but will run into a labyrinth of errors which will cause shipwreck to their faith.

Let us take the Bible, God's word, for our guide, and as convictions of duty and doctrine press themselves upon our minds, let us take the Bible and see whether those things are so taught in the holy word. In all things let the Bible have the pre-eminence, and whenever our convictions which suggest another course, reject the convictions and follow the word of God. In this way conscience will be educated to conform itself more and more to the teachings of the word, and the danger of being misled will grow less. yet at best, let us always have the highest regard for the infallible word of God, and let it be our complete rule of faith and practice, and we need not fear of being led astray. —[Editor.]

THE THREE WISHES.

A minister while sitting at the dinner table with his family, had these words said to him by his son, a lad of eleven years: "Father, I have been thinking, if I could have one single wish of mine what I would choose."

"To give you a better chance," said the father, "suppose the allowance be increased to three wishes; what would they be? Be careful, Charley!"

He made his choice thoughtfully; first, of a good character; second, of good health; and third, of a good education.

His father suggested that fame, power, riches and various other things are held in general esteem among mankind.

"I have thought of it all," said he, "but if I have a good conscience, and good health, and a good education, I shall be able to earn all the money that will be of any use to me, and everything else will come along in its right place."

A wise decision, indeed, for a lad of that age. Let our young readers think of it and profit by it. —Anon.

SLEEPING PROFESSORS.

"Why seek ye the living among the dead? He is not here, but is risen." Luke 24:5, 6.

Is our Lord dead or risen? Truly the wickedness of our hearts has triumphed for a season and slain the Son of God. But did He rise again? Did God come forth and unlock the portals of the gloomy grave and quicken, raise and exalt to heaven His beloved Son? Yes, He did, if the work Christ came to do was done, and, blessed be His holy name, it is a finished work, to God's entire satisfaction. Jehovah hath laid on Him the iniquity of us all, and Christ answered for it, He became responsible for our sins and for all the claim of God, law and justice. He died, the just for the unjust, thereby glorifying God and satisfying every claimant against us. Now will the God of holiness and justice put forth His glory and power, and raise the sin bearer from among the dead? If Christ were not risen, we would still be in our sins; there would be no joyful resurrection, our faith would be vain, our hope of glory gone, pardon, joy, peace, resurrection, heaven, glory, all gone, all lost. But the Lord is risen indeed, Jehovah hath most certainly attached His seal to the value of the blood-shedding of His Son, He hath pronounced it a finished work. He hath written forgiveness of sin in the blood of His only begotten Son and sealed it with the seal of resurrection. Paul said: "If Christ be not raised, your faith is vain, ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, and become the first fruits of them that slept. For since by man came death, by man also came the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with Him in glory. Mortify therefore your members which are upon the earth." Many professed Christians are only holding their sins in restraint and still have a heart defiled and polluted with sin to such an extent that the terrible day of the Lord, if they do not get light before then, will reveal to them that they have only reformed, and were never converted, but have looked for the living Christ amongst the dead works, and were not risen with Christ. Hence their faith was vain, and they were yet in their sins. The old Adam must die, and must be buried not to be

resurrected. Many a poor soul is deluded by having a faint hope that this has been accomplished, when the heart is still full of sin and the old man is simply under moral control. Satan is not very uneasy when he has a soul in this condition and will allow him to hold inbred sin in measurable restraint. Satan will give us more trouble than we think it possible, if the old man of sin is not cast out, and we find some indwelling sin that we love, or are not willing to be separated from. A true child of God and follower of Christ will be zealous for the cause of his Savior, and will love to read those precious truths which are able to make him wise unto salvation. His delight is in the law of the Lord. The word of the Lord will be a lamp unto his feet, and a light unto his path. Let us search well our own hearts and see if we are risen with Christ, if we willingly give up all our whole hearts, life, body and soul to Christ. If so, we have the promise of acceptance and abiding favor of God. Have we the assurance that we are accepted of Christ and that our sins are pardoned? Are we brought from darkness to light, from death unto life, and from sin unto salvation? Let us never persuade ourselves that we are regenerated or risen with our Lord when our heart is still full of evil inclinations, delighting in the sinful practices and vanities of the world. So long as there is an inclination in the heart to be covetous, to indulge in lusts, pride or selfishness, or take part in or look with pleasure upon the amusements in which the world delights, we are not risen, saith the Lord, and the heart is not what it should be, no matter what God has done for us. Let us get our hearts cleansed from sin, and filled with Christ in outward acts and innermost thoughts, and set our affections on heavenly things. A soul that does not set its affections on things above, disobeys the commandments and loses the most gracious and delightful discoveries of the word of God. We are commanded to seek those things which are above, where Christ sitteth on the right hand of God. How sad that so many are feeding only on husks, and not on the joys above. Let us ask for grace, to separate our thoughts and affections from the world.

A. M. C.

SEARCH THE SCRIPTURES.

"Search the Scriptures, for in them ye think ye have eternal life and they are they which testify of me." We propose to examine different portions of the Bible and Testament, consider them as infallibly true, and then mark well to what result they must lead.

1. We notice that they (the Scriptures) declare that no man can serve two mas-

ters; he must hate the one and cleave to the other, etc. That there are the two masters, or leading spirits in the world, is plainly seen in the meek, lowly and sacrificing character of the blessed Savior on the one hand, and the proud, selfish, haughty spirit of the enemy and his followers, the haughty and highminded lovers of the carnal and perishable things of this transient life. The Scripture plainly says, "If ye have not the spirit of Christ, ye are none of his." "The tree is known by its fruit." We will now examine and compare some of the fruits of both spirits, and how clearly it will appear that some evil trees are claiming to bear good fruit. In Christ's sermon on the mount he says: "Blessed are the poor in spirit; for theirs is the kingdom of heaven. Blessed are the merciful; for they shall obtain mercy." Now let it be borne in mind, that every affirmative declaration has its negative, or antithetic meaning as plainly understood as if it were expressed. Hence the plain inference from the above declaration is: Cursed are the haughty in spirit, for theirs is not the kingdom of heaven. Cursed are the merciless, for they shall obtain no mercy. All who are familiar with the language of the Scripture must know that it abounds throughout with gracious promises to the poor, meek and humble Christian.

How then can nominal Christians who slight, despise, overlook and oppress this class, while they favor the rich, and reverence pride and ostentation—I say, how can such cherish the most dim and distant hope of pleasing God or of ever entering the kingdom of heaven.

In the second chapter of the general epistle of James, this God-offending sin is so plainly spoken against, that the most simple-minded person is fully able to understand it. The language is this: "My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect to persons. For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment; and ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool: Are ye not then partial in yourselves, and are become judges of evil thoughts? Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him? But ye have despised the poor. Do not rich men oppress you, and draw you before the judgment seats? Do not they blaspheme that worthy name by the which ye are called? If ye fulfill the royal law according to the Scripture, Thou shalt love thy neighbor as thyself, ye do well: But if ye have respect of persons, ye com-

mit sin, and are convinced of the law as transgressors." James 1:1—9.

But many who do these things may try to justify themselves, saying: "We have gone to the house of God regularly on Sabbath days and have partaken of the emblems of His shed blood and broken body, and have kept the Sabbath holy, and many other good things have we done. But what will be the reply of the great Judge of heaven and earth to this plea? It will doubtless be: Depart from me, ye workers of iniquity, for I never knew you: for I was naked and ye clothed me not, I was hungry and ye gave me no meat, I was sick and in prison and ye visited me not. And when they ask the question: When saw we thee and did not minister unto thee in these things? The reply will be: Inasmuch as ye did it not unto one of the least of these my brethren, ye did it not unto me.

And now, professed Christians, it is high time for us all to arouse and think earnestly whether or not, we have fallen into this sinful practice, and if so, let us do so no more, but pray earnestly for forgiveness for the past.

I am struck with astonishment when I reflect upon the inconsistency of rational and accountable beings. When expecting a visit from a distinguished personage, or even a common friend, what great and laborious preparation is made? But how indifferent and negligent, in preparing for the great Judge of heaven and earth, who will surely come, and none knows how soon. Again when even but a short journey is anticipated, what careful preparation of suitable clothing, easy conveyance, &c., are made? But the journey to eternity, which doubtless awaits every one, and from whence no man ever returns, seems by many never to engage a single thought, and no one knows how soon the summons may come.

Oh, that I could awaken in myself a more active realization of those important truths, and would to God that I could arouse the whole world from the lethargy and moral and mental stupor which hinders them from seeing and preparing to escape the awful punishment of the ungodly.

For the Herald of Truth. ASSURANCE.

Whence does the Christian derive assurance? By obedience to, and faith in the Lord Jesus Christ. Jesus says: Ye are my friends if ye do whatsoever I command you. John 15:14. The Apostle Paul answered the jailer and said: Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. Acts 16:31. By complying with the above, honestly and faithfully, the Christian has a sure promise that God is well pleased with him.

For the Herald of Truth.
LAZY CHRISTIANS.

There are some members in every church who are willing to work, and who do work. You hear of them among the sick and the poor; you find them regularly at church; they can always be relied upon. But many professors seem surprised that any work should be expected from them. They come to church to enjoy religion, not to help others to be saved, not to work. As for visiting the sick, feeding the poor, or speaking to the unconverted, they never try it; "have no gift for it;" and so go to hear the sermon, enjoy the singing, try to be respectable, and call that religious living, without ever making a personal endeavor to do good to others. It is surprising what easy-going Christians some people are. Men who can successfully carry on a farm, or a mill, and make trade pay; who know how to succeed in almost any kind of business will let a church run down for want of a little religious enterprise. A community of Christian farmers who know how to improve their stock and make a farm pay, who, on hard soil, will make a good living, and keep their house neat and in good order, will let the church die out, because as farmers, they work, but as Christians, they are idle.

They do not see it their duty to admonish in meekness, a brother or sister who has committed a fault, but instead rather despise and shun them, and make light of it, and go and speak his or her faults abroad so as to give idle tongues something to talk about. Could not many who have gone astray, be brought back by going to them kindly, lovingly, pleading, and showing charity toward them? how much more good could be done in this way? On the other hand, by showing no love or regard toward them we may discourage them, and oftentimes they will go on in their wrong course, until they are entirely lost, and it becomes impossible to reform them.

Christ says, in John 13:34: "A new commandment I give unto you, that ye love one another: as I have loved you, that ye also love one another." All that I can read in the New Testament about the feeling we should entertain toward one another is to show love. Love can win hearts and save souls; through love we are saved in Jesus. Do the brothers and sisters think they are showing love to members who have been led astray by the evil spirit, by expelling them from their church, and afterwards scarcely noticing them? Is that showing brotherly love? We do not learn that we should show love in the new commandment that Jesus has taught us? When we commit sin, does Christ hate and despise us? Not from what I could ever read of him. He pleads with us, he admonishes us, he warns us of the danger we are in, and

entreats us to enter into his fold where we can mingle in love together, in love with him; and all this, not because he hates us but because he loves us.

Every member of our church should go to work earnestly, and not have two men to do the work and twenty or more to do the talking. Let us work rather than talk, for good deeds never die; they preach when the tongue is silent, and the Lord will reward every labor of love. Brethren, let us show more love and charity to the weaker members and to those who are unconverted, for it may be the means of bringing many more into the fold. The strong must bear with the weak. We are not half earnest enough in the work which is given us to do; therefore let us all go to work with a will and thereby add stars to our crowns. Let us keep our lamps trimmed and burning, so that others may see our good works and learn therefrom that we may at last all meet our dear Jesus on that heavenly plain. I ask the prayers of all who may read this imperfect epistle.

Lancaster Co., Pa. W. M.

For the Herald of Truth.
THE PERISHABLE NATURE OF MAN.

"It is appointed unto men once to die." Heb. 9:27.

All who have hitherto lived in the world with two recorded exceptions, have returned to the dust from which they originated, and, at the present day this assertion is daily fulfilled without respect of persons. The king upon his throne and the prisoner in his cell are alike brought low. The aged, the infirm and the tender infant alike struggle with disease and suffer the pangs of death. The dearest ties of friendship are cut asunder and our hearts are often made to bleed and our eyes to weep with those that weep. Parents mourn for their children when they "are not," and children for their parents who have gone before. But more especially is this the case when husband or wife must give to the grave the faithful companion who once helped to bear the heavy burdens of life. Toils and cares, anxieties and disappointments, as well as happiness and contentment, joys and consolations were mutually shared and enjoyed. But suddenly, and sometimes unexpectedly, death comes, and what a change is wrought! A vacancy is made which none but a bereaved companion can fully realize.

I once had a partner in business for several years. A fond attachment for each other sprung up between us. Our business relations were indeed pleasant and we hoped to continue them. But death came, and with it came blasted hopes and broken purposes, and although the mortal part of my friend has long since returned to dust, there is still an aching void in my heart; fond memories arise, and in the imagination, are lived over again, but that partner is gone never to return.

How much more, then, must this be the case with those whose partnership in the marriage relation has been severed. Still we have no right to murmur, but should say in all the dispensations of Providence: "Even so, Father; for so it seemed good in thy sight." Should we not even rejoice that it is appointed unto men once to die? It would indeed be sad if we should be compelled to live always in these mortal bodies so subject to disease. How distressing it would be to grow feeble and helpless, and become troublesome in the extreme to those around us and a misery to ourselves, yet knowing that we could never die. Certainly death is a blessing to all mankind; especially since Jesus has said: "He that believeth in me, though he were dead, yet shall he live."

Thus we may weep for the absence of the departed dead, but the more greatly rejoice if they believed in Jesus, leaving the assurance that though they be dead, yet shall they live. It is appointed unto men once to die, but: "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors." The following poem by Mrs. Hemans is very appropriate:

"Friend after friend departs:
Who hath not lost a friend?
There is no union here of hearts
That finds not here an end;
Were this frail world our final rest,
Living or dying, none were blest.

"Beyond the flight of time,
Beyond this vale of death
There surely is some blessed clime
Where life is not a breath,
Nor life's affections transient fire,
Whose sparks fly upward and expire.

"There is a world above
Where parting is unknown;
A long eternity of love,
Form'd for the good alone;
And faith beholds the dying here
Translated to that happy sphere.

"Thus star by star declines,
Till all are passed away,
As morning high and higher shines,
To pure and perfect day;
Nor sink those stars in empty night—
They hide themselves in heaven's own light."

R. J. HEATWOLE.
Newton, Kansas.

For the Herald of Truth.
WHY NOT JOIN THE CHURCH?

Not long ago I was conversing with a brother about various church matters. At last the brother said that if it were not for the many divisions, many more would join the church. These words made a deep impression on my mind and I thought that a few remarks on the subject might perhaps help some dear reader, who is standing back from church privileges on this account, to decide upon his course.

Dear reader, if you wish to make the divisions in the church an excuse for not joining, it will not avail on the day of judgment. It will not help you if you neglect your duty. If some of the church members do not do what is right, it should not keep us from obeying the commands of the Lord. But you will perhaps ask: "Where shall I go? There are so many branches that call themselves the defenseless church of Christ, how shall I know with which one I shall unite?" It is with God that you have to settle the matter, not with man. Direct your minds to Jesus, the author and finisher of our faith; for his church is founded on Him as the chief Corner Stone. Ask Jesus to show you the right way; ask Him with what Church you shall unite, for we have the promise that every one that asketh, receiveth, and he that seeketh, findeth, and to him that knocketh, it shall be opened. Matt. 7:8. Then, dear reader, take Jesus at his word and he will lead you that you can enter in at the strait gate that leadeth unto life. I find no promise for you in God's word if you stay outside of the hedge of the Lord's vineyard, or outside the church, by making the excuse that the church is not what it should be. But you are invited to come and unite with God's people and help to do the great work, and where there is lack in the church, do your part. If each one would think: I will do, with God's help, all that is in my power to build up the church, how much more could be done? Do not stay outside and think that you will wait till the church is in a better condition, but come and help to make it what it should be. In this way you can bring joy to the angels in heaven, for we read: "Joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance." Thus we see that repentance is necessary, and thus not alone to unite with a church

and observe the outward ordinances. All this will avail nothing if we are not as Paul tells the Ephesians to be in the 4th chapter of his epistle, verses 23 and 24, where he says: "And be renewed in the spirit of your mind, and put on the new man which after God is created in righteousness and true holiness." Is it not strange to think that we have old greyheaded grandfathers in our midst who are making the above excuse all the days of their lives? Oh consider it well, dear reader. Yet a few words to those who were once zealous members of the church, but who are now backsliders and making the same excuse. Come forward and do your duty. Remember the responsibility of making a covenant with God, and then becoming unfaithful. Remember that the crown is not in the beginning but he that endureth to the end shall be saved. D. R. WITMER.

Mahoning Co., Ohio.

"AS I UNDERSTAND IT."

The doctrine is pretty generally taught, that people are at liberty to believe and obey the gospel as they understand it. It is true, our understanding must be exercised to arrive at the truths in God's word, but in a subordinate sense. By this we mean, that the gospel must be regarded as being perfect, occupying the place of a teacher, and we as learners. When we occupy the position of learners, we are willing to bend our minds to the requirements of the gospel, and have no difficulty in arriving at its true meaning. But on account of the doctrine, as popularity taught, "As I understand it," a great many persons assume the position of a teacher, and read the Bible as being subordinate to their understanding, hence bend its teachings to suit their inclinations, and claim "as I understand it." Jesus says, "Learn of me." We can only learn of Jesus, as we learn his Word. The world is God's great school-room, the church his seminary, the Bible our standard text-book.

Suppose that, naturally, a teacher in a school-room, would tell his pupils to solve all problems as they "understood them" there would in all probability, be about as many different solutions as pupils. And having this liberty, pupils would take no pains to arrive at mathematical truths, and the result would be a perfect muddle of mathematical error and confusion. Many a pupil, after studying hard to solve a problem, has concluded that there is a mistake in the author's answer to the problem, but after repeated efforts, and with the aid of his teacher, he learned that the error was in himself. Now, if Bible scholars would only take pains to arrive at religious truths, the same as they do to arrive at natural truths, there would not be half the differ-

ences in the religious world, there are today. But as long as people are taught the loose doctrine, "As you understand it," just so long will the carnal mind assert its right in determining gospel truth, and opinions will usurp the place of facts.

No author, who has any regard for his reputation, will issue a text-book on mathematics, to be used by thousands, until every problem has been thoroughly tested, as to its correctness. If one error is detected, it will affect the reputation of the author. Hence, can any one suppose that God, who is the source of all wisdom and knowledge, would send his Son into the world, and through him give us his will, and that will be so imperfect, or so indefinite in its meaning, that our weak understanding must assert its superior intelligence and broad liberty, to arrive at such conclusions, as may suit our notion or fancy?

Religious truths, are as definite as mathematical truths are.

Then, to read the Bible correctly, we should regard it,

First, as being perfect, hence our teacher.

Second, apply our entire understanding to arrive at its truths.

Third, obey all the precepts of the gospel: as well as fulfill our duties to one another.

Fourth, if we lack wisdom, ask God who giveth liberally.

These rules observed would soon unite divided Christendom.—J. S. Mohler, in *Brethren at Work*.

TEXTS FOR EACH DAY OF THE YEAR.

FEBRUARY 15th to 28th.

Being justified by His grace. Titus 3:7.
God giveth grace to the humble.

1 Peter 5:5.

Let us come boldly unto the throne of grace.

Heb. 4:16.

Receive not the grace of God in vain.

2 Cor. 6:1.

The exceeding riches of His grace.

Eph. 2:7.

He giveth grace unto the lowly.

Prov. 3:34.

The Lord will give grace and glory.

Ps. 84:11.

Grace of God which is given you by Jesus Christ.

1 Cor. 1:4.

The gospel of the grace of God.

Acts 20:24.

Grace be unto you, and peace.

Col. 1:2.

He giveth more grace.

James 4:6.

Ye know the grace of our Lord Jesus Christ.

2 Cor. 8:9.

The glory of His grace.

Eph. 1:6.

Grace be with you.

Col. 4:19.

—Glad Tidings.

HERALD OF TRUTH.

JOHN F. FUNK, EDITOR.
J. S. COFFMAN, ASST. EDITOR.

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RENEWAL OF SUBSCRIPTION.—Many of our subscribers have already renewed their subscriptions for the year 1886. Many of our agents have sent in large lists, and have shown the great interest they feel in our paper. We feel to thank our friends for their kindness and the interest thus manifested, and trust those who have not yet renewed and those that are still in arrears for former years, will also respond soon and help the cause. We hope also to see many new subscribers on the list during the present year.

WANTED.—Several copies of Denner's Predigt-buch. Persons having copies of this work to sell please inform us, stating price and conditions. Mennonite Publishing Co., Elkhart, Ind.

TO OUR CORRESPONDENTS.—We hope our correspondents will be diligent in supplying us with material for our paper. Send us especially Church news. The more we know of each other the more we feel interested in one another. Give us Scriptural teachings, explanations of Scriptural questions, admonitions, Church news, and whatever is edifying to the reader. Our paper will be what we make it. It would not be well for the editors to write everything themselves; we want to unite our strength and use our combined talents in advancing the cause of Christ.

PRE. JOHN GRAYBILL was the first Mennonite preacher in Lost Creek Valley, Juniata Co., Pa. He was ordained to the ministry in 1788 and preached fifty-one years. He died in 1839, and many of the older people will still remember his teachings.

SOMETHING WONDERFUL.—Bro. C. P. Steiner, of Findlay, Hancock Co., Ohio, writes as follows: "People in these parts are busy boring for oil and gas which has been found not far from here. The oil flows out at the surface and the gas comes forth in such quantity and with such power that it cannot be controlled."

From what Bro. Steiner says in another part of his letter the gas has been ignited and burns so brightly that the light can be seen in the sky for a distance of over twenty miles in the surrounding country. What will the end of it be?

CHURCH NEWS.

FROM BRANCH Co., MICH.—On the 23d of Jan., the house of Thomas Link, of Branch Co., Mich., burned down. Loss \$1000.

FROM HOLMES Co., OHIO.—Pre Isaac A. Miller returned home from a visit through Pennsylvania, on the 21st of January, and found his family in good health. During his six weeks' stay he visited nearly all the eastern Mennonite Churches in Pa.

FROM KENT Co., MICH.—A number of families of the brotherhood in Bowne, Kent Co., Mich., have been afflicted with diphtheria this winter. Children have died in the families of Peter Thomas, Daniel Weaver, Robert Woods and Moses Livingstone. At present the disease seems to be checked, yet there are still a few cases in the neighborhood. J. S. C.

VISITING.—The brethren, Samuel S. Bowman and Henry Bear, visited several days among the brotherhood in Hay and Stanley Twp., Huron Co., Ontario, and attended the regular services in Hay, on the 24th of January. Bro. Bowman spoke on this occasion from Matt. 7:21, and on the 25th at the appointment made for him in Stanley, he spoke from 1 Cor. 3:11. May the Lord bless the labors of the brethren.

A NARROW ESCAPE.—On the 19th of Jan., Bro. Lowry Johnson, of Mason-town, Pa., met with a serious accident of which he narrowly escaped with his life. While in his shop, running his saw, in scraping the dust from under the table, he struck his head against the saw which cut across his head almost from ear to ear through the skull and within a sixteenth of an inch of the brain. At last accounts he was doing well, and considered out of danger.

VISIT TO MICHIGAN.—The brethren Jonas Hartzler, of Haw Patch, Ind., and J. S. Coffman, of Elkhart, Ind., made a trip to Kent Co., Mich., the last week in January. A number of meetings were held in Bowne and Caledonia. Three members were received into the Church at Bowne, and there are a number of applicants for membership at Caledonia. These Churches appear to be in a fair condition of prosperity. Bro. Hartzler also visited the little Churches in Antrim and Emmet counties.

FROM ADDISON, SOMERSET Co., PA.—The brethren, Herman Snyder of Bedford Co., and John N. Durr of Mason-town, Fayette Co., Pa., visited us a few weeks ago and filled seven appointments in this vicinity which were all well attended by attentive hearers. The brethren expounded the plan of salvation clearly and this community felt much benefited thereby. We hope that the seed sown by the dear brethren may not

be in vain, but that it may come forth in due season and bring forth fruit unto righteousness. D. K.

ON A VISIT.—Pre. David Waldner, of Turner Co., Dakota, recently made a visit to the Hutter community, who a few years ago removed from Dakota to Warren Co., Pa., where they have purchased land on very reasonable terms from the Economite community, near Pittsburg. They have abundance of timber and coal, and some oil on their lands, and apparently are doing well. He was away from home some four weeks, stopping in several places in Ohio. He staid with us in Elkhart all night, and on Saturday morning (Jan. 30th), went west to spend Sunday with the Amish brethren in McLean Co., Ill., and then proceeded home.

FROM BUCKS Co., PA.—Bishop Isaac Overholt, of the Blooming Glen Church, has been in feeble health for some time, so that he has not been able to attend public services, but is improving some. His affliction was weakness in the limbs.

Deacon Jacob Overholt has also been afflicted with neuralgia in the chest and has not been to meeting for a number of Sabbaths. He also is improving. May the Lord restore both the dear brethren to their usual health and enable them to continue their labors in his vineyard.

On the morning of the 29th of January, Philip Freiz and wife, in Bedminster Twp., came near being suffocated by coal gas (no doubt from the stove) As they were unusually late to rise their son Erwin broke open the door and found them in an unconscious state. His mother, however, was able to speak a few words. A doctor was sent for, and they will no doubt regain their usual health, without any serious consequences. (This should be another warning to everybody to exercise the greatest caution with coal stoves and leave them always so that the gas can pass off through the flues into the chimney instead of escaping into the rooms. A wise precaution is never to sleep in a close room without having a window down a few inches from the top, even in the coldest weather.) S. G.

FROM WATERLOO Co., ONT.—A very sad and affecting event occurred on Friday night, Jan. 29th, at the house of Pre. Samuel S. Bowman. They had gone to bed in usual health, and at midnight Bro. Bowman awoke, and hearing his wife making a noise, as if she had been dreaming a frightful dream, he spoke to her, but received no answer. He called the second time so loud that the daughter and hired girl heard him and came to his assistance. In the meantime he lighted a lamp, and seeing her lying with her eyes turned up and unconscious, he thought she was lying in a spasm. The two sons were also called up and sent after a physician, but before they returned their mother had expired. The interval

from the time the father lighted the candle until the boys returned was not over an hour. When the doctor came he pronounced the cause of her death apoplexy. She had reached the age of 46 years, 8 months and 29 days. The funeral services were held at Eby's Meeting-house, in Berlin, on the 1st of Feb. Her funeral was largely attended. Appropriate services were held at the house by Elias E. Weber and at the meeting-house by Moses Erb and Jacob Woolner from Matt. 24:44 and 46. May the Lord comfort the bereaved brother and his three children in their sad affliction, and may it be the means of bringing them and all of us nearer to the Lord. J. W.

CORRESPONDENCE.

DEAR HERALD OF TRUTH: We feel very thankful to you for letting us hear from time to time something from our dearly beloved brother Bishop Henry Yother, and especially for his dear lines which we find in No. 1 of this year. We had inquired in vain of his children about him, and were very glad to read in the HERALD about his labors; we hope and wish however most heartily to see him with us again some time.

As it appears that the dear brother is traveling from place to place, and cannot be reached any other way, I take this opportunity to send him our Christian brotherly love.

C. JANSEN AND FAMILY,
Beatrice, Neb., formerly from Russia.

FROM OHIO.—As another invitation has been made I will this evening make an effort to write a few lines for the HERALD OF TRUTH, which is a welcome visitor in our family. It is about a year now that I have made up my mind to lead a better life, and I thank God that I did not wait any longer. In our youth is the time to commence to serve our Creator. I wish I could see all my young comrades become children of God, because it is such an important matter.

Then, dear sinners, why will you not turn to the Lord while yet it is called today, for to-morrow it may be too late. Therefore let us work while it is day, "for the night cometh when no man can work." We have plenty of warnings to show us how uncertain our life is. If we rise in the morning, we do not know if we will see the setting of the sun or not, therefore we should be ready at all times for we know not when "the Son of man cometh."

We have church every alternate Sunday, and had Sabbath school for the last few years. It was not very long since the first Sabbath school was organized in our church.

AMANDA.
Wadsworth, Ohio.

"I AM GOING TO BE WITH CHRIST."

"Come and see him to-day, doctor; he is very anxious to see you; he is dying, and this will probably be the last time."

This was the message brought by the mother of the dying man, to the doctor who had attended him all through his painful illness. This young man's life had been a wild, careless, reckless one, and now it was come to an end, and he was called to die. Not knowing Christ in the beginning of his illness, the prospect of death was dark and dreary to him, but the Lord's loving eye was upon the poor prodigal, and in his wisdom he so arranged it, that the doctor chosen to attend him was the young stranger, as yet but little known in the district, but who knew the Lord Jesus as the Friend of sinners. The poor sufferer had learned that he was a sinner, and through the doctor God sent him the blessed message of peace. He told him of the blessed One, who had come down to die for him; of the loving One, who casts none out who come to him for salvation; of the mighty love of God, in giving his only begotten Son to die for poor, helpless, hopeless sinners like him. He had received the message, owned himself helpless, and accepted the blessed remedy which God had provided; and now, he wished once more to look upon the face of the one he loved, as the bearer of the message of rest to his weary soul.

Though pressed with other engagements, the doctor felt that his favorite patient must not be neglected, and so he went. The moment he entered his room, the dying man stretched out his worn hand, and grasping his, with an indescribable look of deep love and gratitude, he said, "Doctor, I have sent for you to see you,—to see you once more. I want to tell you something. First, I would say that I thank you for all your goodness to me. How kind you have been, I could not tell; but you told me about Christ, and now I am going to be with him. I thank God for that. I am going only a little while before you. How glad I shall be to meet you there! I would willingly wait a little while for you in the border land; but I am going, and I shall wait for you there. It won't be long, and I shall see you again; for I am going to be with Christ. Washed in his precious, precious blood from all my sins, I'm not afraid. He shed his blood for me, the very chief of sinners. Oh how good he is! He is my redeemer, and now I am going, and I shall be forever—forever with him. I shall be so glad to see you again there."

Then he burst out into words of rapturous thanksgiving, and of burning love, to the One who had died for him, and washed him from his sins in his own

blood, but in broken sentences, for his breath was failing fast, and the death-dew was thick upon his brow. His friend bade him farewell, and with bursting heart he left the room. He had looked for the last time upon the face of his patient.

Beloved reader, have you ever known what it is to be brought face to face with death, and to have shrunk back tremblingly from it, because you knew not Christ as your Savior? If so, you will realize a little of what that young man felt, when the unwelcome consciousness forced itself upon him that he must die. But, I would ask you one other question: Do you know what it is to come to Jesus, the friend of sinners, in your distress? to have found in him an all-sufficient Savior, the refuge which God has provided to shield you from the storm of judgment, which must otherwise sweep over your soul and destroy you? If you have not, I beseech you to delay no longer. Death may come to you, how soon you know not; and if you are not found in Christ, an eternal hell must be your portion, the eternal burnings of the lake of fire. But God willeth not the death of a sinner, "for I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn yourselves, and live ye." Ezek. 18:32. "As I live, saith the Lord God, I have no pleasure in the death of the wicked." Ezek. 33:11.

In your sins and ruin God loves you, and has he not dearly proved it? For "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." Rom 5:8. Jesus, his beloved one, the delight of his heart, he gave up to die for sinners, even for those whose hearts were in enmity with him. "For when we were yet without strength, Christ died for the ungodly." Rom. 5:6. "Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God. For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." 2 Cor. 5:10, 21.

God has done all that he can do to win your poor worthless heart. Can you then refuse him the delight of taking you to his bosom as his beloved child? I pray you no longer to refuse his loving call.—*Messenger of Peace.*

REDEMPTION FROM ALL INIQUITY.

Christ "gave himself for us that He might redeem us from all iniquity, and purify unto himself a peculiar people zealous of good works." Are we thus redeemed? Are we purified? Are we a peculiar people? If not, then the full

object of this gift of God through Jesus Christ to a fallen world is not accomplished in us. We have something yet to do; for He will not do this great work for us, and in us, without our taking any part or lot in the matter. Our first parents took a voluntary part in that transgression which brought sin, and iniquity, and death, and darkness into the world. And we must take a voluntary part in accepting and in carrying out the offers of redemption that are freely held out to us all. We must believe in, and receive the grace of God that brings salvation, and obey its teachings, before we are redeemed from all iniquity. And we must have our spiritual eyes opened by Him who opened the eyes of blind Bartimeus before we can see our sinful condition and the hidden things of darkness in our own hearts.

So, while we have the light we must believe in it that we may become the children of light, and in this true light be enabled to see more light, and be led on by it to the perfect day, so that we can see the deep things of God; for heavenly things can only be seen by a heavenly light. And as Christ is the only true and spiritual light and life of men, it is alone through Him that we can discern heavenly things. But this is the condemnation of the world, that men love darkness rather than light, because their deeds are evil. So it is no wonder that while we are assimilated with the world, we should hate the light, and turn away from it, lest our deeds should be reprov'd.

That a manifestation of the law of the Spirit of life in Christ Jesus is given or offered to every one is abundantly evident, for "upon whom hath not his light shined?" And it is given to us for us to profit by in working out our own salvation, if we will receive it, and by it be led to see the corruptions that are in the world and in our worldly hearts through lusts, and come to Him and be healed. For whatsoever doth make manifest is light. There are many lights in the world, yet Christ is the only true saving light. John the Baptist was a burning and a shining light, and many in that day were willing for a season to rejoice in his light. And have we not many now, in our day, that are willing to rejoice in a light that does not redeem us from all iniquity, and which is not the true light, but only outwardly elementary, superficial and emotional, but which may, perhaps, be designed, some of it at least, to bear witness to the true light, and to that cleansing power which purifies the soul. John pointed his followers to the Lamb of God which taketh away the sin of the world. He well knew that his superficial baptism could not accomplish that. Neither did it remit sins. Although our Lord by his sufferings and death placed us in a condition capable for salvation,

yet it is only through obedience to the manifestation of his Holy Spirit in the heart that the whole work is completed, and that we are redeemed from all iniquity. And his grace is given, or has appeared to every one of us, that if we will receive it, we might so profit by it as to work out our salvation with fear and trembling before Him who works in us, both to will and to do of his own good pleasure.

Earthly things may be seen by an earthly light, but heavenly things can only be discerned by a heavenly light. And it takes a Divine light to enable us to see the sinful nature that is in our dark hearts. So Christ is given for a light to the world, to enlighten not only the Gentiles, but designed to be for God's salvation to the uttermost parts of the earth, by redeeming us from all iniquity.

We read also that in the beginning God made two great lights, the one to rule the day, the other to rule the night. Now might we not compare this greater light to the sun of righteousness, which was to rule the day of God's everlasting kingdom, and the lesser light to the light of reason or intellect, or education, which can do no more than to rule in the darkness of this world? How is it now in our religious world? Are we not abundantly in the mixture of good and evil—light and darkness? Are we not returning to the chaotic state of confusion that our forefathers were called out of, and trusting to the lesser light as much as to the greater, in our efforts to carry on the work of God's eternal day? But should not the "lesser lights" be in subordination in the spiritual day of God, and in his church on earth? Should not his kingdom come and his will be done here on earth? It would be the case if we were redeemed from all iniquity and purified unto Him a peculiar people, zealous of good works.—*D. H. in the Friend.*

SOCIAL AMUSEMENTS.

The following protest against worldly amusements should be earnestly studied by those who think they can enjoy Christ and the world at the same time.

A.—Mr. B, why were you not at our social dance the other night?

B.—I do not enjoy your social dances, as you call them, for I have given my heart to God and it is my delight to en-gage in his service.

A.—Do you mean to say that Christians cannot enjoy themselves in a social dance, or in a quiet game of cards to pass away the time?

B.—You know that the unconverted—the sinners—have their enjoyment in such things. Cold professors and formal church-members, infidels and care-for-nothings, delight to indulge in these

things, and we are commanded to come out from among them and be separate, and not to touch the unclean thing. We cannot serve both God and the devil.

A.—Well, I like to go to church too, and so does Mr. D. and Mr. E., and I think they are good Christians, yet we do not hesitate to go to a social dance or play a game of cards for a little amusement.

B.—That proves that your hearts are yet carnal and unchanged. The love of God is not shed abroad in your hearts. (Rom. 5:5.) When once we are born again, and have been made new creatures in Christ, we cannot indulge in such worldly pleasures.

A.—Can then a Christian have no pleasure at all?

B.—In God's service he has more pleasure than worldly amusements can afford him. By repenting and exercising faith in Christ, he has received forgiveness of his sins. His heart is filled with love to God and all mankind. God is love, and he that dwelleth in love, dwelleth in God and God in him.—2 Cor. 5:17. We know that we have passed from death unto life, because we love the brethren.—1 John 3:14. The Spirit itself beareth witness with our spirit that we are the children of God.—Rom. 7:16. Therefore, if any man be in Christ he is a new creature: old things have passed away, behold all things have become new.—2 Cor. 5:17. Mr. A., think of the above quoted Scripture passages and yet many others that might be given to show that the true children of God have no enjoyment in those things in which sinners take delight.

A.—Mr. B., what you say seems very reasonable. I did not know that the Bible contained any such passages.

B.—Never flatter yourself, or your associates, and fancy yourself a Christian as long as you can enjoy yourself with card-playing and dancing, or any other worldly pleasure that cannot be engaged in, in the name of Jesus.

Separation from the world should be the Christian's watchword in the present age.

AN IMPORTANT DECISION.

A Karan woman offered herself for baptism. After the usual examination, I inquired whether she could give up her ornaments for Christ. It was an unexpected blow. I explained the spirit of the gospel; I appealed to her own consciousness of vanity; I read to her the apostle's prohibition, 1 Timothy 2:9. She looked again and again at her handsome necklace; and then, with an air of modest decision that would adorn, beyond all ornaments, any christian in the land, she took it off, saying, "I love Christ better than this."—*Dr. Judson.*

THOUGHTS ON BIRTHDAY.

Just see the wheel of time—
It rolls along upon its line

Behold this wheel runs steadily through
Things which would hinder I and you—
It will not wait.

See how it rolls and moves in haste,
It moves and finds no time to waste

It seems to jolt and rise and fall,
And wade the difficulties all
Without delay.

When we have fear, or dread, or pain,
Or war, or even loss or gain.

Just see, it never will bring back
The time where it has left its track—
Forever gone.

Unto the age it adds the years,
Brings days of mirth and times of tears

It seems to frown the hardest rock
And runs on steady as a clock
Amid all strife.

It never stops for young or old
In times of need or heaps of gold,
It will move on.

Nor will it stop for prayer, or praise,
And nevermore bring back the days
When they are gone.

Oh time! oh time! not quite so fast,
It seems to me so short—the past,
Where did it go?

Soon shall it be mine to die:
Just see how fast my moments fly—
That pains me so.

There is so much I wish to do,
Come back, oh time, return anew,
And let me live.

That I may do my work and know
That I am ready now to go—
Account to give.

But lo! the wheel, it rolls on still,
And just remember that it will
Roll steady on.

And you are moving with the wheel,
And soon it binds the perfect seal
That you are gone.

Oh do remember that to-day
Is our only time to pray,
On praying ground.

The very surest is that we
Not ever shall to-morrow see!
Oh heed the sound!

M. M. WALTER.

A THRILLING INCIDENT.

It is not necessary to go beyond the daily papers for thrilling tragedies, and most suggestive topics. A few days since they contained an account of a shipwreck upon the Jersey coast in one of the recent gales. The barque "Malta" came ashore at Ocean Grove. The tide being very full, she struck far up on the beach, and very soon began to break up from the force of the waves. Forced by the violent wind,

the brown seething breakers came in with tremendous power, and the doomed vessel groaned and creaked under their impact, and it was very evident that she could not last long. Then with relentless fury, the seas broke over the stern of the vessel, forcing the crew to take refuge in the forward rigging.

Soon after daylight the coast guard made its appearance with the apparatus provided by the government for saving life. The mortar was planted in the sand, and the heavy bolt with a fine line attached was shot athwart the rigging of the barque. To it a larger line was attached and quickly drawn taut. To this line was rigged the device known as the breeches-buoy. Into it one of the crew got, and was safely drawn to land. But the process was slow, and another sailor, fearful and impatient, got a plank and essayed to reach the shore without other aid. Relying upon his own strength, and both disregarding and defying the beneficent rules of the service he launched himself into the boiling waters. Alas, he overestimated his own powers, and wofully underestimated those of the foaming waves. His efforts were as nothing, he was buffeted about as a thing of naught, and before the eyes of his comrades and those who stood ready to aid him, he was overwhelmed and drowned. All the rest surrendering themselves to the agency provided got safe to land. But one of them before committing himself to the breeches buoy, collected together some of his worldly possessions in the hope of saving them, as well as himself. The attempt was well nigh fatal, for the weight was so great that it brought an undue strain upon the buoy, and he sank deep into the water, and was only dragged to land by much effort, and in a greatly exhausted condition.

Our story has a moral, which is evident. There is a way for the salvation of men's souls, and he who trusts himself to Jesus will surely escape from the awful dangers which threaten him. He has but to depend upon Christ, to fall into His arms, and he is safe. His part is to let go all other dependence, and trust. The breeches-buoy sometimes fails to accomplish its beneficent errand, but he who trusts in Jesus has around him arms that are omnipotent, which will surely and

safely carry him to the haven where he would be.

But the man who seeks salvation must cast the world behind him. He must give up everything which tends to impede his progress, lest his lot be that of the burdened sailor, who added to his risks by his love of the things of this world.—*Episcopal Recorder*.

SOME GOOD.

Some good food in a plate of poison is a reason many give for eating the mixture as harmless. None are so insane about food for the body, but only for the soul.

Truth, with the slightest mixture of false teaching, is Satan's chief means of soul destruction. The greatest fools on earth are those who plead *some good*, or *some truth* in any person or thing as a reason for its or his acceptance. Because the greatest danger is in the mixture of good with the evil, and not in the evil alone.

The church which has a mixture of saints and sinners is the devil's church, because it is of the world where Jesus says wheat and tares grow together, and is not His kingdom or church, for he is the door and hypocrites can't get in.

A minister who preaches a mixture of truth and error is the devil's minister, a prince of deceivers. A gospel paper which mixes truth with error in its columns is the devil's publication. Pure religion and undefiled before God is all that will stand in the judgment. The very nature of religion and righteousness admits no adulteration without destroying its character. Make a mixture of moral virtue and it is gone. There can be nothing added to or taken from righteousness and truth without falsehood and sin. He who talks about some good in such matters has no knowledge of virtue or religion.

Jesus says: "Ye shall know the truth," and He who preaches or publishes for the gospel what he does not know to be the truth is not called of God.

We don't claim omniscience for mortals, but that God's ministers preach for truth only what they know; hence they all preach the same thing, the common salvation. But what a picture of confusion the religious world presents in the endless variety of faiths preached by

those claiming to be sent of God! It all comes from the mixture and addition of something else beside the gospel in its simplicity. If human opinions were left out entirely then all would speak the same thing.

If I publish universalism in one column, Swedenborgianism or mysticism in another, and truth in another, I am doing for men's souls just what a murderer does who puts wholesome food side by side with a variety of sweet deceptive poisons, leaving hungry guests to eat what they like. God save pilgrims from such publications. A deceiver named Fitch in GOOD TIDINGS, who teaches Universalism, and others equally false, side by side with sound writers makes such a paper more dangerous than unmixed error. It is right to meet error when published, and hold it up to show its falseness, but to be the devil's month-piece to spread it is quite another thing. We have enough to do to fight the lies already before the people without publishing more lies, and receiving as brother teachers in our columns, seducers of souls. Paul didn't brother Elymas the Sorcerer. See Acts 13:10, etc.—*Stumbling Block*.

ENTIRE CONSECRATION.

But do not Christians make this consecration at the time of their conversion? Doubtless they do, and must make it as well as they can under the light which they then possess, or they could not find pardon. But you who have been pardoned and regenerated, and adopted into the family of God, must have more light than an unpardoned, ungodly sinner. You no longer stand with the publican in the outer court of the temple. You have entered into the temple of His holiness, and now as a child of God, growing in grace, you are drawing nigh to the Holy of Holies where all the full splendors of God's glory and grace shine forth. And though you have not yet entered into the Most Holy Place, though the veil has not yet been rent from top to bottom to your soul, though you have not enjoyed unrestrained and perfect communion with God, yet in the approaches you have made into the presence of this King of infinite purity and truth, you have seen the impurities of your nature, have seen yourself and Him as you never did before, and your obligation to God as you could not possibly have done when far away from Him as an unpardoned sinner. And though the consecration which you

made when you found pardon might then have seemed entire and perfect, you now see that it was not. It was as full a consecration as you could make under the light which you then received. As such, God accepted it. But now, acting as you do, under a higher light, you see how to perfect that consecration.—*Lamp of Life*.

REMEMBER LOT'S WIFE.

Lot's wife had many privileges, but she perished. Lot's wife had a righteous husband, but she perished. Lot's wife had often been prayed for, but she perished. Lot's wife had a good example set her, but she perished. Lot's wife had been warned by God, but she perished. Lot's wife saw her danger, but she perished. Lot's wife was led by the angels out of Sodom, but she perished. Lot's wife was nearly saved, but she perished. Lot's wife only looked round but she was damned for that look. She lingered when she should have made haste and God left her. Mercy drew her, but she grieved Mercy, and Mercy forsook her. Where Mercy left her, justice found her, and Destruction seized her. She loved Sodom, and would love Sodom, and God gave her, her bad love to the full. The Lord took her out of Sodom, but she took Sodom out of Sodom with her. "Let me get a last look at my idol," said she, and she got a last look with a vengeance. "She is joined to her idols," said the jealous God, "let her alone;" and she was let terribly alone, she became a pillar of salt. Sodom was more to her than her daughters, her husband, her soul, or God. In judgment she was wedded to her evil choice. She entered eternity in fellowship with those that "suffer the vengeance of eternal fire."—*Danican Mathieson*.

For the Herald of Truth.

METEOROLOGICAL TABLE.

The following table, furnished by Moses B. Weaver of Harrison Twp., Elkhart Co., Ind., gives the condition of the weather for each month of the year 1885.

Months.	Clear days.	Cloudy days.	Rainy days.	Snowy days.
January.....	7	16	2	0
February.....	7	16	1	4
March.....	7	14	1	0
April.....	2	18	8	2
May.....	8	14	9	—
June.....	8	17	5	—
July.....	8	12	11	—
August.....	13	10	8	—
September.....	9	15	6	—
October.....	4	19	5	2
November.....	5	16	4	6
December.....	9	11	5	—
Total.....	91	180	65	29

WEATHER REPORT

OF NICHOLASON TWP., FAYETTE CO., PA., for 1885.

	Rain and Snow.	Cloudy.	Clear.	Thun.	Light.	Fog.	Frost.	Smoke.	Hail.	Wind.	Waterfall.
January.....	22	9	6	1	0	1	15	2	1	0	2
February.....	17	8	3	1	1	0	10	0	0	1	1
March.....	20	11	0	2	1	1	25	1	0	1	1
April.....	17	8	5	3	3	0	19	3	5	0	1
May.....	22	8	1	3	6	0	20	1	2	3	0
June.....	15	15	10	11	0	0	9	21	3	1	0
July.....	15	10	15	12	0	0	17	0	1	2	0
August.....	15	16	13	12	0	7	15	1	3	0	0
September.....	9	17	4	1	2	0	13	1	1	0	0
October.....	17	11	3	1	2	0	7	12	10	0	1
November.....	18	11	6	0	0	0	11	4	1	1	1
December.....	17	13	2	0	0	0	2	21	5	0	0
Total.....	204	143	18	50	1	1	140	20	15	6	2

The year in general was dry; the greatest amount of rainfall at any one time was two inches, on the 3d of August; the longest interval without rain, was 10 days, the coldest day of the year fell Feb. 21st, when the mercury registered 13 degrees below Zero. In July, on the 9th, 10th, 17th, 19th and 20th, the mercury rose to 95 in the shade each day, and 113 in the sun. On the 9th, 10th and 30th of June there was frost, also on the 27th of August; the first frost of the fall was on September 24th; the first snow fell on the 21st of October. On the 22d of November the ground was covered with snow for the first time, and there was a continual fall of rain and snow for 106 hours, ending on the 26th of November. Greatest depth of snowfall at any one time was 5½ inches; total depth of snowfall for the year was 3 feet, 3½ inches.

For the Herald of Truth.

DEATH RECORD.

During the year 1885, the total number of deaths published in the HERALD OF TRUTH was 418; of these, 183 were males, and 235 were females. Of those less than 1 year old, were 18 males and 11 females.

Between 1 and 10 yrs., 27 males, 21 females.
" 10 " 20 " 6 " 19 "
" 20 " 30 " 15 " 18 "
" 30 " 40 " 7 " 27 "
" 40 " 50 " 7 " 18 "
" 50 " 60 " 9 " 22 "
" 60 " 70 " 8 " 31 "
" 70 " 80 " 28 " 37 "
" 80 " 90 " 24 " 19 "
" 90 " 100 " 5 " 5 "

Of those whose ages were not given there were 6 males and 5 females. Of this total number, 35 died suddenly. How many deaths will be recorded this year? Dear reader, it may be that you or I, or both perhaps, will be amongst the number; therefore let us be wise and heed the Savior's words in Luke 12:40, "Be ye therefore ready also: for the Son of man cometh at an hour when ye think not;" and in John 7:6, "Your time is always ready." A. B. K.

Miscellany.

NEXT Easter falls on the latest date on which it can possibly occur, April 25th, under the rule of the Council of Nice, which decrees that Easter shall be observed on the Sunday after the full moon following the 21st of March. It is one hundred and fifty-two years since Easter day has been so late, and it will not again fall on that day till 1943. Ash Wednesday comes this year on the 10th of March.

JOAQUIN MILLER ON MONUMENTS.—Before me rises the Washington monument, the noblest, most impressive, as well as the loftiest shaft, that is. Yet I never see it without wishing heartily that the marble had been fashioned into a temple of education for these helpless and ignorant people about me. Washington needed no monument. Nor does any man who deserves it. And just stop and think what an eternal good would come of a mighty temple reared to eternal culture. I say, consecrate all the tombs and money devoted to the dead to the education and care of the living!

"THERE is a burden of care in getting riches—fear in keeping them, temptation in using them, guilt in abusing them, sorrow in losing them, and a burden of account at last to give up concerning them. And yet how few are the men who are not willing to bear all these burdens and take all the risks for the sake of riches." The great mass of humanity in this land, with their eyes on an open Bible, are rushing in a mad scramble into the mouth of hell for riches.

"THE CANADA Temperance Act," better known as the "Scott Act," is a "Dominion" law, and was passed in 1878, in compliance with the petitions of 500,000 persons. It prohibits the sale of intoxicating liquors for beverages to any person residing in the limits of the municipality which adopts it. It has become the law in the whole of Prince Edward's Island; in 13 out of 19 municipalities in Nova Scotia; in 10 out of 16 of those in New Brunswick; and in 27 out of 49 in Ontario. In 85 election contests, the law has been carried 69 times. Seven efforts have been made by the liquor-men to repeal the law, but all unsuccessfully. "No municipality that has tried it has ever rejected it."

THE PRAYING BOY.—A boy who had been brought to the Lord Jesus at a mission Sunday-School was anxious that his father should know the Savior too. His father was a wicked man who kept a drinking saloon, and thus not only got drunk himself but caused others to do so. The lad asked his Sunday-School teacher what he should do, for his father made him wait on the customers, handing out the poison to them; and if he had not

better leave home. His teacher told him not to leave home, but begin at once to pray for his father and she would also pray for him, and his father too; and they both commenced to pray for that father.

In a few weeks the father left off drinking, and soon after left off selling, and went to work to earn an honest living.

"For," said he, with tears running down his face, "something has been the matter with my dear boy for some time; and the other day I heard a noise in the room where he sleeps—it was a mournful noise—and I listened; and he was praying for me! He prayed that I would leave off selling—for I had given up drinking some little time before. I felt I was doing wrong, and I have quit it all; and the next time you have a meeting I am coming with the boy."—*Weekly Baptist*.

SUNDAY SCHOOL CRIMINALS. Chaplain Bass of the Penitentiary in Brooklyn says that twenty years ago only about five per cent. of prisoners had previously been Sunday-school pupils, but that now seventy-five per cent. of actual and suspected criminals have been such. It is a sad showing. Pastor Crafts gives an account of an Inebriate Asylum where the per cent. is eighty, and another of Fallen Women where all have been in Sunday-schools. He thinks that the cause is in the lack of fidelity in teachers and parents. But this is not all. There is a third conspicuous cause. The Sunday-school is now almost universally made a substitute for the sanctuary. A large proportion of its members absent themselves from the preaching services and public worship of God. They do it habitually. It is very common in our cities where the school is held afternoons, and divine worship morning and evening. This neglect is still more noticeable in the country, where the school is held, often times the hour before the sanctuary service, and the incoming worshippers meet a crowd of youth going away to their homes or to loiter about the streets.—*Church Union*.

Another neglect seems to be that children attending Sunday-school in the church building are not taught properly to respect a house dedicated to the worship of God; and if they do attend the services of the sanctuary their behavior is not at all reverent and sometimes hardly even respectable, so that others are disturbed by it. Children are natural, and unless they are taught to value the natural things of religion, the spiritual are apt never to take a hold of their lives.—*Mt. Joy Herald*.

The person who is most lively, talkative and cheerful in society, is not always the kindest and most patient at home.—*J. R. Hoffer*.

Z-F P Zimmerman, C S Zimmerman, Samuel Z
ner, H W Zimmerman, Jonas Zimmerman, Barbr
Zook, Israel Zinzer, John Zebr

he D R Wiltmer, John A Ropp, Jacob Kauffman, Pe
Epp, Henry Goerlz, I Hildebrand, Mary Harp
m Henry B Cassel, Esther Kauffman, John A Ropp,
J Smoker, A E K—Amanda, J M Stoltzfus.

not so able, but still they could do something. I believe we all could do much more than we are doing. We do not pray and study and exert ourselves enough in working for the Lord. As I said before, this may be one reason why we are not able to do more.

Again one may say: "It is not our custom to go out of our church to preach, or it is not the 'old path' we are wont to keep. But if we go back far enough, we find that it is 'the good old way that our fathers trod.' It reaches back to the time of Christ and his apostles. Theirs is the only true path, for 'other foundation can no man lay.' This work of spreading the gospel has only been too far neglected for centuries, and when efforts are made to get it into progress again as in the time of the apostles, some are ready to say that it is something new. When there are those who see and feel the great work and the responsibility resting upon them, and the necessity of warning sinners everywhere to flee from the wrath to come, and they work earnestly and judiciously; then there are others who find fault with them, instead of encouraging them, praying for them, joining with them in the great and solemn work, and helping them to bear its burdens. They say: 'they would better stay at home.' It seems to me that such expressions are directly in opposition to the spirit of the gospel. How, I ask, will our non-resistant doctrine, the pure doctrine of the gospel be made known and taught to all mankind, 'to every creature,' if our ministers stay at home, if they spread it nowhere else but right at home in their own house?

Oh, brethren and sisters, let us be careful what we are doing. While we are, I fear, not doing our duty in extending Christ's kingdom let us by all means take heed that we do not hinder the spreading of the gospel, or the salvation of souls by discouraging those who labor to extend it. Let us all be more diligent and earnest and prayerful in the Lord's vineyard. Let us work now, "for the night cometh, when no man can work." Our precious time is rapidly speeding away, sinners are starving for the bread of life, the judgment day is rapidly approaching, and the scenes of time will soon be closed for ever. Then the faithful only will receive the crown of life, and the cold, neglecting and non-consistent will receive the reward of their unfaithfulness. J. HEERTZEN.

PRAYER.

"Thank God for every errand that takes you to the throne of grace. Whatever it may be that sends you to prayer, count it your choicest blessings. It may be a heavy cross, a painful trial, a pressing want; it may be a broken cistern, a cold look, an unkind expression. Yet if it leads you to prayer, regard it as a mercy sent from God to your soul."

For the Herald of Truth.

CHRIST THE INCOMPARABLE TEACHER.

As I have been a reader of the HERALD OF TRUTH for over twenty years, and a regular subscriber in my own name for eleven years, I will, by God's help, try to write a few thoughts on the above subject.

When our Savior was here on earth, He taught the people by parables and performed miracles, and it is my purpose to refer to a few of these for the purpose of showing His divine power and wisdom.

His first miracle was wrought at the marriage feast in Cana of Galilee. "The mother of Jesus was there, and also Jesus and his disciples were called. His mother said to the servants, 'Whatever he saith unto you, do it.' John 2:1-6. The servants obeyed the command given, and the result can be seen in John 2:3-11, thereby manifesting his glory and causing his disciples to increase their belief in him.

When Jesus ended his sermon on the mount, we read that the people were astonished at his doctrine, "for he taught them as one having authority, and not as the scribes."

When the tempest raged in all its fury on the Sea of Galilee, so that the waves dashed over the ship, and Jesus, by rebuking the "wind and the sea, caused a great calm," the men marveled, saying: "What manner of man is this, that even the winds and the sea obey him?"

Nicodemus, a ruler of the Jews, came to Jesus by night and said: "We know that thou art a teacher come from God, for no man can do the miracles that thou doest except God be with him."

When they brought to Him one sick of the palsy and he beheld the faith of those that brought him, He said unto him, "Son, be of good cheer, thy sins be forgiven thee." Then, speaking to the scribes, He said: "That ye may know that the Son of man hath power on earth to forgive sins." After this He commanded the man sick of the palsy to arise and take up his bed and go to his own house. When the multitude saw this they marveled and glorified God which had given such power to men.

At the raising of Jairus' daughter, the people were greatly astonished, and when Christ was teaching in the temple, the men said, "Never man spake like this man."

When He had performed many miracles and had taught them by many parables in their synagogues and elsewhere, they said: "Whence hath this man this wisdom and these mighty works?" And they glorified the God of Israel.

When the question arose who He was, some of them said, "John the Baptist, some, Elias, others, Jeremiah or one of the prophets." Upon this He said to his

disciples: "Whom say ye that I am?" Peter answered, "Thou art Christ, the Son of the living God." Then Jesus said unto Peter, "Flesh and blood hath not revealed it unto thee, but my Father which is in heaven."

From the foregoing we learn the great wisdom and power of Jesus. He was able, in every instance, to heal the maladies of the body; He was able, also, to forgive sins, and it was indeed that he might take away the sins of the world, that he came upon the earth and suffered on the cross. He is still able and willing to save to the uttermost all that come unto Him, and it is by his divine grace alone that men are brought from darkness to light and converted from the power of Satan unto God, and thus brought out from under the condemnation of sin and death to be the children of God. But no one will come to the Savior except the Father draw him. Jesus stands at the door and knocks; he passes no one by. For this cause we ought to thank God without ceasing.

When the truths of the Bible are received as the word of God, they will, by the power of the Holy Spirit, be a means to enlighten and save the soul. In order to be thus saved, it is necessary for us to exercise an active and living faith. Peter exercising such a faith received a precious promise, when Jesus said unto him, "Thou art Peter, and upon this rock will I build my church and the gates of hell shall not prevail against it."

In 1 Cor. 3:11, we read: "For other foundation can no man lay than that is laid, which is Jesus Christ." Likewise in 1 Peter 2:6, and Eph. 2:20, Paul writing under the guidance of the Holy Spirit, shows us that the foundation of the church and the hope of all true believers is Christ. Hence we conclude that in his conversation with Peter, Christ did not, as some erroneously maintain, set up Peter as the foundation upon which he would build his church, but the confession of faith in Christ alone which Peter expressed when he said, "Thou art Christ, the Son of the living God."

When Jesus told his disciples how he must suffer many things of the chief priests, scribes and elders, be crucified and rise again the third day, Peter began to rebuke him, saying, "Be it far from thee Lord, this shall not be unto thee." But this was directly contrary to the purpose for which Christ came into the world, and Jesus gave Peter the charge, saying, "If any man will come after me, let him deny himself and take up his cross and follow me." This instruction is for us as well as for Peter. The life of the followers of Christ is one of self-denial. They must die unto self and live unto Christ. It is wise for us to do this, for by it we avoid the greatest loss and obtain the greatest gain.

For the Herald of Truth.

THE GREAT WILL.

When a rich man makes a will, we would all like to become his heirs, and if we were one of the heirs, we would no doubt try to get all that justly belonged to us. Now, if we take up any of our English Bibles, and look at the title-page we will read: "The Holy Bible, containing the Old and New Testaments. This means a will, and one which is valid to everybody who believes and obeys it. And those who believe and obey it get all that belongs to them, which is worth more than all the property of the richest man in the world. The great Testator has made His will so plain for us that we can get our share of the property (and our share is great), without going to law or any such trouble. But we must obey all the requirements given in the will, or we forfeit all our claims.

When we read about the Old or earlier, and the New or later Testament, we are not to suppose that what is called the Old Testament is like an old will, which a man has made and throws aside as worthless, because for some reason he prefers to have a later will, a different disposition of his property. God does not change; He is the same yesterday, to-day and forever, and what He willed three thousand years ago that He wills to-day. The two Testaments are but parts of one and the same manifestation of His love and good will toward us, though expressed in different ways and under different circumstances so far as man is concerned.

How often people will say: "We can not take or use the Old Testament, the New is our guide." We must have both the Old and the New. God willed us His only Son in the Old or first will, and from Him (the Son), we have the New or later will. Christ told us: "Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfill: for verily, I say unto you, till heaven and earth pass, one jot or tittle shall in no wise pass from the law till all be fulfilled." If we keep His commandments and do the will of the Son we shall be God's heirs and joint heirs with Jesus Christ. We can get all this without money and without price.

But we must deny ourselves the things of the world and follow Jesus. If we do not do so, we cannot be heirs with Him in God's will. Some people say: "Better out of the world than out of the fashion." Fashion is sinful; the principle of it is sinful and it is impossible for any person to follow the fashions of the world and Jesus at the same time. Fashion breeds pride, and Satan was cast out of heaven on account of pride. But pride is not the only thing that will keep us out of heaven. There are hundreds of other things which may lure us into sin, and one of the worst is going into a saloon to

No faith, no teaching like that of Christ has ever been revealed to men; it is ever true, perfect and complete. Christ established the reality of an eternal and glorious kingdom. Straight as an arrow his precepts pierce to the very depths of the soul. All is short, clear, precise and full of holiness. His parables are all drawn from incidents of every-day life; there is scarcely a scene or object familiar with the time when Christ was here upon earth, that he did not use as a moral illustration of some glorious promise or moral law. He spoke of green fields, springing flowers and the budding of trees, of the red or lowering sky, of garments and bursting wine bottles, of the sheep and the goats, of pearls and pieces of money, of nets and fishes, of corn and oil, stewards and gardeners, of kings and shepherds, of rich men and beggars, all these are found in his discourses. He knows all living things and looks upon them all with mercy, but he is as just as he is merciful, and at the last great day his word will be the judge and will reward or condemn souls according to the deeds done in the body.

BENJ. F. ZIMMERMAN.
Shiremanstown, Pa.

For the Herald of Truth.

BORN OF GOD.

"Whoever is born of God doth not commit sin: for his seed remaineth in him: and he cannot sin, because he is born of God." 1 John 3:9.

"We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not." 1 John 5:18.

Dear reader, does not this seem encouraging to those who were once born of God but are gone back to the world again, to go on in their present state the remainder of their lives, and when death comes and calls them to judgment, still to entertain a hope of eternal glory? Some indeed try to understand it in this way, but my opinion differs very widely from theirs. He that sinneth is of the devil; whosoever is born of God doth not commit sin; that seed, the Spirit of God, born within us cannot sin, and if we put our whole trust in him, God will protect us that the wicked one cannot touch us.

Jesus has promised to be with us unto the end, and he will keep his promise; but he also gave us a free will; He does not compel us to stay with him; so we, in our waywardness, often wander away from him.

We live in a sinful world, and have a sinful body, and Satan sometimes comes to us in the form of an angel of light, and thus deludes by him, we sometimes leave Jesus to follow Satan with his false light. If Satan would come to us only as a roaring lion, he would have less

power over us, for we should fear him and flee to Christ for refuge. If we could not sin after being born of God, why would Jesus teach us to "watch and pray that ye enter not into temptation"? We are weak beings, surrounded by temptations. Jesus knew this, but if we watch and pray and ask him to be with us and help us in trials and temptation, we have power, through him, to overcome all.

Jesus said: "The spirit indeed is willing, but the flesh is weak," therefore it is our weak flesh that sinneth, and not the spirit. Read Mark 13, from v. 33 to the end of the chapter. If our brother trespass against us we shall forgive him, even seven times a day. Does not this mean those who are born of God? Why then teach such things if it were impossible to sin? John says: "Little children, keep yourselves from idols." I believe that he means the children of God. If so, he certainly feared that they might fall into idolatry, and we are as weak as they were. Let us take David for an example. He was a man after God's own heart, yet he committed a very great sin, a sin unto death, but he repented and God forgave his sin. Peter denied his Lord and Master after he had followed him for years; he repented likewise and Jesus forgave him. Peter felt very strong shortly before he committed this sin, and there are many in our day that feel so strong that they say they cannot commit sin, but if left to themselves, they are as weak as Peter was. Paul, the greatest apostle, knew that he was of himself, very weak. The seven churches in Asia, with two exceptions, sinned, and they were called to repentance.

Who are we, then, that mean to say that we cannot commit sin? We are poor, weak mortals; of ourselves we can do nothing, and if we were to endure what our forefathers endured we would probably not be as strong in spiritual works as they were. If we do evil, the good that we have done shall not be remembered.

The Scriptures are full of warnings and examples both to saints and sinners. I have not the ability to state all, but I would ask all to search the Scriptures for yourselves; "for in them ye think ye have eternal life, and they are they which testify of me." John 5:39.

HANNAH WAMBOLD.

drink; going to theatres, shows and other places of vain amusement lead to the same result. God sent his Son into the world to teach us that all these things are wrong, and that if we wish to get to heaven we must cast all these things away and do His will, as Paul says in Rom. 13: 13, 14, "Let us walk honestly as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof."

B. S. MAUST.

For the Herald of Truth.
REST.

"There remaineth therefore a rest to the people of God." Heb. 4: 9.

To enter into rest is a matter of great concern for the weary. The question is, How shall man seek his rest? We cannot have this rest in our carnal nature. We must come to Christ for this rest.

When the sinner comes to Christ with true repentance, and confession of his sins, he will get rest of his guilty conscience. It is then that he understands the invitation of Christ when he says, "Come unto me, all ye that labor, and are heavy laden, and I will give you rest." Here the sinner is justified before God.

There is another rest to follow, and that is the rest of the soul. By obedience to the divine will we consecrate ourselves to God, and do his will by taking his yoke upon us, and following Jesus bearing the burdens of life with him. Bearing the burden is rest, for he says, "My yoke is easy, and my burden is light." Therefore if we bear it, we shall have rest to our souls.

The rest of God is of a threefold nature. First the rest from a guilty conscience to the justified sinner, second the rest of the soul in consecration through obedience, and when the work on earth is finished, the rest of the sanctified and redeemed in heaven.

Let us walk as bright and shining lights in this crooked and perverse generation. Let us not be conformed to this world, but be transformed—dead to the world, the lust of the flesh, the lust of the eye and the pride of life, which are not of the Father, but of the world. The Christian should always be ready to show to the world that he is Christ's, by his obedience to the ordinances which he has given us to observe. The communion with bread and wine shows that we believe in the atonement made by his broken body and shed blood. Feet-washing points us out as a peculiar people zealous of good works. Then there are many ways by which we show our peculiarity from the world.

Let us not dress like the world, talk like the world, nor act like the world. We are to be a holy people—a priesthood of our Lord and Savior, who came as the

great high priest to redeem us from death by one great priestly offering. Let us be faithful that we may follow him into that rest which is prepared for the people of God.

But we must have faith. Those to whom this rest was first offered entered not in because of unbelief. Whosoever will may have this rest by coming to Christ; and this is the only way, for there is none other name given whereby we must be saved. Let us take the admonition of the apostle, and come boldly to the throne of grace and expect that rest.

Often when I think of that rest my soul swells with gratitude toward God, for his loving kindness which he has shown toward me.

"If I had a thousand tongues to praise my God,

Where should my praise begin."

O glorious rest beyond this life, how sweet it must be when done with the toils of earth! My soul longs to be there where I have loved ones waiting for me. And there is my loving Savior who has taken me out of the miry clay and set my feet upon a rock. Praise be to his holy name.

D. B. SHELLY.

For the Herald of Truth.
RESIGNATION TO GOD'S PROVIDENCE.

Paul says, in his epistle to the Romans: "We know that all things work together for good, to them that love God." Paul had no doubt experienced this or he could not have said it. And we have an opportunity here of proving ourselves with the enlightened apostle, and finding out how near to this standard of the Christian character we have come. Can we look back over our past life and say that all things have worked together for our good? If so we will be satisfied with our lot whatever that may be. Do we recognize the loving hand of our heavenly Father in all the various experiences of life chastening us to make us faithful and more humble. Man was created a noble being in the image of his Maker, but through sin this image was lost. Then he sent his Son to condemn and cancel this sin and we are again reinstated in favor with our God. But through unbelief we are not always willing to turn in with the overtures of mercy, and as God loves us he may use means to accomplish his purpose which are not always pleasant to us. "But afterward it yieldeth the peaceable fruit of righteousness to them that are exercised thereby."

God uses means to accomplish his end. He can cause good to come out of evil, as in the story of Joseph and his brethren. We read that Joseph was envied by his brethren and they sold him to the Midianites, and they in turn sold him to

Potiphar in Egypt. After many years when the famine was very great Joseph's brethren went to Egypt to buy provisions and when he had made himself known to his brethren he spoke kindly to them and said: "Now therefore be not grieved nor angry with yourselves, that ye sold me hither, for God did send me before you to preserve life, and God sent me before you to preserve you a posterity in the earth, to save your lives by a great deliverance. So now it was not you that sent me hither, but God." Now all this worked together for good to Jacob's sons. And as Job exclaimed: "Who knoweth not in all these, that the hand of the Lord has wrought this." The Lord sent Jeremiah to the potter's house to teach him a lesson (and the same is good for us also), and there he saw a work wrought on the wheels and vessel that he made of clay was marred in the hand of the potter. So he made it again another vessel as seemed good to the potter to make it. Then the Lord said: "O house of Israel, cannot I do with you as this potter? Behold, as the clay is in the potter's hand, so are ye in mine hand, O house of Israel." Now if we are not always among the highly favored, let us take a lesson from what the prophet saw here; then we will not murmur, but let the Lord do with us as the potter did with the clay, and bow in humble submission to all the mandates of his will. If we do this we can realize that all things work together for our good. Let us then ever keep near to the Lord; and when trials do come they will only qualify us so much better for the battles of life. If a child is brought up, not used to labor, uneducated, and the faculties allowed to lie dormant, it will not be fitted for the vocations of this natural life. So with us; if God allows us to go on in our wayward course without restraint, we can be of no service to him. God through adversity only educates us for his service. He wants to bring these faculties that have so long lain dormant into action, and the buried talent to the surface. He wants us to be of some account to him, who has done so much for us. Let all accept the invitation: "Take my yoke upon you, and learn of me." Then when we have learned of him we can say with the blessed Savior, "My yoke is easy, and my burden is light." And we will be all the better qualified to "run with patience the race that is set before us."

A. K. K.

So far is charity from impoverishing, that what is given away, like vapors from the earth, returns in showers of blessings into the bosoms of the person that gave it, and his off-spring is not the worse, but infinitely better for it.—*Horne*.

"Many pray that the Lord would use them as his instruments, who ought to pray first that they become nothing."

For the Herald of Truth.
LOVE AND FEAR.

"There is no fear in love; but perfect love casteth out fear; because fear hath torment. He that feareth, is not made perfect in love." John 4: 18.

Many fear the punishment of sin, but love sin itself. The new-born soul hates it, as well as fears it. The fear of the Lord is the beginning of wisdom; but there is such a thing as a slavish, gloomy, morbid fear which produces a most unhappy form of religion, a religion full of fear, doubt and gloom. Though godly fear has its work in awakening the slumbering consciences of sinners, yet no believer should be satisfied till he gets out of the bondage of fear, into the clear, warm atmosphere of that faith which worketh by love and not by fear. Fear certainly has its place, but it is truly lamentable for a follower of Jesus to make so little growth in grace as never, in long, weary years, to get beyond the bondage of fear. We must not overlook too much the justice and the sternness of God, for he is a stern and just Judge, but it is also true, that to the believer, the faithful Christian, God is love. God is very kind, very merciful and very good.

He has promised glorious things to the faithful Christian: deliverance from sin and death, and everlasting life and glory beyond this life of difficulty, struggle and trial. When a man is religious because his heart is full of love to his God, love to his fellow men, love to the glorious words of promise and comfort in God's word, and love to all God's creatures, then religion is a joy, an inspiration, a comfort. Paul said, "God hath not given us the spirit of fear, but of love, and of a sound mind. Who hath saved us and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus." So love to Christ is the central affection of the new heart. It is the chief connecting link between faith and obedience, knowledge and holiness. It proceeds from the knowledge and belief of what Christ is, what he has done and what he has promised to do. It constrains its possessor to keep the commands of Christ, to celebrate his glory, and to take delight in everything that honors and pleases him; it must surpass all other love, because Christ himself surpasses all. The more we experience of the sanctifying work of the Spirit, and the more we shall be tried with our inward corruptions, so much the more shall we discover our own sinfulness and see the need of a Savior's blood. Through this, also, we shall be more careful and cautious in our intercourse with an ungodly world, as their eyes are ever upon us, watching our daily walk and conversation. Our walk and conduct should be such that they may not say, "I see no difference between

those who profess Christ and those who profess him not. Let us examine ourselves; where are our desires and in what is our delight? Is it in the law of God, and does our conversation correspond with the Gospel of Christ? Let us take heed that we become not a stumbling-block to those who are yet out of the ark of safety. Let us not quench the Spirit but seek to lay up for ourselves treasures in heaven; for where our heart is, there will our treasure be also. Let us in all things endeavor to do our duty.

SISTER C.

For the Herald of Truth.
CHOICE OF COMPANIONS.

We all by nature have a desire for companions, either good or bad. We should choose companions that possess a wiser, better, and more experienced quality than ourselves; it will certainly advance our knowledge of life. We correct our estimate by theirs, and become partakers in their wisdom; we enlarge our field of observation through their eyes and learn not only by what they have enjoyed but from what they have suffered. If they are stronger than ourselves, we will be increased in their strength; hence association with the wise and good never fails to have a wide influence on the form of character, increasing our resources, elevating our aims, and enabling us to exercise greater power in our own affairs as well as in those of others. Young men are in general but little aware how much their reputation is affected by the company they keep. The character of their associates is soon regarded as their own. If they seek pleasure in a respectable company, it is an evidence that they respect themselves and secure the respect of others. On the contrary, to be intimate with persons of bad, degraded, and debased character drag us down to ruin, while they only who are elevated in mind, character and position can lift us up. No man of principle can allow himself to associate with the profane, the Sabbath-breaking, the drunken, for he lowers himself without elevating them.

Oh! for a moment think of the many establishments where they make that poisonous liquor, and so many of our "so-called" christian people, especially the young, are persuaded by that evil spirit, and go with their acquaintances, some with their fathers, to those slop-shops where the evil one is certainly extending all invitations. "The drunkard cannot enter into the kingdom of heaven." Remember the Bible laws are always the same.

Go with mean people, and you think life is mean. It is not alone the vulgar and profane from whose example and society you are in danger, but there are

persons of decent morals, of polished manners, and interesting talents, but who at the same time are unprincipled and wicked, who make light of sacred things, scoff at religion, mock the poor cripple, &c. These are the persons whose society and influence is most to be feared. Live with the guilty, and you will be apt to die with the criminal. Bad company is like a nail driven into a post which after the first or second blow may be drawn out with little difficulty, but being driven in to the head it can only be withdrawn by the destruction of the wood. He who loves to laugh at folly is himself a partaker of folly. Hold on your way and seek to be the companion of those that love God. So shall you be wise for yourselves and wise for eternity. *

For the Herald of Truth.
REDEMPTION.

"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3: 16.

"Greater love hath no man than this, that a man lay down his life for his friends." John 15: 13.

Here we have an act of God requiring the greatest sacrifice on his part, and consequently exemplifying his boundless love to man, and his great interest in man's redemption, for it takes a very great love to prompt a man to sacrifice his son for another's benefit.

It naturally follows then that, as this act occasioned God the greatest sacrifice, his greatest pleasure will be in having homage done this act, and thus honoring Christ. In doing homage to this act, man will be required to sacrifice much and to do a great deal. And he will be prompted to do this from love to God, and thus fulfill the law, for "Love is the fulfilling of the law" (Rom. 13: 10), and not from the simple fact that he fears punishment. Suppose, for illustration, that a man has two servants, and he requests them to do something, and warns them that if they do not obey he will punish them. One of them does it through fear, the other through love. We would undoubtedly conclude that the one who complied through love was more justifiable than the one who complied through fear.

In making an application of this illustration and carrying out the above line of thought, we will be prompted to do the greatest homage to God in every act. Hence it is expedient to observe the first day of the week rather than the last day of the week in commemoration of the event of Christ's completion of the redemption of man. The seventh day was typical only of the rest to come after the redemption.

LOWRY JOHNSON.

Masontown, Pa.

I AM TRYING TO BELIEVE.

It was during the last week of the meetings in the great Terminus Hall, St. Pancras, that I fell in with a very intelligent young woman who seemed to be quite anxious about her soul, and greatly troubled that she could not find peace. I asked her if she was a Christian. She replied, "I am trying to be one, sir." "But," said I, "you are not to try; you are just to believe."

"I know that quite well, sir; that is what Mr. Moody has been telling us in his sermon this afternoon. And that is what I am trying to do. I am trying to believe."

"Well, my dear friend what are you trying to believe?"

"Why, sir, I am trying to believe that I am saved."

"But you are not to turn your faith upon yourself at all. You are nowhere bidden in the Word to believe that you are saved. Do you not see that if you were to find something in or about yourself that you recognized as salvation or the ground of it, you would not be trusting in Christ at all, but only in yourself. This is a very common mistake. It is indeed the old one of trying 'to feel' in order to be saved. We are constantly tempted to turn our thoughts inward upon ourselves, rather than outward to Christ, who alone can save. Now, dear friend, just give up all attempts to believe anything about yourself; believe on the Lord Jesus Christ, and thou shalt be saved."

With that kind of inconsistency that characteristic of a newly awakened mind she at once shifted her ground, and said, "Well, that is just what I am trying to do. I am trying to believe in Christ."

"Very well," said I, with the purpose of clarifying her thought to her own mind a little, "What are you trying to believe concerning him?"

To this she made no answer for a long while. The truth is, she is full of confused thoughts; she really did not know what her trouble was, and stood more in need of simple and clear instruction than anything else. So I determined upon a course of questions which I thought would lead her out of her darkness and confusion.

"Let us see," I proceeded, "If we can't get at your difficulty. You say that you are trying to believe on the Lord Jesus Christ, but cannot. What is it you cannot believe? Perhaps if we can separate that which you do believe from that which you do not believe, we will be able to treat your difficulties more intelligently. Do you mind answering me candidly any questions touching your lack of ability to believe?"

"I will be pleased to answer any question I can, for I am very anxious to be saved."

"Well, then, we will try and see what you do believe, first. Do you believe that Jesus Christ came into the world, some two thousand years ago?"

"Oh, yes, I believe that, of course!"

"You are not in the least doubt upon that point?"

"Not the least, sir."

"Then you are 'not trying to believe' on that point?"

"No, sir."

"And do you believe that he was the Son of God?"

"Oh, yes, sir! I am not in doubt there in the least. I fully believe that he was God's Only-begotten Son, just as the Bible says."

"Very well. Now, do you believe that God sent him into the world to save sinners?"

"Of course! What else did he come for? If I did not believe that, I would not be here trying to get my own soul saved."

"Very good, that seems to be clear. Here are two or three points concerning Jesus that you do believe without a doubt; and so we rule them out from among the difficulties in the way of your faith. Do we both agree so far, that you are not 'trying to believe,' but that you really do believe?"

"Yes."

Then turning to Isaiah 53, I read the following: "Surely he hath borne our griefs, and carried our sorrows: yet we had esteemed him stricken, smitten of God and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord made the iniquity of us all to meet on him." Now, my dear friend, do you believe that when God sent his Son into the world he did really lay or cause our sins and iniquities to be laid on him? Or to look at another Scripture (Rom. 4: 25) do you believe that 'he was delivered for our offences and raised again for our justification'?"

After looking at these and other like passages for a while, she agreed that she was "bound to believe that Christ had borne the iniquity and sin of the world."

"Well, do you believe that he bore your sins as well as that of all other sinners? Or do you expect him yet to come down and do this for you at some future time? Or when he died for sinners do you believe that you were left out of account?"

Here were some new lines for her. She dropped her head, and gave herself over to thought for a while, and then with the dawn of new light in her face she said in substance:

"I do not see how I am to separate one thing from another. If I believe that he came into the world and died for sinners,

I must believe that he died for me as much as for anyone else, and that if God raised him for anybody's justification, he raised him for mine as well." But there was anxiety in her face still. She was not abandoning herself to the glad truth without reserve, so I went on:

Let us go over the ground of our inquiry a bit, and see where we stand. You began by saying that you were 'trying to believe on the Lord Jesus,' but that you could not. Then when we began to take the difficulty apart, and look at it in bits you came to the conclusion that you did believe (1) That Jesus Christ came into the world some two thousand years ago; that the story of his advent and death is no myth, but a real and blessed fact. (2) That Jesus is indeed the Son of God, and not a mere man. (3) That though we had all gone astray like lost sheep, yet God had laid on him the iniquity of us all, and had caused him to be delivered up for our offenses and had raised him again for our justification. (4) And finally you agree that you believe you are included in that blessed saving work! That your sins too, were on him, and that he was raised for your justification.

"Yes, I agree to all that."

"Now, let me ask two questions, *First*.—If you believe these things, you are not trying to believe them; for you cannot at once be trying to believe and yet believing them. In that case you may give over trying, and begin trusting. Is not this fair and true?"

"Why, yes, sir, that seems very plain: but I had never thought of it in that light."

"Well, *Second*.—What is it about Christ that you cannot believe?"

She looked up in my face thoughtfully and steadily, as though she were trying to think of something she did not believe, and as if she feared to give up her trying and trust him whom she did believe. But as she mused and thought on who Christ was, and what he had done for her, her fears had to melt away. Another moment she threw them all to the winds, and with a radiant face she said:

"Oh now I see it. I am not to believe that I am saved, but that Jesus Christ saves me by what he has done for me, and by God raising him from the dead."

"Yes," I said: "Salvation is not the object of our faith, but Christ and his finished work. Indeed, salvation is the fruit or end of our faith. Further, we are not to look within for salvation, but to him who is our salvation. Behold, God is my salvation; I will trust and not be afraid; for the Lord Jehovah (Jesus) is my strength and my song; He also is become my salvation." This is the grand secret. It is not what we are, what we do, what we feel, or what we believe; but it is JEHOVAH—Jesus who is our SALVATION."

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"Oh now I see it. I am not to believe that I am saved, but that Jesus Christ saves me by what he has done for me, and by God raising him from the dead."

May the Lord direct the eyes of all anxious souls who may be "trying to believe" away from themselves to Him who came, who was the Son of God, who was made sin for us, who was delivered for our offenses and raised again for our justification, AND WHO IS BECOME OUR SALVATION.—Rev. G. F. Pentecost, D. D., in *The Christian* (London).

For the Herald of Truth.

LOVE.

Love to God is the foundation and the first principle of universal holiness. In every renewed soul it reigns triumphant and supreme. This holy affection includes in it reverence, admiration, humility and gratitude, and is uniformly accompanied with adoration of the perfection of God, and an unlimited dependence upon him, in reference both to our temporal comforts and our eternal destination. It pervades the hearts of all holy beings wherever existing throughout the amplitudes of creation, and inspire them with permanent and rapturous delight. It assimilates us to angels and other pure intelligences and prepares us for associating with them and bearing a part in their labors of universal benevolence, hence we find that this sacred emotion has formed the distinguishing characteristic of the saints in every age. We find the spirit of the Psalmist in his devotional exercises continually rising towards God, as his hope and confidence and the source of his felicity: "Whom have I in heaven but Thee; and there is none upon earth that I desire besides Thee. As the hart panteth after the water-brooks, so panteth my soul after thee, O God. My heart and my flesh shall fail, but God is the strength of my heart and my portion forever. He is my refuge and my fortress, my God, in him will I trust. My soul trusteth in Thee: Yea, in the shadow of thy wings will I make my refuge until these calamities be overpast. Blessed is the man who maketh the Lord his confidence and whose hope is in the Lord, his God."

But is it possible to be convinced that either the worldling or those that give their houses for parties and dancing and other like vain things can enter into the spirit of such sublime affections like the above, however much they may attempt to mimic the external forms of devotion.

Falmouth, Pa.

J. Good.

LOVE TO OUR NEIGHBOR.

Reader, perhaps you have lived for some time in a state of uncharitableness with your neighbor; and it would not cost you your life (as it did your Savior), to make peace with him. It would only cost a little of your pride and self-righteousness; and can you not give up these?

or do you still want to "please yourself?" Rom. 15: 1. And should it cost you something of your temporal property to plant and maintain peace, God is rich enough to restore to you all that you may thus lose or sacrifice; and should He not do this temporally, He will richly reward you spiritually, to the welfare of your immortal soul; for his love is of a divine nature and origin. * * *

A person who is naturally blind would give all his fortune if he could thereby obtain his sight. But about spiritual sight—the peace and love of God—many a one concerns himself but little, although his whole soul's salvation consists in joy and rest, peace and love. And is it not a great piece of blindness, if we deprive ourselves of the peace of our souls by discord and dissension? But perhaps you say the fault is not in you but in your neighbor. But your neighbor speaks the same language. And thus each endeavors to shift the fault from himself, in order that he may throw it upon some one else. But consider for once closely the words, "Love thy neighbor as thyself," and then confess, whether you can, according to the meaning of the Lord, throw the fault on any other person than yourself, if you live in discord and dissension with any one? It is not said that you should demand love of your neighbor, but that you should love him. And if you do not do this, no excuse will avail you at the day of judgment, no more than it availed Adam when he said, "The woman whom thou gavest me beguiled me." Adam had to suffer the punishment laid on him by the Lord; so "the woman" likewise. Thus has every man to give an account of himself. * * * Where peace and love are wanting there the main work of godliness is wanting; whether it be between man and wife, between brother and brother, or between a minister and his congregation; and where there is no love nor peace, there is neither happiness nor prosperity. Discord and uncharitableness are bitter roots, out of which much evil fruit grows. Of these the apostle says, "Look diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled." Heb. 12: 15.

Indeed all the evil fruit that grows out of uncharitableness is not to be described. * * * Christ says: "Therefore all things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets." Matt. 7: 12. "Do that to no man which thou hatest." Tobit 4: 15. Yea let this be a rule to you from your youth to your old age, that in all your actions you are sincere; without falsehood and deceit. Beware also of all backbiting, whereby the character of others are traduced; also avoid speaking much of their faults behind their backs. "And let none of you imagine evil in your hearts against his neighbor." Zech. 8: 7.

In all your conversation be careful and always speak the truth. Untruth occasions discord and uncharitableness, and is an offspring of the devil, who is a "liar and the father of lies." John 8: 44. Beware also of ridiculing others, or of giving them nicknames. * * * Do also not associate with vain company. "He that toucheth pitch shall be defiled therewith; and he that hath fellowship with a proud man shall be like unto him."

Ecc. 13: 1. Be also not "wise in your own conceits;" and "lean not to your own understanding," nor trust too much to your own wisdom. Begin nothing in your own strength, but give God the glory in all that you do, and do not follow "a multitude to do evil." Do, if you find in your youth an inclination for strong drink, so restrain and deny yourself that it does not become a habit with you. For to what we accustom ourselves in youth is not easily left off in old age. Now, out of drunkenness grows much evil; and amongst others also discord and hatred. Flee therefore "youthful lusts; but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart." 2 Tim. 2: 22. Wage war against all evil desires; preserve your feet from all evil steps. For if you give any occasion to sin, it is already a proof that you do not walk in love. For "all unrighteousness is sin." 1 John 5: 17.—From the writings of Christian Burkholder.

TEXTS FOR EACH DAY OF THE YEAR.

MARCH 1st to 15th.

The precious blood of Christ.

1 Pet. 1: 10.

Made nigh by the blood of Christ.

Eph. 2: 13.

Redemption through His blood.

Eph. 1: 7.

Without shedding of blood is no remission.

Heb. 9: 22.

Purchased with His own blood.

Acts 20: 28.

The blood of Jesus Christ cleanseeth from all sin.

1 John 1: 7.

When I see the blood I will pass over you.

Exod. 12: 13.

Washed us from our sins in his own blood.

Rev. 1: 5.

Being now justified by his blood.

Rom. 5: 9.

Having made peace through the blood of His cross.

Col. 1: 20.

Thou hast redeemed us to God by thy blood.

Rev. 5: 9.

It is the blood that maketh the atonement.

Lev. 17: 11.

They overcame him by the blood of the Lamb.

Rev. 12: 11.

Through faith in His blood.

Rom. 3: 25.

—Glad Tidings.

HERALD OF TRUTH.

JOHN F. FUNK, EDITOR.
J. S. COFFMAN, ASST. EDITOR.

March 1, 1886.

Entered at the Post Office at Elkhart, as second class mail matter.

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Almanac for 1886.

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THE HERALD OF TRUTH for Jan. 1st is exhausted and we cannot furnish any more copies of that number. To new subscribers we furnish the paper from Jan. 15th, and trust our friends will bear with this, as it is the best that we can do.

CORRECTION.—Bro. Peter Keim of the Bowne Church, Kent Co., Mich., requests us to state that it was Bro. Speicher that assisted in the funeral services of Ella Weaver and Arthur Shrock, instead of himself, as stated in the death notices.

Too MUCH TRUTH.—A correspondent in a private letter says: "I was convinced from the beginning of my conversion, that we, as Christians, and especially ministers, should have more of the 'glad tidings of great joy' instead of always complaining. The sermons of some ministers are more a complaint than anything else, which, I think, cannot be edifying either to the saint or to the sinner." We have often been mortified by hearing ministers complaining so much, and making so many excuses in the pulpit, that it cast a gloom of discouragement over the entire congregation. Let ministers preach the Gospel and leave their complaining for more appropriate seasons. The Gospel is the glad news of salvation—"good tidings of great joy to all people," and this we should preach. We may show the danger of delay, the terrible consequences of disobedience and neglect of salvation, but let the grand theme of our sermons be salvation, redemption and eternal life through the crucified and risen Redeemer. And let us look at our religion, not as dark, gloomy, slavish servitude, but as a pleasant, cheerful work, bringing joy and comfort to the soul in this life and a glorious inheritance beyond.

WHAT IS THE CAUSE?—When the first Christians began their work, they preached the pure gospel of Jesus Christ, and many believed. There were some places that would not receive the apostles who were first sent out, but there must have been very few efforts put forth to build up churches that were entirely fruitless. In nearly every place where we have a record that the gospel was preached, flourishing churches were established. If the preaching of the pure gospel was believed then, when it was entirely new to the world, why is it that so few are found to-day that are willing to become members of a church that teaches the simple gospel, and tries to maintain it in practice?

There may be several reasons, and one of them, no doubt, is that so much of the Gospel truth is not taught, and much more not practiced by many who profess Christianity, that sinners have learned to believe that a part of the gospel only is necessary for them, and that the whole gospel is only for a few eccentric people who are not like the rest of humanity. But the whole truth is for all that believe, and those who accept it are indeed different and separate from the world. John 17:16.

Another reason why the church builds up so slowly may be not a want of sincerity, but a want of interest and active effort. Let each one of us look at the church in our own vicinity, and count how many have united with us in the last year, or whether there are more members than there were ten years ago. If the number has not increased, let us ask ourselves: What is the cause for this want of prosperity? Reasons may be given, but very likely such as will make the members of these waning congregations inexcusable in the sight of God.

When the first Christians could build churches on the true foundation, why cannot we? Have we lost the true foundation, or have we ceased to labor? Or laboring, are our efforts feeble, aimless, cold, or formal? Have we, as a congregation (I mean the congregation, in which you and I, dear reader, are at home), been interested for sinners so that, as the apostle Jude admonishes, we have been with fear pulling them out of the fire? Have the unconverted been sought, reasoned with, and taught? Have the back-slidden been visited, warned and entreated as brethren? Have the weak

and careless been strengthened, encouraged and interested? If all this is not done, and much more that might be mentioned, are we excusable? There are but few places in the brotherhood where the church has prospered as it should have done, and would have done, if all had faithfully performed their duty. Let us ask ourselves: What is the cause? Let us take the question to God in prayer, each one for ourselves, and settle it with Him. Here kneeling in his holy presence, with a heart open to the voice of God, we may see more clearly our responsibility with regard to the growth of the church than we are likely to see it by any other course of reasoning.

May only God's will be done in us, but may we be ever willing to labor faithfully in the work wherunto we are called.

J. S. C.

CHURCH NEWS.

BISHOP JOSEPH BIXLER of Mahoning Co., O., has been confined to his house for several weeks past on account of sickness, arising from kidney troubles, but is slowly recovering again.

FROM FRANKLIN CO., PA.—Bro. John N. Long, who lives near Chambersburg, and who for some time has suffered severely from cancer in the ear, is getting no better. The disease is making steady progress, so that little hope of his recovery is entertained. It is, however, consoling to know that he bears his sufferings, which at times are very severe, with Christian fortitude and resignation.

J. B. K.

FROM ELKHART CO., IND.—Our ministers here seem to be busily engaged at present. Bro. Coffman, as noticed above, left on the 13th on his western trip and is now in Missouri. Bro. Henry Shaum is with the brotherhood in Clay and Owen counties, and expects to visit Bro. Crook in Dubois county, probably stop in Martin Co., and then visit the church in Hamilton and in Adams counties. Bro. N. Metzler goes (if the Lord will), to spend Sunday Feb. 23d with the brotherhood in Kalamazoo Co., Mich., and Bro. J. F. Fank expects to be on the same day with the brotherhood in Kent Co., Mich. Bro. Butler has been in feeble health for some time, but is improving a little now. Surely there is work enough for all to do.

Bro. Eli Stoffer of DeKalb Co., spent about a week with the several congregations in Elkhart county. He had meetings in the Christophel meeting-house, at Bossers', at Yellow Creek, at Shaum's and in Elkhart, and attended the funeral of David Lehman. The brotherhood was encouraged by his labors.

FROM SHELBY CO., MO.—Bro. J. S. Coffman under date of Feb. 17th, writes: "This morning I am at the house of our aged brother, Benjamin Hershey. His brother and sister Hershey are considerably afflicted, yet they are cheerful. Bro. H. can do but little preaching on account of a troublesome cough, and most of the work rests upon Bro. John Brubaker. The rest of the brethren and sisters are well. Last night we had a well attended meeting, and much interest was manifested. I hope and pray that the Lord may bless a few more meetings to the encouragement of the brotherhood and the saving of some dear souls that seem near the kingdom."

At Cullom, the meetings on Saturday and Sunday, considering the roads, were well attended. One person became willing to give his heart to God.

From here I expect to go to Falton, Callaway Co., and visit a sister with her family, who is far away from the brotherhood, yet surrounded by a number of people who are descendants of the Mennonites. From there I expect to go to Morgan Co."

FATAL ACCIDENT.—A sad and fatal accident, by which Bro. Amos Rudy, near Breslau, Ont., was fatally injured, happened on the 29th of January. He and his hired man had gone to the woods to cut down trees, and as there were two standing near each other (and one of these being a stub), they thought by felling the one against the stub, both would fall in the same direction. But the Lord had willed it otherwise; for the stub, instead of falling with the other tree, fell at right angles to it, and right on the place where Bro. Rudy had gone for safety. The tree struck him across the back and injured him so much internally that after intense suffering he died on the 4th of Feb., at the age of 26 years, 10 months and 9 days. He remained conscious until the last, and thanked God that he had not taken him away suddenly, for during the first few days of his suffering, he intimated that he was not yet fully prepared to die; but before he passed away he could yet say that all was well with him, and that he longed to die. He leaves a sorrowing widow and one child to mourn his early departure. His remains were buried on the 6th at Martin's graveyard, where impressive services were conducted by Bish. Abraham Martin and Jacob Woolner, from Mark 13:37, and Ps. 29:5. Peace to his ashes.

J. Z. K.

CORRESPONDENCE.

DEGRAFF, OHIO, Feb. 16th, 1886.

On Sunday the 14th of Feb., we met with the brethren at the Walnut Grove church, where a great many had assembled to hear Bro. John P. King preach his farewell sermon. The best order pre-

vailed, and Bro. King preached a very able and interesting sermon suitable for the occasion. At 3 o'clock P. M., we again met at the South Union church, where again a goodly number had assembled. Bro. King again spoke many touching words from Micah 6:8. "He hath showed thee, O man, what is good, and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God." Again we must say that we feel truly sorry that we had to part with Bro. King and family; but our best wishes go with them, and may the good Lord, who doeth all things well, bless them all in their new homes, and grant that Bro. King may yet be the means of turning many from their sinful ways and seek their Savior, is the wish and prayer of the writer of these lines. Bro. King's Post office address will hereafter be Hartford, Lyon Co., Kansas.

A NEW CHURCH.—The brotherhood of near Churchtown, Lancaster Co., Pa., have built a new house of worship. The structure is 32 x 50 feet, built of brick, making a good, neat and plain house of worship. It was finished about Jan. 1st, but owing to the inclement weather, there was no preaching in it until Feb. 7th. The morning of that day dawned a little threatening, notwithstanding the house, which has a seating capacity of about four hundred, was filled to its utmost capacity, and some left because they could not gain admittance. The service was opened by singing "Nearer my God to thee," in which the whole congregation joined with a spirit. Very appropriate remarks were made by Bro. Samuel Hoer, of State Hill, in an opening discourse, after which J. N. Brubaker, of Mt. Joy, held the audience for over an hour from the text Acts 7:47-50. The large audience listened with marked attention throughout the entire discourse. We pray God that the impression may be lasting.

Again in the evening Bro. Brubaker spoke words of eternal life to a full house from the words, "Work while it is day, for the night cometh when no man can work." The people were much interested in Bro. Brubaker's remarks, and we hope and pray that the interest may continue and much good be accomplished in the name of Jesus, and that the church may grow in numbers, in zeal and in righteousness.

J. M. H.

ANTRIM CO., MICH., Feb. 11th, 1886.

We had a very pleasant season here last week. Bro. Jonas Hartzler, of LaGrange Co., Ind., was here and labored among us. We are here a little flock, without a minister, and Bro. Hartzler held seven meetings, and preached the word in its purity. It seemed as though the Spirit of God was with us in our meetings. Six young persons who had become willing to take up the cross and follow in the footsteps of Jesus, were baptized and re-

ceived into the church. We feel thankful to our God that he still remembers us in mercy, and we know that he does not forget his people as long as they remain faithful in his service. Therefore let us trust Him still, and he will reward us.

We hope our ministers will not forget us, but will visit us often. There are now here twelve members of the Amish church, and ten of the Mennonite church, and as far as I know, we are all willing to join hand in hand, and be united as one body in the Lord. I believe that if we were visited more frequently by ministers, more would be added to our number. We have maintained a Sunday-school without intermission for three years, and we feel that the Lord has abundantly blessed our work, and we intend to continue our work as the Lord will help us. We desire however very much that ministers visit us often and strengthen and encourage us in our efforts. We should be glad to have a minister come and take up his abode with us and labor regularly among us. We are however much encouraged and pray that the Lord may continue to bless us and add still others to the church both here and elsewhere.

J. D. TROYER.

For the Herald of Truth. FEET WASHING.

Just think, dear friends, how humble the Savior was, as you can plainly see in John 13:5, "After that, he poured water into a basin, and began to wash his disciples' feet, and to wipe them with the towel wherewith he was girded." Think of the humility of Christ, to stoop so low and become so humble as to wash his disciples' feet. And when Peter expressed his unwillingness to have his feet washed by his Master, the Lord said: "If I wash thee not, thou hast no part with me." When Peter heard this warning answer, he was immediately willing that the Lord should not only wash his feet, but his hands and head also. Some person might say, this was only for that time, it does not need to be done now; but the Lord said in John 13:12, 14, "Know ye what I have done to you? If I, then, your Lord and Master, have washed your feet, ye ought also to wash one another's feet." Are not the Christians the Lord's disciples? If so, is it not meant that the disciples now are to do the same as they did when Christ was with them? What the Lord told his disciples to do then, was meant to be continued through all time. John 13:15, "For I have given you an example, that ye should do as I have done to you." This means that Christians should do the same as Christ did to his disciples.

A certain person asked another what he thought about the 18th chapter of St.

John. He laughed and said he had never seen that before. Another was asked if their church did not believe in feet-washing. He said, "They do, but they are too proud to practice it." I am afraid there are too many such, that are not humble enough to stoop down to such a humble commandment. It surely must be a commandment or it would not be cast out of so many denominations. John 13:17, "If ye know these things, happy are ye if ye do them."

SISTER C.

LIFE AND DEATH.

My mind has been resting on these two subjects. Although there is such a contrast between them, and such an endless meaning to them that I will only refer to a few thoughts as the Lord will give me grace.

When we look at them in a natural sense we see mysteries connected with them which we can never fully comprehend. We need only look back to the creation of man, and it seems that he was a lifeless lump of clay until that life part was formed or breathed into him; then man became a living soul, and that soul can never die; it will either live in the regions of eternal bliss or eternal woe. Hence this body part, or this first man is Adam, earthly, sensual and perishable. But the second, or spiritual man, is from above, and this only is abiding. Surely we can say we are wonderfully created. There is a grand promise where he says that all things were by Him and through Him and for Him; consequently they were created for his service. The great mystery is, Why man so soon forgets his Maker and wanders away from God, regardless of his duty.

It was said from the beginning: "The soul that sinneth it shall die." Through transgression and disobedience sin came into the world and death by sin. So we see that by nature we are all sinners and spiritually dead, and if left to ourselves we would be like Adam was, without the spirit or life, and for ever unable to change our condition. But God in his great wisdom and mercy has devised a plan to redeem us from death. He sent his Son Jesus Christ who is our life. Through Him we have the promise of the life that now is, and that which is to come. He is also the resurrection and the life. If we have been born again through the Spirit and raised to newness of life, into that new and living way, it was Jesus that raised us up, because he is "the way, the truth, and the life, and no man cometh to the Father but by him," "for by grace we are saved, through faith, and that not of ourselves, it is the gift of God; not of works, lest any man should boast." "We are his workmanship, created in Christ Jesus unto good works, which God has before ordained

that we should walk in them." When we consider how dearly we are bought, and how wonderfully saved, we desire to be engaged in his good work, and invite all, and persuade men to reach out and choose life rather than death; "for the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord." The poet says,

"Thrust in your sharpened sickle,
And gather in the grain:
The night is fast approaching,
And soon will come again."

Let us not allow our sickle to become rusty by sitting idle, if we have them sharpened through the love of God. Let us work with the one talent hoping to gain another, or else that little that we have, may be taken from us. Let us all be up and doing, for the night comes when no man can work. This is the prayer of your unworthy sister.

ELIZABETH BUZZARD.

TAKING HEED TO THE WORD.

It is surprising how often we hear and read the Word of God without taking heed. To-night my heart is heavy. Earthly cares oppress. "The changes which are sure to come" are now coming to me. The near future is dark and forboding, and in weariness of spirit I take my Bible, feeling that God only knows all about me, and can help me. One would think that now, at least, I should take heed, but no; it is true I find a kind of satisfaction in reading in the 12th of Luke, from verse 22, "Therefore I say unto you, take no thought for your life," etc., but after reading on through several verses, I call myself to account and inquire, am I really believing those words? "Consider the ravens," "God feedeth them," "How much more are ye better than the fowls." In the depths of my heart I find I am not believing them. Familiarity with the sentiment and language makes it pleasant to read them, but as one hums a sweet tune without regarding the words, so I am not taking in the depth of meaning, much less believing it. Why I am plainly told that if I will leave all care and anxiety alone, and commit my way unto the Lord, He will take charge of me and my affairs. There is no doubt about it that he feeds the birds; they make the effort to go after and pick up their food, but it is all provided. And so will my wants be met if I leave them for God to supply, doing my part as He directs but taking no anxious care. "Your Father knows that ye have need." It is not added "He will supply." *He knows*, that is enough. Well may our loving Savior say to us, "O ye of little faith."

Six is of one nature all the world over.

SPEAK KINDLY.

To the living how often unkindly we speak,
Till they doubt in their hearts if we love them;
But when they are gone, how sadly we grieve
As we scatter the flowers above them.

We bend o'er their coffin in passionate grief,
With words very fond and endearing,
When the warm, loving heart is forever at rest,
And the ear has grown dull of hearing.

To the erring how often in anger we speak,
Till in sadness and sorrow life closes:
We give to the living the sharp, cruel thorns,
To the dead only lilies and roses.

We turn from them coldly while they are here,
And in death as if we could atone,
A tall marble shaft marks the spot where they sleep—
For bread we have given them a stone

It were better by far to be gentle and kind,
To patiently bear with each other;
And when they are gone we shall never regret
The kindness we've shown to a brother.

Keep the home circle warm and loving and bright,
And then when by death it is broken,
We shall never regret with grief and remorse
The words we in anger have spoken.

Selected by RACHEL PHILLIPS.

TEMPTING BAITS AND SNARES FOR THE YOUNG.

It was interesting to note, that at a late "Conference of Church Women of the Diocese of Pennsylvania," a "paper on young girls and their temptations" was read, representing that "they needed two things: recreation and cultivation: and two friends: the heavenly Friend and the earthly friend." Another paper on the same subject set forth the fact, that "One of the temptations to which young girls were exposed, was love of dress, or extravagance." "Another temptation, and a dangerous one," said the speaker, "is the cheap, unwholesome literature with which our country is flooded." And following this come other temptations, cheap theatrical entertainments, &c. It was urged, that young girls should be encouraged, not only to give, but also to lay aside a certain amount in the savings fund every week. For the right kind of reading, entertaining books of and interesting historical sketches were recommended.

These are movements in the right direction; and we sincerely wish success to the matronly efforts towards reformation in these manifest and wide-spread evils. William Penn has truly said, that "The excesses of the fashionable world would clothe the naked ones." Moreover, when we look upon the extravagance and superfluity, which the flood-tide of fashion and worldliness has brought upon their votaries, especially in the matter of dress—that idol of the age—we can hardly

avoid the plaintive query: Is this the purposed end of our creation, and of a Savior's purchase through suffering and blood? even to sport our airy season, like the butterfly, and then be seen no more? We can but marvel how *sensible* women, setting aside the precepts of Holy Scripture and the restraints of our holy religion, such as "*Be not conformed to this world*;" "Let not your adorning be the outward adorning," &c., can we swim with the current of this world in its ostentation, its paraphernalia, its vain compliance, and thus also set such example for the young to follow, with any degree of consistency or due appreciation of the accountability we lie under for the talent of influence committed by an omniscient and just Judge.

And then, "the cheap, unwholesome literature with which our country is flooded," may we claim the serious consideration of every heart and mind interested in the moral and religious training of the dear young people of the present day. Poison taken into the body in excessive quantity, would likely soon cause it to succumb, or be precipitated on death; so the false notions and pernicious maxims, and the poison of sin taken into the mind in the susceptible period of youth, while perhaps not so soon developed, will in an equally great degree destroy the moral purity and religious sensibility of those—especially the young—who indulge in this very corrupting banquet of vice. Theatrical entertainments, too, come in for a large share of the tempting demoralization to which our youth are exposed. The fascinations which theatrical scenes too often engender, are fatal to the moral sensibilities of the young, as well as put in jeopardy their eternal interests.

WHAT A BOY ACCOMPLISHED.

A boy who attends one of our Sunday-schools, went in the country the past summer to spend vacation—a visit he had long looked forward to with pleasure. He went out to help the men harvest. One of the men was an inveterate swearer. The boy having stood it as long as he could, said to the men, "Well, I guess I will go home to-morrow." The swearer who had taken a great liking to him, said, "I thought you were going to stay all summer." "I was," said the boy, "but I can't stay where anybody swears so; one of us must go, so I will leave." The man felt the rebuke and said, "If you will stay I won't swear;" and he kept his word.

Boys, take a bold stand for the right, throw your influence on the side of Christ, and you will sow seed the harvest of which you will reap both in this world and that which is to come.

CHARLEMAGNE'S TOMB.

When the great Emperor Charlemagne died, he had given directions that his body should not be laid in the dust, like that of common mortals. He was, therefore, arrayed in a royal robe, and placed in a kingly chair. A crown, crested with jewels, rested on his lifeless brow; his favorite sword Joyeuse, was by his side, and the open scroll of the Gospels on his knees. And thus the mighty conqueror was left alone in his sealed tomb for a hundred and eighty years. Then it came into the mind one day of one of his successors to open the tomb and see how it fared with the great Emperor, and what had become of the riches of his grand mausoleum. So King Otho ordered the tomb to be opened, and with a curious eye he entered this vault of death. Charlemagne sat there still! But oh, what a ghastly sight! The royal robes were dropping away from the skeleton form. The crown had sunk over the skeleton brow, and this was the only mark of royalty left. Otho called, but the Emperor was silent. He approached and touched the monarch, but in an instant it collapsed into dust. No matter how great or prosperous our lives may have been here, it must all end at last. Even a king's riches cannot bribe death, and the mouldering grave.—*Selected.*

"IT IS MY BOY."

Through Rochester, N. Y. runs the Genesee River, between steep and rocky banks. There are falls in the river and dark recesses. One time a gentleman who lived in the city had just arrived on the train from a journey. He was anxious to go home and meet his wife and children. He was hurrying along the streets with a bright vision of home in his mind, when he saw on the bank of the river a lot of excited men.

"What is the matter?"

They replied, "A boy is in the water."

"Why don't you save him?" he asked.

In a moment, throwing down his carpet-bag, and pulling off his coat, he jumped into the stream, grasped the boy in his arms, and struggled with him to the shore, and as he wiped the water from his dripping face, and brushed back the hair, he exclaimed, "O God, it is my boy!"

He plunged in for the boy of somebody else, and saved his own! In seeking to save others we save ourselves and those most dear to us, while others, too selfish to labor to save other people's children, often lose their own.

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For the Herald of Truth.

A THORN IN THE FLESH.

wise perish." Indeed, I sometimes think that those people will rise up at the judgment and condemn "this generation," for they may have been ignorant of many things of which "this generation" is in full knowledge. It seems to me to be now just as it was in the days of Noah: They eat and drink, marry and are given in marriage, they plant and sow, pull down and build up, indulging in "all manner of wickedness and licentiousness," when all at once like a flash of lightning all is over—the judge is here, and every one will receive reward according to the deeds done in the body. What a sudden change in the condition of things! The sinners, instead of defying God by their sins, will cry to the rocks and the mountains to fall upon them and hide them from that Eye which to them is already enough to make them confess their guilt, and accept their own doom. On the other hand what unspeakable joy will there be among the ransomed ones who have been gathered from "the four winds of heaven." Can we not realize, and with our spiritual eyes behold the rapture of those "who have washed and made their robes white in the blood of the Lamb?"

"Out of every tribe they come to sing: glory
Washed in the blood of the Lamb;
Hear them chant with happy hearts the old
story:
Washed in the blood of the Lamb."

"But of that day and hour knoweth no man; no, not the angels of heaven, but my Father only." If we know that it *will* come, and come suddenly, should we not all be zealous in working out our soul's salvation with fear and trembling? Christ says: "Therefore be ye also ready, for the Son of man cometh at such an hour as ye think not."

Dear readers, I have often thought if we could be placed so as to see all the doings of the whole world at the same instant, what an amazing sight would meet our eyes. Think for a moment of all the large cities in the world where murders and crimes of every description are daily committed. What a terrible scene it would be. Let us look at it in this way, and we will wonder that God is so merciful to us as he is; for all the actions yea the minds and intents of the whole world are to him like an open book—he sees all at once and can comprehend the magnitude of everything.

Oh let us thank God with all our hearts for his unbounded patience with us poor, ignorant, weak and erring mortals; that he sent his beloved Son to save us, and give us all an opportunity to "flee from the wrath to come." JACOB LONG.

—IT IS SAID that the young must be allowed to sow their "wild oats." Those who sow their wild oats seldom raise any other kind of crop.

The meaning and purpose of the expression "A thorn in the flesh," etc. (2 Cor. 12:7,8), appears not to be generally well understood, and especially so by the young readers, who frequently ask its meaning. From this we learn two important lessons, viz.: The purpose of adversities, and the righteous and effectual prayer. By examination of the manner of expression and true spiritual import of similar quotations of Bible language, its significance, or ultimate purpose of the "thorn" may readily be perceived. But just what the character of this "thorn" was, is not my purpose to attempt an explanation, as it can at best only be conjectured. Some believe it to signify a literal thorn in the flesh, and a buffeting or striking with the fist, the physical body of Paul by the messenger of Satan, as the literal rendering here and also in the German indicates. Others believe that it was affliction in various other forms of the material body; while still others hold that it pertains to the spiritual body, and that it was the work of the false apostle with whom Paul had so much to contend in doctrinal matters. That this was a thorn in his flesh in the spiritual sense of the text, which is the proper view, there is no room for doubt. But these theories do not seem appropriate views of the subject proper, as he alludes to his self-exaltation, and which is the theme of the discourse here. It is not reasonable to suppose that Satan would interfere in this to prevent Paul from erring. But be this as it may, the lesson contained in the subject sufficiently exemplifies its purpose to the spiritually minded. In the preceding chapter his theme was "glorifying and foolish boasting," as he terms it, yet we cannot for a moment endure the idea that Paul indulged in foolishness, but much rather that the spiritual conduct of his changed life was foolish in the estimation of the Corinthians, for he elsewhere says, they were yet "carnal" and unto them spiritual things were "foolishness," his presence or appearance "base," and his manner of address "contemptible" and "rude." And is not this in bearing with the present style of popular Christianity?

But after rehearsing a number of his perilous adventures and painful trials, he changes the subject to that of exaltation (chap. 12), and says, "It is not expedient for me doubtless to glory. I will come to visions and revelations of the Lord. But now I forbear (mark the reason), lest any man should think of me above that which he seeth me to be or that he hearth me to be. And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be ex-

alted above measure. The terms, *thorn* and *buffet* are metaphors—figurative expressions employed to represent something else. For example see Gen. 49:9 or "go tell that fox," Luke 13:31,32. Here the *fox* does not imply a natural fox, but is a metaphorical expression indicative of "Herod"; and so must the "thorn" and "buffet" here be understood as meaning affliction—something adverse to the will. Something to contend with—endure, or conquer in order to prove the Christian's faith, to apprise him that his intentions are not acceptable before God, and correct the error of his ways. "For whom the Lord loveth he chasteneth and scourges every son whom he receiveth." So with Paul; it appears he had an ardent desire to reveal the sublime vision or perception of that "third heaven," but in this the motives were not of divine origin, but the deceitful incentives of Satan to mislead, and it was therefore an unwise and dangerous course to take, for reasons here given by himself: "lest any man should think of me above that which he seeth me to be." From this it is reasonable to presume that, had he been permitted to reveal to these Corinthians the sublimity of this vision they might have esteemed him as a god and fallen back to their former superstitions and idolatrous customs; and as the Lystraans or Lycaonians had previously done, attempt to offer sacrifice unto him.

Again, "and lest I should be exalted above measure," etc. Through this the divine power and influence with which he was endowed might suffer and become marred; for it is a plain fact that to gain esteem and honor is a prevailing passion in human nature. For the messenger of God even to allow his feelings to become elated beyond the limits of propriety, is a lamentable error which many of our ablest and most talented men often fall into, and squander their precious talents through the enjoyment of carnal gratifications.

But for the removal of this thorn Paul says: "I besought the Lord thrice that it might depart from me, and He said unto me, My grace is sufficient for thee." To the humble, this will be so to the end of time.

This brings us to the second point in the subject worthy of serious thought. Paul prayed the Lord thrice, yet these petitions were not granted. We need only bear in mind that he too was human, and subjected to like passions as we, and exposed to all the temptations that flesh is heir to, and to preserve the divine power which rested upon him from suffering injury, God, in some mysterious way rebuked him. From this the weary soul should gather courage, when confidence is inclined to waver. Though prayer is in the highest degree essential, yet the motives which prompt it must be diligently investigated, whether their or-

igin is of divine or human will. Through the former only are we instructed to "pray without ceasing." Herein we have the assurance from Christ, that, "Whatsoever ye will ask in my name, that will I do," and "If we ask anything according to his will he heareth us." These passages, as well as many more we might quote, prove that if we ask by faith for what we need only, upon the terms which the promise is based, our prayers will be answered just as truly as God's word is true.

Let us for a moment reflect, If all the petitions that are asked were granted in what a wonderful condition the world and our surroundings would be? Think of the favors asked for by and among all classes of people, by contending armies in time of war, and through other motives for other purposes innumerable. To those whose prayers are not answered the apostle says: "ye ask and receive not, because ye ask amiss, that ye may consume it in your lusts," James 4:3. No prayers are offered by the righteous for this purpose, and "we know that God heareth not the sinner." "They call upon me, but I will not answer," for to him "his prayer shall be abomination." It is only "the effectual fervent prayer of the righteous which availeth anything."

But how did Paul receive this rebuke? Did he suffer his faith to slack, or become dejected? Hear him: "Most gladly therefore, will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake." Kind reader, this is given us to profit by that our faith "be tried with fire, and found unto praise, and honor, and glory, at the appearing of Jesus Christ." Since these things then are necessary to purify the soul, and bring the divine life of Jesus to light through our being, why do we often become so soon discouraged, when the Scriptures so plainly teach, that it is thus for our benefit?

Should we not also the more humble ourselves, when we reflect upon the submissive example of Jesus who, while praying in Gethsemane, was suffering excruciating sorrow and agony. Even "unto death," when he thus poured out his soul to God, "Father, if thou be willing, remove this cup from me, nevertheless, not my will but thine be done."

Thus, if in our prayers our own will is wholly brought under subjection to that of God, we can rest assured that he will give us all we need, and not suffer us to faint in adversities, but will enable us with Paul to glory and take pleasure in them. This then is the kind of prayer which penetrates the ear of God; that moves the angels to minister unto us, and excites the compassion of Jesus who is "sitting at the right hand of God" to

make intercession in our behalf," in the trials of our pilgrimage. All the prayers of a lifetime on any other basis are vain. The way of the Christian is not on "flowery beds of ease," but one strewn with adversities, and vexations, trials in numberless ways. All these are, in God's wisdom, necessary to subdue our perverse nature and carnal desires. The Scriptures plainly teach that these things *must* be endured to obtain the crown of life, and James says, "My brethren, count it all joy" besides, yet "Now no chastening, for the present seemeth to be joyous, but grievous, nevertheless, afterward it yieldeth the peaceable fruits of righteousness unto them which are exercised thereby." All adversities are in a figurative sense "thorns" in the flesh, and through the patient enduring of these, the precious gems and pearly attributes of holiness, the fruits of righteousness, appear in brilliant lustre; "shining as the starry brightness of the firmament," and are the price by which we inherit the right to the tree of life, and forever share the unspeakable joys in that abode of the blessed.

J. K. ZOOK.

Gunn City, Mo.

For the Herald of Truth.

CONSECRATION.

"Be careful for nothing; but in everything by prayer and supplication with thanksgiving, let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus" Phil. 4:6,7.

Is it not often the case with the believer that he is overshadowed with doubts and dark forebodings? At times he may even doubt his own salvation; he has many cares, is fretful, and lives more or less in misery. He asks God constantly for blessings, but his prayers are not filled with thanksgiving; he has a burden that he is not able to bear. All this is for the lack of confession and want of faith in the all-atoning blood of Jesus.

Dear reader, you who have long lived in your sins and have never come to the feet of Jesus; though you may think your sins are hidden (for they may be secret sins), *remember they will find you out*. Remember that without the blood of Jesus there is no remission; you cannot stand before God justified in your own righteousness. And, dear reader, who see your guilt and feel your own condemnation just, and are still a stranger to grace, a stranger to your best Friend; you who are out in the mountains of sin, I know you are tired of the heavy burden of sin and guilt you are carrying with you; I have been there—I know how heavy the burden is. It makes one feel like Jonah—he is tired of it, he wants to get away, but it follows him.

Jonah tried to get away from God; but when he was in the whale's belly, in the waters of the deep, he cried unto God, and God heard him even there. I tell you, dear reader, God is everywhere.

Our Lord has given us many precious promises; let us lay hold of them more than we do. God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. But very often we get our eyes off of our dear Savior and become occupied too much with our cares and trials; we become occupied more with the clouds than with the brightness beyond.

Be careful for nothing. Let come what will, we cannot take care of ourselves. He careth for us, but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. This is now the commandment. Are we not often careful where it is unnecessary, putting on a heavy burden of doubts and fears? We are afraid that we shall not be able to make our way to heaven. We fear, like Peter, and therefore sink. It was a large wave, no doubt, that Peter was watching instead of Jesus, and that made him sink. But when he looked beyond the waves, Jesus was ready to help, and he walked on the water with the Lord, but only by the Lord's strength.

How was it in the wilderness, when those fiery serpents destroyed so many of the children of Israel? This is a good illustration. The children of Israel forgot to look to God and they fell into sinful ways, and those fiery serpents came and destroyed a great many, just as the old serpent, the enemy of souls, destroys many souls to-day. I can imagine there were some that were just ready to die from the effects of the poisonous serpent, when they got their eyes fixed upon the brazen serpent and all was well. Their troubles were caused by being occupied with their earthly surroundings and with sin instead of God. They were not then singing songs of joy and gladness for their deliverance from the hands of Pharaoh, but murmured instead. Therefore Christ says, "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have everlasting life."

We have an illustration in the incident of Daniel in the lions' den. I see Daniel sitting right among them, but the lions make no attempt to hurt him because he was looking up to a higher power, unto God, the Creator. He looked beyond the power of the creature, knowing that the Creator could save, and he was saved, but his enemies were destroyed because they were the enemies of God. All God's enemies will be destroyed unless they accept his grace and become his children.

Again, when Christ and his disciples were in the ship crossing the sea, there

came up a great storm. Jesus was asleep, and no doubt the disciples thought they would be destroyed, as the storm raged in all its fury. No doubt they tried their best to keep out the water, but in vain. As a last resort they called Jesus. Though tired as he was from his daily labor of love, he arose and rebuked the wind and the seas, and suddenly there was a great calm. He said, "Peace, be still," and there was scarcely a ripple to be seen, and the air was calm, scarcely a breeze was to be felt.

What consolation there is in the words, "Be careful for nothing," &c. We are unable to care for ourselves. He cares for us.

After a hard day's work, or after a fatiguing journey, we lie down upon our beds to rest. We let every care go; and how sweet is the natural rest to the body, for there is

"A sweet unconsciousness of all around," and during this time we are strengthened both in body and mind.

The text further says: "But in everything by prayer and supplication with thanksgiving let your requests be made known unto God." He wants us not only to ask for blessings, but to thank Him for those already received. I fear we often neglect this too much. Let us think of the blessings which we daily receive, and we can soon see that they are countless, so that we cannot help feeling thankful to the Giver of every good and perfect gift. From His hand we receive our daily subsistence. He has blessed us with health; and if sickness overtake us and death is about to usher us into eternity, we can thank him for a mighty Savior. We can thank Him that we live in a land of Bibles, where we can worship Him according to his will. He has blessed us with many dear friends, whose value we often do not know until He takes them away from us. We can praise Him for that precious promise, that there are glorious mansions prepared for God's people, where the streets are shining gold—a house not made with hands eternal in the heavens. His blessings are like the stars, they are innumerable.

If we obey the first part of our text, then we shall receive the second, which is, "And the peace of God which passeth all understanding, shall keep your hearts and minds through Christ Jesus." We can experience this peace, but its limits are so far beyond our conceptions that we can scarcely comprehend that God has given us, once fallen, now redeemed mortals, the privilege of enjoying this peace.

David was a man of sin, but he confessed them and received forgiveness; he was a man of praise, but had it not been for the mercy of God, his sins would have sunk him into eternal woe. Therefore we have great reason to thank God with David, for a mighty Deliverer. J. M. S.

For the Herald of Truth. YE WILL NOT COME.

"And ye will not come to me, that ye might have life." John 5:40.

For true wisdom and eternal life, we must come to Jesus. Upon Him alone can we anchor our hope with safety; to Him we must go for the true spiritual bread; by His guidance only can we live the true spiritual life. Our desires, our minds and our wills must be estranged from the world, for the spiritual life cannot be fully revealed to a mind clouded with sinful things. We cannot serve two masters. In the divine life we do not desire to enjoy the sinful lusts and follies of the world; if we keep God's commandments, our time will be so fully occupied that we have no time to indulge in worldly amusements. The first and greatest duty is to love the Lord our God, with all our hearts, souls and minds. To do this, requires an entire separation from the world and worldly affections, an humble consecration to God for the great deed of love he bestowed upon us in the gift of his only begotten Son as a ransom for our transgression and thus save all from the curse of a broken law.

But how was He received?—Slandered and mocked by those who should have loved him more than words can express. His wonderful love toward us moved him to leave his throne of glory, and humble himself so low as to become the humblest, meekest and poorest of mankind; mocked, derided, scourged, condemned and finally crucified by those who prided themselves on being the seed of the promise, but who, in fact, had long since transgressed the commandments of their Creator. Christ labored with a mighty power to redeem them in spite of all their cruelty to him. He bore all patiently, and when, at last, they nailed him on the cross to suffer for their own sins, he prayed fervently, "Father, forgive them, for they know not what they do." Truly there never was greater love shown than Christ's love on the cross. And in the garden of Gethsemane, conscious of all that was so soon to come upon him,—that the great work of which the world had never heard before, and which would be looked upon with wonder throughout all time, would soon have to be accomplished by him,—his mental sufferings were so great and our sins rested so heavily on him that his sweat became, as it were, great drops of blood. In this unspeakable agony he prayed, "Father, if thou be willing, remove this cup from me: nevertheless, not my will, but thine, be done." Can we realize half of his love and suffering? Can we begin to give their bounds? Oh, let us offer up the same prayer, for God's ways are not our ways, nor his thoughts our thoughts. We may talk of religion, of holiness of heart, and a hope beyond the grave, but unless

we are willing to come to Jesus for eternal life, and show that we love God by keeping his commandments, we will, alas, hear the sentence, "Depart from me, I know you not." How sad it is that so many are trying to gain a home in heaven without coming to Jesus for life. Such people are justifiable in their state as they are hard and incomprehensible, for they are not willing to walk in the spiritual life according to Christ's commandments. Paul says: "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him: neither can he know them, because they are spiritually discerned." And Jesus said: "It is the Spirit that quickeneth, the flesh profiteth nothing. The words that I speak unto you, they are spirit, and they are life."

Christ tells us to "search the Scriptures, for in them ye think ye have eternal life: and they are they which testify of me. And ye will not come to me, that ye might have life, * * * * but I know you, that ye have not the love of God in you."

When the young ruler asked Jesus what good thing he should do to inherit eternal life, and Jesus told him to keep the commandments, he could say, what we could not: "All these things have I kept from my youth up." But when Jesus told him to sell all and follow Him, he went away sorrowful. It was clearly manifested that he lacked the true love of God in his heart. He loved the world, his riches, more than Christ. This lesson should caution us not to deceive ourselves. Let us examine ourselves closely, and if we find anything that we are holding dearer than Christ, we prove to ourselves that we are not his followers. What induced us to accept the Gospel? Was it the bitter consciousness of sin? the longing for salvation; a deep concern for the welfare of our souls? Were we willing to come to Jesus for everlasting life, trusting in his merits? And did we then receive pardon for our sins, or did we only become pious and retired because we chose to be so?

Let us beware that we do not try to convert ourselves, at our own expense, and through our own efforts intend to become sanctified and lead the life of a Christian. Jesus said: "I am the Vine, ye are the branches: he that abideth in me and I in him, the same bringeth forth much fruit: for without me ye can do nothing. As the branch cannot bear fruit of itself; no more can ye, except ye abide in me." It is necessary, then, for us to know that we abide in Christ, and he in us. The Christian receives his spiritual nourishment from God through Jesus Christ. He is the true Vine wherewith we must be connected in order to receive the food used to supply our spiritual wants. By faith, love and obedience, Christ will abide in us and is the

source of our spiritual life, light and strength. So let us not neglect the word of God, or to seek the enlightening influence of his Holy Spirit; and not trust in our own understanding.

"Believers find the way
Through Christ, the living Gate;
But those who hate his holy way,
Complain it is too strait."

SISTER C.

For the Herald of Truth. THINGS LAWFUL AND UN- LAWFUL. (1 Cor. 8.)

Behold the long-suffering of our Lord and Savior Jesus Christ; consider his forbearance with our infirmities; should not his forbearance toward us teach us forbearance with one another? Should we not be kind and affectionate toward one another, endeavoring to keep the unity of the spirit, in the bond of love, which is the bond of perfection. He that abideth in love, abideth in God, and God in him. There is no more powerful law than the law of love. When I consider how little forbearance professed Christians have with one another, I am often brought to think of Paul's admonition to the Corinthians, as given in the 8th chapter of his first Epistle. This chapter shows how Christians should act in regard to things which may be considered in themselves as right and lawful, but whose indulgence might injure others. From this chapter we learn: 1. That Christians, though they are truly converted, may yet have many erroneous views and feelings in reference to many things (verse 6). This is especially true of those who were converted from ancient heathenism, and of all young converts. Former opinions and prejudices, and even superstitions, abide long in the mind and sometimes cast a long and withering influence over true christian piety. The dawn of spiritual light is often, at first, very obscure. The change from night to dawn is at first scarcely perceptible. And so it may be in the change from the service of sin to the service of God.

The views which a heathen entertains from his childhood can not at once be removed. The influence of corrupt opinions and feelings, which a sinner has long entertained, may present themselves even after conversion, and may long endanger his piety and unsettle his peace; corrupt and infidel thoughts associated with sinful acts cannot always be immediately rooted out; and we are not to expect from a babe in christian life, the full vigor and strength of the Lord Jesus. This should lead us to exercise charity in those who are overtaken in faults and it should lead us to a willingness to aid them and counsel them, being careful not to lead them into sin.

2. Our opinions should be formed, and

our treatment of others regulated, not by abstract knowledge, but by love (verse 1). A man is more likely to act right who is influenced by charity and love, than one who is influenced and guided by simple knowledge, or by self-confidence; one is humble, kind and tender hearted, sensible of his own infirmity, and disposed to do right; the other may censure, and be vain, harsh, unkind and severe. Knowledge in itself is useful, but in the exercise of practical christian piety, love is indispensable; and while the one often leads astray, the other seldom errs. Whatever knowledge we may have, we should make it a fixed point, that our opinions of others, and our treatment of them should ever be prompted by the spirit of love.

3. We should not be over confident in our own knowledge (verse 2). Religion fills the heart with humility; mere knowledge may fill the heart with pride and vanity. The apostle says: "Knowledge puffeth up, but love edifieth." True knowledge is not inconsistent with humility, but it must be joined to a heart that is right. The men that have been most eminent have been distinguished for humility, but their hearts were right and they saw the folly of mere knowledge.

4. There is but one God (verses 4-6). This great truth lies as the foundation of all true religion, and is so simple that it may be known by all Christians, however humble, and is presumed to be known by all. To keep this simple, yet great and glorious truth before the minds of men was one great purpose of all God's revelations, and to communicate it to man is now the great object of all missionary enterprise. The world is full of idols and idolaters, but a thorough knowledge of this simple truth, would change the moral aspect of the entire globe. To spread this truth should be the aim and purpose of all true Christians, and when this truth is spread, the idols of the heathen will fall to the dust.

5. Christians acknowledge one and only one Lord (verse 6), and He rules over them, He controls them, His law binds them, He has a right to them, He can dispose of them as he pleases; they are not their own, but are bound to live entirely for Him and for his cause.

6. It becomes Christians to exercise continual care, lest their conduct, even in things which in themselves are lawful, should be an occasion of leading others into sin (verse 9). Christians very often pursue a course of conduct that may indeed not be in itself unlawful, but which may lead others of less experience or a smaller degree of religious strength and principle into error. One Christian may be safe where another is in danger; one man may be able to resist temptations which would entirely overcome another. A certain course of life may be safe for a man of years and experience, and of a

ture judgment, while the same course would swallow up in utter spiritual ruin one of less vigorous, less matured principles and experience. The grand principle of our Christian life should be, to avoid everything, even though it is lawful, by which our brother may stumble, or which may be an occasion of leading others into sin. (To be Continued)

For the Herald of Truth. "FAITH WHICH WORKETH BY LOVE." Gal. 5:6.

The inspired Apostle teaches (Eph. 2:8) that we are saved through faith. And since there are many kinds of faith in the world and only one saving faith, it is a matter of importance that we know that we possess that faith which "worketh in Jesus Christ," namely the "faith which worketh by love."

"Love will through all our actions run
And all our words be mild."

A "faith which worketh by love" will be manifested by a true Christian at all times and places. Such a faith should shine forth clearly in the words and actions between husband and wife. And the mother, amid her little every day trials and cares should prove to all around her that her's is the "faith which worketh by love." Likewise in the father, as the head of the family, should such a faith shine forth, that he would be at all times a worthy pattern for those who will take him for an example.

In all their dealings with their fellow-men, and even in their treatment of the brute creation, a "faith which worketh by love" will shine in those who are the "light of the world." Likewise in the Church the "faith which worketh by love" manifests itself in the members in "love for one another;" in kindness and forbearance toward the weak and erring; in a readiness to forgive offenses; patience in trials and tribulations, and a zeal in the saving of souls and the up-building of the Church. Ye who contend that the Christian is sometimes justifiable in engaging in human destruction take heed. A true Christian manifests the "faith which worketh by love" under all circumstances. And "whatsoever is not of (the) faith (which worketh by love) is sin." Of all the errors into which Christian professors have fallen, the doctrine that Christians may sometimes engage in slaughtering each other, or even their enemies, is certainly one of the greatest and most lamentable.

Oh, that all men, and especially all Christian professors were in possession of the "faith which worketh by love."

"Then cruel wars would cease,
And in their place
Sweet happiness
Would reign, through love and peace."
Elida, Ohio. J. SHENK.

For the Herald of Truth.

THE REDEEMER OF OUR SOULS
IS PRECIOUS.Redeemed by the precious blood
of Christ. 1 Peter 1:19.

Christ Jesus of God was made unto us wisdom, righteousness, sanctification and redemption. God commendeth his love toward us, in that, while we were yet sinners Christ died for us, whom God sent to be the propitiation for our sins, "In whom we have redemption through his blood the forgiveness of sins." His precious blood atones for all. He has made a full, perfect and sufficient atonement for the sins of the whole world. Oh how his love yearns over perishing sinners, and he is not willing that any should perish, but desires that all shall come to repentance and have everlasting life, Jesus the compassionate lover of souls has laid down his life that we might not perish but have everlasting life. He suffered the most ignominious death—the death of the cross to redeem us from eternal woe. He gave his life as a ransom. In this he gave an instance of obedience to the divine will, and love to sinful man. And because of what he has done and suffered he now can claim pardon for all those who believe in him, and trust in his being both able and willing to save their souls. The soul is of more consequence than the body; it is an immortal principle that can never die. Reader, you that are yet unconcerned about your soul's salvation, consider the solemn words, "How shall we escape if we neglect so great a salvation." I entreat you to come to Jesus at once, and seek salvation for your souls. Jesus alone can save the soul. Neither is there salvation in any other. For there is no other name under heaven given among men whereby we must be saved. Jesus freely offers life to all who will accept it. Whosoever will, let him take of the water of life freely. How tenderly Jesus invites all and says: "Come unto me all ye that labor and are heavy laden." He casts out none that come unto him. The invitation is universal. How glorious and free is this offer of eternal life to poor sinners. "Thanks be to God for his unspeakable gift, for God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish but have everlasting life." And this blessed Jesus who laid down his life that he might redeem us, is now sitting at the right hand of God pleading on our behalf. Sinner, he is pleading for you. He died to redeem you. Can you reject him any longer. Accept now the invitation of Jesus to come unto him and receive rest. Give now your consent to your loving Savior to accept the gift of his grace, and he will pardon all your past sins, and you will be admitted into the circle of the redeemed of the Lord.

Oh the joy that each redeemed one knows!
What joy, what rapture will it be to behold
Christ our Redeemer face to face as he is
and to be like him in glory. In the words
of the poet: There to be with the glorified
band, Oh how sweet it will be. And join in
the song of Moses and the Lamb to give honor
and glory to him who hath redeemed and saved us.

"Oh the height and depth of mercy,
Oh the length and breadth of love,
Oh the fullness of redemption,
Pledge of endless life above."

SUSAN M. HERSHEY.

A LITTLE THING.

By crossing the South Ferry from Brooklyn to New York, every morning, I became quite familiar with the crowd of newsboys who noisily offered their papers for sale. There was one boy who attracted my attention more than any of the others. His voice was louder and hoarser as he shouted: "*Herald, World, Times, Tribune!*"

He had a way of elbowing himself through the passengers to a customer, with the most exasperating indifference to their discomfort. He was by far the plainest of his associates, and his clothes were more ragged. "A rough little specimen," I often involuntarily said, as he passed by me shouting with all his might. Yet I afterwards learned to look upon this lad with admiration and respect, and a strong regard for his welfare began to possess my heart. It was a little thing that changed my feelings towards him. This was how it happened:

One morning I had crossed the ferry later than my usual hour. Wishing to make a memorandum of several items I feared I might forget when once absorbed in business, I stepped into the Battery for a moment and seated myself on one of the benches. Very soon my attention was attracted by a newsboy, who upon observation turned out to be the very one I had so often noticed about the ferry. He was stretched out at full length, consuming a great piece of gingerbread. The day was sultry and oppressive, hardly a breath of air was stirring, and I did not wonder at his choosing a shady spot for his repast at this interval of business.

I had written up my notes, and having replaced my memorandum-book, was about to hurry on, when the faint cry of a bird quite near arrested me. Just then a little sparrow, fluttering and exhausted, fell to the ground, close to our newsboy. Immediately he sprang from his seat. I was going to interfere, fearing for the life of the delicate creature, exposed to such rough hands; but I stopped when I saw the boy kneel down beside the poor bird and bend over it with the greatest solicitude. "I will watch and see what he will do," I said to myself. Tenderly he lifted the little sparrow from the dusty

pathway and placed it on the cool grass under the shadow of a neighboring tree. Ah! how wearily and helplessly the wings fluttered as it tried to rise, and how its tiny heart beat with fright!

The boy pulled off the straw hat—the old ragged hat that he had worn ever since I first saw him, now many months ago—and with the gentleness and tenderness of a mother, he fanned the exhausted bird. I bent forward to catch a glimpse of his face. How it was transformed! Such a look of tender pity I saw which made the coarse features appear really fine and lovable. There he knelt, fanning away, with never a thought but for the stricken creature at his feet.

Gradually new signs of life were noticeable in the bird. Its twitter became stronger, the trembling less and less, and presently up it flew to the friendly tree above, and chirped its gratitude from among the branches.

Another boat having arrived, the boys again set up their cry. Immediately our little newsboy sprang to his feet, snatched his papers from the bench and darted away with his peculiar hoarse shout, "Paper, sir, paper?" All else was forgotten. His thoughts were now wholly given up to the business of selling papers.

Such a little thing it was! Probably the boy never again thought of what he had done, but all day long the touching scene kept running through my mind. I could not but reproach myself for my former hasty and rather harsh judgment of him, for I felt that such tenderness and pity under that rough exterior could not fail to come from a noble nature. How strongly the words of One who never does an injustice, then came back to me: "Man looketh on the outward appearance, but the Lord looketh on the heart."—*New York Observer.*

WHO WILL DIE FOR HER?

David Ker tells of a ship foundering at sea when all on board were driven to the boat as their only hope of escape from going down with the sinking vessel:

"Stand by to lower the boat!" shouted the captain; and then he muttered gloomily to himself,—"It's our only chance now."

It was indeed. For three days the French brig *St. Pierre*, homeward bound from the Isle of Bourbon, had fought against as fierce a gale as ever swept around the Cape of Good Hope. Captain and crew had done all that men could do to save the ship, but in vain. Their only chance now was in taking to the one boat that the storm had left them. As Captain Picard turned round from giving his orders he found himself suddenly face to face with a pale, delicate-looking lady in deep mourning, who had just come up the after-hatchway with a little boy in her arms.

Poor woman, she might well look worn and sad. Her husband had gone home an invalid; her only daughter had died a few weeks before; and now, just as there seemed a chance of her seeing home and friends once more, death in its worst forms was hovering over herself.

Captain Picard broke to her as gently as possible the fatal news that the ship was sinking, and that their only hope was to take to the sea in a small boat. At this announcement the poor mother's sickly face grew paler still, and she pressed the child convulsively in her arms.

"Ma'am, don't fear," said a huge Senegal negro, emerging from the hatchway at that moment; "old Achille and Pierrot take care of her and Henri too, —Henri, come to Achille."

He took the child in his arms as he spoke, while a second negro came up to help the captain in lowering Madame Lachana into the boat, which was so fiercely tossed by the surging waves that it was no easy matter to reach it. At last the boat was full, and they shoved off. Hardly had they got clear of the ship when she gave a violent roll, plunged forward, rose again, and then, with a sound like distant thunder, the in-rushing water blew up the decks, and down went the doomed ship, head foremost.

But those in the overloaded boat soon found that they had only exchanged one danger for another. The huge waves that broke over her every moment, drenching them all to the skin, filled the boat faster than they could bail her out; and crowded together as the sailors were, they had no room either to row or make sail. The sailors whispered together and looked gloomily at the lady and her party, and at last one was heard to mutter: "Better get rid of them that can't work than of them that can, anyhow."

"Our lives are as precious to us as theirs are to them," said another. "If the boat's got to be lightened, *they're* the ones to go."

Several sailors were already on their feet to fling the helpless mother and child overboard, when two gigantic negroes stepped between.

"You want to lighten the boat? Black men heavier than white lady. Let madam and Henri live, I and Pierrot jump overboard!" It was all over in a moment. Merely saying good-bye, the savages plunged headlong into the sea.

The heroic sacrifice was not made in vain. The boat thus lightened could be more easily managed, while the gale at length began to show signs of abating. On the following afternoon they were seen and picked up by an English schooner, and a few weeks more saw Madame Lachana safe with her husband at Lyons.

But the negroes had not been drowned. They chanced to find a spar of the ship and to this they clung until they were picked up. Suffice it to say that after

hunting for their mistress a long time, they at length found her in Lyons, and it is unnecessary to say that they were the best cared for servants in the south of France."

Let us thank God, dear young readers, that some human hearts are capable of such true greatness and nobility of soul, and cherish the same principle in our own hearts, and strive to inspire them in all others.—*Selected.*

For the Herald of Truth.

REFLECTIONS.

Search me, O God and know my heart; try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting. Ps. 139: 23, 24.

It is indeed a matter of great comfort unto every regenerate soul that in regard to our eternal welfare we have to deal with God and not with man; with one who is infinitely wise and good; and who knoweth all things; one who alone is worthy of our adoration and reverence.

To the children of God it affords pleasure, peace of mind, and consolation to know that our heavenly Father so far excelleth all human wisdom, power and goodness, that all must be led to say: Thy ways are not our ways, neither are thy thoughts our thoughts, but high as the heavens are above the earth, even so far as his thoughts above our thoughts and his ways above our ways. Yet notwithstanding, these infinite perfections of God do not afford the same pleasure to all men. While they are a source of pleasant enjoyment, of comfort and blessedness to those who fear God they are a source of terror and dismay to those who live in open rebellion unto him.

The pillar of fire comforted the children of Israel, and was a continual reminder that God was with them; but to the Egyptians it was a pillar of darkness and only made their path more gloomy and dismal.

For the Herald of Truth.

LOVE.

I will endeavor to write a few lines in regard to love. How beautiful it is when there is love at home. Peace and love ought to be in every home. We cannot enter into the kingdom of heaven without the love of God in our hearts. We must love him if we want to be his children. There are, however, many families in our land at the present day where there is not much love. How happy would this world be if everybody would do as the Bible says: "Love thy neighbor as thyself." "But I say unto you, Love your enemies, do good to them which hate you, bless them that curse you, and pray for them which despitefully use you. For if ye

love them which love you, what thank have ye? for sinners also love those that love them. And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same." "But the fruit of the spirit is love and joy, peace and long-suffering." "Love not the world, neither the things that are in the world." "If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh and the lust of the eye and the pride of life, is not of the Father, but is of the world." "Behold what manner of love God hath bestowed upon us that we should be called the sons of God: therefore the world knoweth us not because it knew him not."

Your brother in the Lord.
S. S. MARTIN.

TEXTS FOR EACH DAY OF THE
YEAR.

MARCH 15th to 31st.

My blood which is shed for many.

Mark 16: 24.

The blood is the life.

Deut. 12: 23.

And the moon became as blood.

Rev. 6: 12.

Flesh and blood cannot inherit the kingdom of God.

1 Cor. 15: 50.

Clothed with a vesture dipped in blood.

Rev. 19: 13.

We have redemption through his blood.

Eph. 1: 7.

By his own blood he entered in.

Heb. 9: 12.

How much more shall the blood of Christ.

Heb. 9: 14.

Hail and fire mingled with blood.

Rev. 8: 7.

And made them white in the blood of Lamb.

Rev. 7: 14.

Guilty of the body and blood of the Lord.

1 Cor. 11: 27.

The blood of the everlasting covenant.

Heb. 13: 20.

I conferred not with flesh and blood.

Gal. 1: 16.

Ye have not yet resisted unto blood.

Heb. 12: 4.

I am pure from the blood of all men.

Acts 20: 26.

Not without blood.

Heb. 9: 7.

Boldness to enter into the Holiest by the blood of Jesus.

Heb. 10: 10.

—*Glad Tidings.*Two-THIRDS STILL HEATHEN.—"It is a solemn fact that, taking the world at large, of every three persons walking on this vast globe two have never heard of the Savior, have never seen a Bible, know nothing of heaven and nothing of hell."—*Rev. D. Wilson.*

HERALD OF TRUTH.

JOHN F. FUNK, EDITOR.
J. S. COFFMAN, ASST. EDITOR.

March 15, 1886.

Entered at the Post Office at Elkhart, as second class mail matter.

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Almanac for 1886.

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OUR SUNDAY SCHOOL QUESTION BOOKS.

—We desire to call the attention of all interested in Sunday Schools, and especially those engaged as superintendents and teachers, to our Series of Question Books. The books are indeed a great help both to the teacher and the scholar, and by their use much of the danger of being led into erroneous doctrines is avoided.

THE MENNONITE CATECHISM.—This is a small book which is published in both the English and German languages, and contains the substance of our Confession of faith in simple questions and answers and costs 10 cents. This book would be an excellent little work to use in the Sunday School for the purpose of giving instructions in our faith to the school by the superintendent, or it might be profitably used in the classes by the teachers. We suggest that our Sunday School teachers and superintendents take this into consideration and see if they cannot teach a little more Mennonite doctrine in our Sunday Schools. It should also be made use of as a book of instruction for those who desire to be received into the Church.

TO OUR CORRESPONDENTS AND READERS.

—We wish to have correspondents in every neighborhood, who will send us Church news, death notices, marriages, etc. We wish to give all these things in the paper, but many times no one sends them and so they are not published. So we shall be glad to have some one send them in. Please however do not make death notices too long.

A MISTAKE.—In our notice, in the March 1st No., of the new meeting-house built in Churchtown, we made it Lancaster Co., Pa. This should have been Cumberland Co. The brethren in Cumberland county do not feel to give credit to Lancaster county for what they have done, and we regret that the mistake occurred, and with pleasure make the correction. The Churchtown Meeting-house is in Cumberland Co., and not in Lancaster county.

BRO. H. B. BRENNEMAN desires for his own benefit and the benefit of others, to correspond with young beginners in the Christian life. Will answer questions, and give instructions to those who are in

doubts and trouble with regard to the new life upon which they have just entered. Post office address, Box 816, Elkhart, Ind.

A GOOD WORD FOR THE HERALD OF TRUTH.—One of our correspondents writes the following cheering words: "Many years I had a strong desire to be more of an earnest, faithful, humble child of God, but the more I tried the less I thought I could be so. There were even trials, temptations and difficulties that I thought I could not overcome. I began to think it was hardly worth while trying. I was in this condition when we commenced to take the HERALD. It was truly a great blessing to me, as it was the means, by the grace of God, to show me that I was trying to overcome these difficulties and serve God in my own strength, instead of trusting all to Jesus. O how wondrous are the ways and means used by the Lord to bring us to a knowledge of the truth. . . . I prayed the Lord to give me strength not to touch what I should not, and to separate me from worldly things. The Lord was pleased to grant my request and gave me peace and rest to my soul."

CHURCH NEWS.

BRO. SAMUEL YODER attended the appointment at Barker Street School-house on Sunday March 7th. The meeting was well attended.

BRO. NOAH METZLER of Elkhart Co., who spent February 28th with the brethren in Kalamazoo Co., reports a pleasant visit and made arrangements for another meeting by some one of the brethren in eight weeks from that time, which will be on the 25th of April (Easter). We trust these meetings may be productive of good, and that thereby souls may be gathered into the fold of God.

BRO. C. B. BRENNEMAN, of Allen Co., Ohio, spent Sunday, February 28th with the brotherhood at Gar Creek, where there are three applicants for baptism. He also visited in DeKalb County, where he spent Sunday the 7th of March, and on Monday the 8th he came to Elkhart County, where several appointments were made for him. The little brotherhood seems to gather strength. May the Lord continue to bless the work there.

BRO. HENRY SHAM, of Elkhart Co., Ind., spent about a week with the Church in Owen and Clay counties, Ind., and spent Sunday (Feb. 28th) with the brethren near Arcadia, in Hamilton Co., Ind. He had intended to visit Bro. Crook, in

Dubois county, but on account of ill health he was compelled to return home without completing his trip further south. He returned home on Monday March 2d.

FROM KENT COUNTY, MICH.—Bro. J. F. Funk spent several days with the Church near Caledonia, Kent Co., Mich., during the early part of this month. There are in that Church four applicants for baptism and others almost persuaded. On Friday afternoon Feb. 26th, an instruction meeting was held, and in the evening there was a general service. On Saturday votes were taken for a minister, and on Sunday the lot was cast, and fell on Bro. Christian Wenger. Bishop John Speicher and Pres. Peter Keim of the Lowell Church, in the same county, were also present at the meetings on Saturday and Sunday. May the Lord be with the brother called to this important work and make him an instrument of much good to the Church, and a faithful laborer in his vineyard.

FROM ELKHART, IND.—Bro. Peter Y. Lehman, of Clinton Twp., Elkhart Co., Ind., visited us here on Sunday, the 28th of Feb. In the morning he preached a very impressive sermon from (Prov. 3:5): "Trust in the Lord with all thine heart; and lean not to thine own understanding." He showed clearly by reasoning and by Bible illustrations, that those who trusted in God at all times and under all circumstances, since the beginning of the world, were protected by Him in whom they trusted. He also earnestly entreated all who had not yet put their whole trust in their Maker, to do so now; because he alone is able to save and preserve both body and soul.

Let us all take heed to the admonitions given, and put our whole trust and confidence in God, so that, come what will, we can acknowledge the dispensations of Providence, believing that every hair of our heads are numbered, and that not even a sparrow shall fall to the ground without his will.

FROM WATERLOO CO., ONT.—From private letters we learn that some of the ministers in that county are putting forth special efforts to spread the gospel by visiting and holding meetings at private houses, in accordance with the apostolic practice, Acts 2:46. These labors of the brethren seem to be the means of much good, as many precious souls have been converted and gathered into the church. Many of the young people have, by this means, been brought into the church, and this is just what the church needs. The vigor and strength of the young, united with the counsels, experience and wisdom of the aged, will make a church able to resist the encroachments of the world, and mighty in the pulling down of the strongholds of Satan.

Ministers often greatly underrate the virtue of private, personal visits in the

houses of those whom they desire to be brought to Christ. A visit by the minister, at the house of such persons, and a personal conversation, will sometimes do more good to help the troubled soul on the way of life, or to awaken the careless sinner, than many sermons, and our ministers, when they go out to preach the gospel, and labor for souls should not overlook this part of the work. Traveling ministers, often, while about among the brotherhood, during the time intervening between the public services, spend much time in unprofitable visiting and conversation, which might by the grace of God be made the means of bringing souls to Christ. It is said of our President that he does not lose a moment's time, but is always ready for the work which he has designated for a certain hour. Let ministers and Christians in general also endeavor to improve the time and work for the Lord while it is to-day, for the night cometh when no man can work.

CORRESPONDENCE.

FROM BRO. HENRY YOTTER.—Leaving Harmony, Butler Co., Pa., I came to Mount Pleasant, Westmoreland Co. I filled a number of appointments at Chatham and Churches where many were present and good attention was given. There will be services at the Mennonite Church here next Sabbath with the expectation that Bro. John N. Durr of Fayette Co., will be here. I have been visiting the members of the church here and also others. I make it a special point to visit the aged and infirm. I expect to be in this neighborhood for some time, and then I may perhaps go to Fayette and Somerset Counties, so that I may continue to be engaged faithfully in the Master's work, and the preaching of the gospel to a dying world. My love to all that are in Christ Jesus and to all who are not yet gathered into the fold of Christ.

HENRY YOTTER.

FROM KANSAS.—To all my friends in Ohio.—I will inform you all that we reached our new home in Coffee Co., Kansas, safely. There were thirteen of us in all. The weather is mild and pleasant; the farmers are plowing, and some are sowing oats. We like it well here; several families have come here since we came and others are yet to come. The land here is still cheap and limestone is found in abundance; the water also is good. The best building stone is to be had gratis, and building material is just as cheap as it is in the East. Gristmills, stores, railroads, &c., are here as well as in the eastern states, and many things are cheaper here than in Ohio. There is still a large tract of country open for settlers. Land is worth from \$10 to \$20 and \$30 per acre, but it will not remain

so very long, for almost any kind of produce brings a pretty good price and towns and railroads are numerous.

I believe that all who are not in very good circumstances, and those who are, and want to get land for their children, will work to advantage by coming here. To all who wish further information, if they write to me I will cheerfully give it.

We feel grateful to the many friends whom we have left behind, and hope that God will reward them all for their kindness toward us. So much from your well-wishing friend.

JOHN P. KING.

Hartford, Lyon Co., Kan.

A TRIP TO PENNSYLVANIA.—I left home on the 12th of January in company with Bro. Joseph Gsell and came to Elkhart, Indiana, where we attended the Annual Meeting of the "Mennonite Aid Plan" on the 13th.

On the night of the 13th I left Elkhart and going east via Cleveland, Pittsburg and Harrisburg, I came to Chambersburg, Franklin Co., Pa. I had been informed before I left home, that my brother was suffering from a stroke of palsy. I reached Chambersburg at 10 o'clock on the 15th, and went to my brother-in-law, where I took dinner and then my brother-in-law brought me to the funeral of a friend of mine, by the name of Abraham Lutz, where I met a great many friends and acquaintances.

After the funeral services my brother-in-law brought me to my brother's. I found him very weak, but he knew me and could talk a little, and on the morning of the 16th he seemed some stronger, and was able to talk some more with me, but after this he continued to grow weaker until the 20th when he died, and was buried on the 22d. His funeral was largely attended, there being 110 sleighs in the procession. He was buried at Frey's grave-yard, about three miles from Chambersburg. He was a member of the Mennonite Church.

I remained at my brother's a week, and then went to my sister's. I have three sisters and one brother still living in this vicinity. I visited among my many friends in this neighborhood until the 11th of February, when my sisters and brother, and others all accompanied me to the train where I bade them farewell, thinking that this indeed might be our last meeting on earth. If so, O may we all meet in heaven, where partings are no more. I feel very thankful to all my friends and acquaintances for their love and kindness towards me while among them. I arrived at Sterling, Illinois, on the morning of the 13th inst. and arrived home the same day, and found my family, as well as the neighbors and friends all enjoying good health. I also feel thankful to our kind heavenly Father for his love and protection over me while on my journey. C. R. EBERSOLE, Sterling, Ill.

FROM MISSOURI.—The meetings in Shelby county were well attended, and the last one was held on Monday evening the 22d of February. During last summer several persons united with the church, and there are now three applicants for baptism. The Church here has passed through many trials, and many of the members that have been connected with it have moved away, as is usually the case in new settlements. But they seem at present to be enjoying a fair degree of prosperity. By earnest effort and some help from the other Churches, and a prayerful, devoted example from the members they will likely be able to build up a flourishing membership.

The country is nicely situated, is productive, is nice to farm, and makes a pleasant home for the brethren there. Society is much better, and there is much more interest in religion here than many persons outside of the state suppose. The members live about twelve to fifteen miles north of Clarence on the Hannibal & St. Joseph R. R., and would gladly meet any of our traveling ministers at this station if they will write ahead to Bro. John Brubaker, Leonard, Shelby Co., Mo. Numbers of our visiting brethren have passed over this road on their way to and from Kansas without knowing anything of the brethren in Shelby Co. We hope in the future this little Church will be visited more frequently.

On the 23d of February I visited the family of Henry Kettering at Fulton in Callaway Co. Sister Kettering is the only member we have at that place. She seems cheerful in life, happy in the Lord, and strong in the faith. May the Lord ever keep her a faithful witness of the truth.

From here I visited the Church in Morgan county. The weather was very inclement, and the roads muddy, so that the meetings could be only moderately attended. The brotherhood here appears to be prospering fairly, yet there is need of direct, earnest effort, and help from evangelizing ministers.

On Monday, March 1st, I visited Bro. David Morrell and his little Church near Holden, Johnson county, and held a few meetings that seemed to be much appreciated. It was a great pleasure to find here a few young persons who are determined to begin a life in Christ.

With Bro. Jacob C. Kenagy, of East Lynne, Cass county, was my next stop. He has a large, flourishing Church here, living in an excellent country. I visited, while here, with the brethren Shepp and Hertzler. There were two meetings held which were very sparsely attended on account of the very rainy weather and muddy roads.

On Friday the 5th, I went to visit Sister Barr, at Belton, in the northern part of Cass county, where she lives entirely away from any other members of the

Church. The evening was spent in pleasant conversation concerning the spiritual life, and the blessings that God has promised to those who trust him. In the night I left for Jasper county, where I arrived the next day at noon. J. S. C.
Oronoga, Mo.

CONFERENCE.

THE ANNUAL CONFERENCE for the State of Kansas will be held in Cherokee County on the first Friday of May (7th). All are invited to attend at that time, and especially ministers and deacons. Columbus is the nearest railroad station. Conveyances will be furnished to the place of meeting, eight miles south.

THE SEMI-ANNUAL CONFERENCE in Virginia, will be held this spring on the last Friday in April.

THE ANNUAL CONFERENCE for Ohio, will be held this year as usual on the third Friday in May.

THE ANNUAL CONFERENCE for the state of Illinois, will be held on the last Friday in May.

THE SEMI-ANNUAL CONFERENCE in Montgomery Co., Pa., (Eastern District) will occur on the first Thursday in May, in the Fraconia Meeting-house.

THE SEMI-ANNUAL CONFERENCE of Lancaster Co., Pa., will be held at Brubacher's Meeting-house, three miles west of Lancaster City on Friday before Good Friday.

THE ANNUAL CONFERENCE in Canada will be held this year on the last Friday in May, at Wideman's Meeting-house in Markham.

BREAD CAST ON THE WATERS.

"Cast thy bread upon the waters: for thou shalt find it after many days." Ecclesiastes 11:1. Such was the remark of the preacher in days of old, and some illustrations of its truth have come under our notice, the perusal of which may perhaps act as a stimulus on the efforts of others to do good.

The late Thomas Tegg left a name in the book-selling trade for enterprise and successful prosecution of his calling. When a lad, coming up to London in search of employment, he met on the coach some other young men who were bent on the same errand. They on reaching their place of destination thought

that they would like, before searching for a situation, to spend a few days in seeing the sights of the metropolis. Tegg, on the contrary, went straightway to the point, and entered the first bookstore he saw in quest of work.

"What can you do?" was asked. "My best," was his laconic and pregnant reply.

"Do you wear an apron?" Tegg produced one and tied it on. "Go to work," said his new master; and thus, as he himself afterwards said,

"In less than half an hour after my arrival I was at work in one of the best houses in London."

The young man's application to business was marked, but on one occasion, when in another situation, he asked for a holiday.

"We have no objection, but where art thou going?" said his employer, a member of the Society of Friends.

"To Greenwich fair, sir."

"Then we think thou hadst better not go. Thou wilt lose half a day's wages."

At two o'clock, however, he was told that he might go; but as soon as he reached London Bridge his heart smote him, and he returned: "Why, Thomas, is this thee?" his employer exclaimed. "Thou art a prudent lad," and when Saturday came a guinea was added to his wages.

This incident, we may add, led Tegg when he came to be a master, to be a kind though a strict one, and during fifty years of a business life, his biographer tells us, he never used a harsh word to a servant and dismissed but three. Equally judicious was a resolution he made that he would visit a place of worship every Sunday, read no loose or infidel books, would frequent no public-houses, would devote his leisure to profitable studies, and would form no friendships till he knew the parties well.

With such principles success in business was but a question of time. He inspired confidence, which subsequent experience justified, and started in trade on his own account. Some difficulties, however, followed, in the course of which occurred the incident which we have selected as illustrating the title of our paper. "He had purchased," says Mr. Curwen, in his interesting history of book-sellers, "a hundred pounds' worth of books from Mr. Hunt, who,

For the Herald of Truth. PEACE.

hearing of his struggles, bade him pay for them when he pleased. Tegg in the fullness of his gratitude told him that should he in his turn ever need aid, he should have it; but the wealthy bookseller smiled at the young struggler's evident simplicity. We will tell the rest of the story in Mr. Tegg's own words:

"Thirty years afterwards I was in my counting-house, when Mr. Hunt with a queer looking companion came and reminded me of my promise. He was under arrest, and must go to prison unless I would be his bail. I acknowledged the obligation, but I would first take my wife's opinion."

"Yes, my dear," was her answer, 'by all means help Mr. Hunt. He aided us in trouble; you can do no less for him.'

"Next morning I found I had become his surety for thirty thousand pounds."

The hundred pounds which Mr. Hunt had lent Tegg so many years before were thus found by him after many days.

For the Herald of Truth. WHY?

Why is it that not more effort is put forth in so great a cause? Surely there ought to be means in the church, and material from which to cull some willing and gifted minds to go forth to the great harvest of souls now ripe for the reaper everywhere. Why is it that men of intellect and ability should stand by, and see the great destroyer of souls busy on every side and in so many different ways making every possible effort to win souls to perdition, and not lay hold of the opportunities given them to go forth and preach the gospel to every creature? Alas! how many souls perish for want of proper nourishment. Oh that God would give the church throughout such an evangelizing stimulus and such a spirit of revival as it never experienced before, that many souls might be gathered into the fold. "The harvest truly is great, but the laborers are few."

May God bless you and yours, and may you still go on in the way of all truth, is the wish and prayer of your sister in the faith. B. M. M.

—Post yourself as to what is going on around you. Look out for such men as you think you would like to be, and see what it is that makes them what they are. Note the difference between their way, and the way of the ones you do not like. There is always a reason for a person's being what he is.

A great many people wonder why God does not bless them. The reason is that they are asleep. Readers, we want to wake up. I want to call your attention to Luke 9:23, "And He said unto them all: If any man will come after me, let him deny himself, and take up his cross daily and follow me." We find a great many people who want to be Christians, but they do not want to take up that cross; they are willing to go to heaven, but rather than take the cross, they will look round and try to find a by-way.

My friends, there is no other way to the kingdom of God but by the cross, and it will be easier for us to take it now than it will be at any time afterwards. Satan has deceived men before now and he tries to do the same to-day. There are a great many who profess to be Christians, who, in their insincerity are doing themselves and the cause of Christ a great injury. Let us try and read the Bible more carefully and attentively and we will receive more light and instruction in religious life in proportion."

A great many read the Bible, but after the Bible is closed and you ask them what they have been reading they cannot tell. They read a chapter and then mark it so that they will not read it over again. That puts me in mind of the way I used to do when I hoed corn. I would mark a row that I had hoed so that I would not hoe it twice. Now, what we do let us try to do right. If we want to understand the Bible we must study it, asking the Holy Ghost to give us the necessary understanding to see what the word of God is, and I do believe that he will help us. Let us ask the Lord to help us and to give us a pure heart. If we have that we have peace. We sometimes hear of men who say they are members of a church, and it seems that is all they care for. But I say a good member wants to have peace with God and with his neighbors. If we are Christians, we have peace with both.

Now reader, are you at peace with God? If you are, you are at peace with your neighbors, on your side, at least. If you have not peace with your neighbors, you are not at peace with your God. Let us try, by God's help, to have peace as far as possible. Then we will not render evil for evil unto any man, but ever follow that which is good, both for ourselves and for all men. E. K. Zook.

Garden City, Mo.

—A good way to overcome selfishness is never to take the largest piece, or the best place, but always be looking out for some one else.

—CHILDREN who roam the streets will learn much that is evil, and that will unfit them for the duties of good citizens.

HOW SHALL I HONOR JESUS TO DAY?

Awaking from a comfortable night's rest, strengthened and refreshed in body, before rushing into the business of the world, a few moments may be spared to ask a very necessary question—*How shall I honor Jesus to-day?* That we should aim to honor the Savior I suppose no one will deny, seeing he hath redeemed us by his precious blood, called us by his everlasting gospel, sanctified us by his Holy Spirit, and thus delivered us from a dreadful but deserved hell. Our obligations to Jesus are infinite and our gratitude to Jesus should be deep, constant and operative. I can honor him to-day. If I do not, I shall dishonor him; and if I dishonor him, I shall grieve the Spirit, bring guilt on my conscience, and injure his sacred cause. Let us, then, sincerely inquire, *How shall I honor Jesus to-day?*

1. *I must anew dedicate myself unto him.* I must surrender myself, body, soul and spirit into his hands. I must present my time, talents and property at his throne, beg his acceptance of them, and beseech him to give me grace to hold them for him, look upon them as his, and use them for his glory. The Savior not only purchased our persons, but our all; so that not only are we not our own, but nothing that we possess is our own. We are the Lord's, and all we have is the Lord's. But we do not sufficiently realize this. Therefore we do not feel as David did, when he gave to the building of the temple such stores of wealth, "Of thine own have we given thee." If I hold all I have as the Lord's, if I daily dedicate all I have to him, then I may dismiss my cares, encourage my confidence, and let the peace of God rule in my heart. Holy Spirit! give me grace that, morning by morning, I may afresh dedicate my person, property and all I value to my Savior's service, and day by day use all to his praise.

2. *I must look to him for all I need through the day.* Wants will arise, but Jesus will supply them. There is not a blessing we need, but Jesus has it. Nor is there a blessing Jesus has, but he is prepared to give it to us, if we are prepared to receive it. He says, "All things are delivered unto me of my Father?" and again, "If ye shall ask any thing in my

name, I will do it." It is therefore both my privilege and duty to go to Jesus for every thing I need. And if I go to him first—if I go to him in faith, if I ask of him with confidence—I honor him. But when I look to creatures instead of Him, when I depend upon means, instead of expecting from him through the means, I dishonor him. If I would honor Jesus, I must look to him for all I need, both temporally and spiritually. I must carry everything to him, whether great or small. I must make everything a means of communion with him: so shall I pray without ceasing and in everything give thanks.

3. *I must imitate Jesus in all I do.* He is proposed to us in his word as our great example; we should therefore strive to imitate him. My object should be to think as he thought, to speak as he spoke, to feel as he felt, and to act as he acted. Often, very often, should we pause to ask, "Is this like Jesus? Would he indulge such a temper? Would he employ such language? Would he encourage such thoughts? Would he do as I am doing?" Or if at a loss what to do at any time, we should ask, "What would Jesus do? How would he act in this case? What would he do under these circumstances? What would he say? What temper would he display?" This would often send to us his word. We should become familiar with his life. We should be well acquainted with his character. And what a preservative it would be! What humility it would produce! Jesus wishes us to be like himself. He has left an example that we should follow his steps. He says, "Do as I have done." If, therefore, I would honor Jesus, I must make it my study, and I must daily seek grace that I may imitate him in all I do, at all times and in all places. Oh, to be like Jesus in my family, in my business, in the church, and when alone with God. If we do not make it our aim and daily prayer to be like Jesus on earth, can we expect to be like him in heaven! Are we not here made meet to be partakers of the saints in light?

4. *I must speak of Jesus to all I can.* Jesus loves us to think of him and speak to him; but he loves also to have us speak of him. We should speak of him to sinners, that they may come to him for life. We should speak of him to backsliders,

that they may return to his fold. We should speak of him to believers, to stimulate, encourage, reprove, or comfort, as the case may be. If I speak of any one at all, surely I should speak of Jesus. I cannot speak of him in vain. I must be useful in some way. I must accomplish some important end. How much there is to talk about, if we only set our hearts upon telling of Jesus! What fine opportunities often offer if we were only prepared to take advantage of and improve them! We should talk of Jesus to all about us, to all we meet with, to all we visit. We should talk of his glorious person and finished work, of his gracious words and wondrous deeds, of his holy life and painful death, of his triumphant resurrection and ascension, of his prevalent intercession and anticipated advent. We may sometimes speak of his wrath, but much oftener of his love. We may talk of his invitations to sinners, and how he wept over them; of his promises to believers, and the delight he takes in them. Oh for grace to speak of Jesus, to speak for Jesus, to speak like Jesus.

5. *If I would honor Jesus I must walk with him.* I must have him for my companion, I must make him my friend. I must go nowhere if I have not reason to believe that Jesus will go with me. I must engage in nothing, if I cannot expect him to look on and sanction it. I must prefer the company, the smile, and the approbation of Jesus above everything besides. This would be making him my all. This would be treating him as he deserves. This would be like an endeavor to render again to him according to what he has done for us. O Spirit of Jesus, come down into my heart, fill me with thy grace, and teach me to make thy honor the great end of my life—the great end of every action.

My soul mourns before God that I have honored Jesus so little. Let us pray—pray right heartily—that God would give us grace to dedicate ourselves to him every morning, to look to him for all we need day by day, to imitate his beautiful example in all we do, to speak to him to all who will listen to our conversation, and to walk with him in peace and holiness. Oh, what blessed encouragement we have to honor Jesus, seeing he has said, "Them that honor me I will honor; but they

that despise me shall be lightly esteemed." Sinner, beware how you despise Jesus. None can save you but he. There is no hope for you but in him. If you despise him in time, he will justly punish you in eternity.—*Sol.*

For the Herald of Truth WATCH.

"Take ye heed, watch and pray:
for ye know not when the time is."
Mark 13:33.

Dear readers of the HERALD:

"Much need have we to watch and pray,
That we may not be led astray."

The enemy of souls is very energetic in his attempts to persuade us to follow him. But if we earnestly watch and pray, putting all our trust in God, then he will deliver us from the enemy, according to His promise. Dear brethren and sisters, let us therefore watch, and pray earnestly for ourselves and for those around us. When we look about us and see how many are called away without one moment's warning, and often in the midst of unrepented sins, it causes us to tremble for the fate of those who live around us in sin and rebellion against God. But let us do our duty towards God and man so that we may be as shining lights in the world, that others may see our good works, and glorify our Father, which is in heaven.

O, if we could only persuade those who are so near and dear to us to come into the fold of Christ and help us to watch, how glorious it would be; what a time of rejoicing we could all have together to see them coming, saying: "Lord I come; from this time I will serve Thee alone with all my heart, and with all my strength and talent." So let us watch lest He come suddenly and find us sleeping. The poet says:

"Go watch and pray, thou canst not tell
How near the hour of death may be:
Thou canst not know how soon the bell
May toll its doleful notes for thee.
Death's countless snares beset thy way—
Frail child of dust, go watch and pray."

Your sincere sister,

Bronson, Mich.

—YOUNG MAN, when you cannot draw out the long sword of solemn prayer then get the short dagger of ejaculatory prayer; and with this in the hand of faith, you can stab your enemy to the heart. You can pray in any place, company or employment. As you walk the street, over your books in the office, while standing behind a counter, following a plow, anywhere, everywhere. These short sallies of the soul to heaven enrich and increase grace in the heart exceedingly. Try it.

For the Herald of Truth. NOT ASHAMED OF CHRIST.

"Whosoever believeth on me shall
not be ashamed."

If we have a faith so strong that we are not ashamed to confess it at all times and under all circumstances, then it will surely be accompanied by good works. We may try to work out our salvation by doing good, without having any living faith, but such attempts prove miserable failures in the end and the unhappy soul finds that "one part" lacking when it is forever too late to obtain it. Jesus was not ashamed to leave his throne of glory and come to earth, living in the humblest spheres of life, to bring the poor, self-righteous and ungodly people to such a condition that they might not be ashamed of the title they bear, nor the banner under which they march. Indeed the ungodly will be brought to eternal shame at the great judgment day. In that day there will be shame and self condemnation and self-reproach as was never before seen, but it will not be among the true believers in Christ. It will be among those who tried to bring Christians to shame, making them the finger post of common scorn. The "arrow shot at the target" of Christianity will bound back and fatally wound the archer who sent it.

Let us therefore look to Jesus, the author and finisher of our faith and accept him believing in the promise of our text. So that when we are "tempted and tried" we may look to him for help.

If we believe on Christ as did the apostles, we shall not be ashamed but have everlasting life. Why not bear the shame and reproach of the world, knowing that it "endureth for a night" only, and that "joy cometh in the morning"? Why not use every means within our reach of bringing more souls to Christ, knowing that "there is more joy in heaven over one sinner that repenteth" than over ninety-nine just ones?

Let us all unite our efforts and work for Him who did so much for us; for we know that the "night cometh when no man can work," and whatever is undone then will be left undone throughout all eternity. Let us remember that we will all have to give an account of our doings in life, whether good or bad, and act prudently and work earnestly, so that when death comes we may not be ashamed to give our account before an assembled world, but that we may hail that glorious morning that ushers us into the regions of eternal bliss.

MAGGIE A. HAUDER.

ONLY TWO.

Only two ways. One broad, and the other narrow: one leads to destruction, and the other to life;

many go by one, few by the other. Which is your way?

Only two sorts of people. Many sorts in men's opinion; only two in God's sight—the righteous and the wicked, the wheat and the chaff, the living and the dead. Which are you?

Only two deaths—the death of the righteous, and the death of the wicked. Which do you think you will die? Which would it be if you were to die this moment?

Only two sides at the day of judgment—the right hand and the left. Only these two. Those on the right hand will be blessed—"Come, ye blessed of my Father!" Those on the left shall be cursed—"Depart, ye cursed!" All must appear before the judgment seat of Christ, to receive the things done in the body, whether good or bad. What words shall be spoken to you?

Only two destinies—the kingdom prepared from the foundation of the world, and the everlasting fire prepared for the devil and his angels. The marriage of the Lamb within the holy city, and the weeping and the wailing and gnashing of teeth. The glory of the everlasting life, and the lake of fire and brimstone, the second death. Which shall be your portion?

WHAT WAR DOES.

After the battle of Gettysburg, a Christian helper on the field accosted a Southern soldier, who pointed to the corpse of a fine young man lying close beside him, and asked, "What can you, or any one, now do for me? Look at that lad. Two years ago he was entrusted to my care by his widowed mother, who gave him her Bible on parting, and begged him to read a portion every day. For a time he did so, but I gradually laughed him out of his regard for his Bible and his God. He has just died with an oath upon his lips! Who can help such a one as I am now? Who can undo what I have done?" Almost immediately after saying these words, the soldier leaned back and expired.

If war touched, tortured and killed the body only, it would be a fiend, but what shall we call that which so transforms souls as to leave them wounded and dying?

KEEP to the truth, and its testimony, whatever may be the consequence, for it will rise over the heads of gainsayers.—*Thomas Ross.*

THE SECRET OF THE LORD.

No one can read the Epistle to the Ephesians without feeling that there is a life spoken of there that few know anything about. Read those glowing words, and then compare St. Paul's exulting description of the believer's present position in Christ with the actual life of most Christians. How few know from personal experience anything of "the exceeding greatness of his power to us who believe." "Who believe." Ah! here is the secret of this ignorance. Faith is the only key to these heavenly mysteries, and of how many of us must it be said, "they could not enter in because of unbelief." Here is the great truth: Christ gives himself to us. All that he is and has is ours. God *hath* blessed us with all spiritual blessings in Christ. "All things are yours," cries the great Apostle. "Christ Jesus is made unto us wisdom and righteousness and sanctification and redemption." Who will believe this? The moment faith takes hold of this great truth that moment all is ours. "We which believe do enter into rest." The great secret is faith. "The believer is called to live by faith, to stand by faith, to walk by faith, and to overcome by faith." How simple this way of the Lord's. It is the only way to "the secret of the Lord." Power in service, victory over sin, joy in tribulation, fellowship with God—these are parts of his secret. He rejoices to reveal them to his people. Live by faith moment by moment and they shall be revealed to you.

PAST, PRESENT AND FUTURE.

Where is yesterday? you ask. It has gone forever, freighted with its load of joy and sorrows, hope and despair, life and death, and as with tearful eyes we watch it going from us forever, we stretch forth our hands to detain it, but in vain—it is already beyond our reach, sailing rapidly towards eternity. As it disappears from our sight, and we realize it will never return, and think of the terrible load of pride, passions and folly that it bears, how gladly would we recall it, but it is impossible. To day is a pure white tablet, bearing on its surface no mark or stain, upon which the recording angel writes our every thought, word and deed. The yesterdays have gone, the to-morrows have not come, but the to-days are here, and let us enjoy them, making them as bright as possible with kind words and deeds; trying in every to-day not only to be happy ourselves to make some one else happy; not sitting down in despair because the yesterdays failed to bring us the happiness we expected, or because they bear the record of the sins we committed, the wrongs we have done; not wandering with careless feet into the

When therefore the time was fully come, God fulfilled his promise in sending his son to visit this world. And we learn that the object of his visit to man was a good one. That was the greatest, the most profitable and the most glorious visit that was ever made. Dear friends, if it had not been for that visit of Christ to man, I should not be here to-night to speak to you; I should not have any word of comfort to give you. It was necessary for Christ to come to man, because man had so deeply fallen in transgression, and in order that Christ might be qualified to do us good, he had to become acquainted with all our ways. The object of his visit was of great importance. Although Jesus was living up there in glory, surrounded by all the angels, who honored and glorified him; although he was vested with great power, he left all these and came down to visit fallen man on earth, and how humble did he become! He submitted meekly to all the sorrows, troubles, privations and wants. Think of it, dear friends; He left heaven to do this and visit us. And for what purpose? To do us good. He has done us more good than all our friends could do for us, even though they tried their utmost.

But how sad to know that when he did come his visit was not appreciated by many. It seems wonderful to me sometimes, that, after all that had been told about him by the prophets and of what he should do for the people, that his visit was not more appreciated. Many who looked for his coming when he did come, were not prepared to receive him, or believe on him. But I hope that we here to-night can enjoy the thought of his having visited us.

I have said that he had to become acquainted with us and our ways so that he could do us good. If I want to do you or any body any good, I must first become acquainted with your circumstances, and the better I know a person's circumstances, the more qualified am I to do him good. Christ was here long enough to become perfectly acquainted with all our troubles. He took upon himself a body of flesh so that he might become acquainted with all the trials, sufferings, grief and cares that human flesh is heir to, and this makes his visit a profitable one to us. He cured many diseases of both body and mind, which it was impossible for any human being to cure; he became acquainted with sin,—not to sin, indeed,—but that we in our sinful condition might be benefited thereby. He came and paid such a visit that all nations of the earth might be blessed by it. It has been a blessing to you and me, dear brethren and sisters, and all of us, if we are Christians. We may have to suffer persecution sometimes, but did not he suffer also? We are sometimes falsely accused; but so was Jesus. For hundreds of years they had looked and waited for

him, and when he did come, they accused him of not being the Messiah. He was falsely accused, we need not be afraid or discouraged if we are thus accused.

In the garden of Gethsemane, just before he was betrayed, he had become sufficiently acquainted with sin, and now he was going to bear it all for our sakes. He was better acquainted with sin than we are; we may have been bowed down with the weight of our sin, so that we can hardly bear it, but here was the Son of man, prepared and ready to take upon himself *all sin*,—mountains of sin heaped up upon each other. Can we imagine the load of that sin which he, though innocent, made himself guilty of for our sakes? Perhaps his thoughts went back to the time when he was in heaven, and now, when almost overcome with the great load of sin, he prays, "O my Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt."

How often people call upon God for help and blessing, but in such a manner that it would be injurious to them to have their prayers answered. When we pray, we often have too much self in our prayers and they are not answered as we should like to have them answered. How often have people prayed and become disappointed, and say: "God will not hear me." The reason is, that we want God to do for us something that would be of no benefit to us.

This brings me to think back to something that occurred to me, in my own family, thirteen years ago. We had three children, and the second one took very sick, so sick that we thought it was almost on the verge of death. I loved the child very much, and felt as if it were impossible to give it up, and my wife felt just as I did; so we knelt down, my wife and I, and prayed God to spare the child. But instead of getting better, it seemed to get worse and worse every time we prayed, and we got discouraged. But the thought then struck me: if Jesus bore a far greater load of sorrows than we did, and submitted to all that was laid upon him, even his own cross, and suffered on it, even after he had prayed God to remove the cup, and had resigned himself to his Father's will, why do I pray for my child when it is perhaps God's will to remove her? I thought that we should take an example of Christ, and be willing to suffer a little longer if it were God's will. When I had arrived at this conclusion that I should be resigned, I told my wife that we should be willing to submit to whatever God was pleased to put upon us, for it was his child as well as ours, and that he had need of it, perhaps, in that glory world, where it would be far happier than here. Thus when we get into trouble we sometimes pray to have the trouble removed, and if it is not, we become discouraged.

O, let us trust in God, for in his time he will do what is best for us, so that we may in the end obtain a blessing through it. Indeed if he would do as we sometimes ask, we could not possibly receive that blessing which he bestows in the end.

But to go back to our text, we find therefore that God's special object in visiting us in the person of his son, was to bring to us the glad tidings of salvation. O let us appreciate the Lord's wonderful love to us; that he refused not to come down from heaven and suffer all and more than ever man could suffer in order to bring to us the gospel. O, may all the people of this town appreciate his visit. Another thing that is wonderful about God's visit to man is, that he made it when we did not deserve it. Paul tells us in Rom. 5:10 that "when we were enemies, we were reconciled to God by the death of his Son."

If we were to go and visit any of our friends, nobody would think it remarkable; but if we were to go and visit a person who is at enmity with us, or who has misused us, and do him a great favor in some way or other, would not the world be inclined to say: "I do not see why this man visits his enemy, one who has misused and abused him so much." It would appear strange to them.

So do we often wonder why Christ visited us and tasted death when he did not deserve it.* But the reason of all is that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:16. This was the object of his visit, that he might open up for us, by the gospel and his death, the life everlasting. If we have all embraced the plan of salvation, then we have reason to rejoice to-night, that we have again heard of salvation for us.

But Christ did not only come to the earth to visit us here, he went a little further,—a little lower,—he made a visit to the grave. O, let us thank God that he was qualified to make such a profitable visit to us. Great is the benefit which we derive from Christ's visit to the grave, if we have embraced his plan of salvation as he brought it to us. Were it not for that visit to the grave, fathers, mothers, sisters and brothers would look upon that spot as dark and gloomy. But Christ rose out of the grave, triumphant over it; death and the grave could not hold him. And so may we rise therefrom if we believe in him; and after Christ had risen he visited yet a little while on the earth, comforting his friends and teaching his disciples their solemn duties. Oh how sweet must their communion have been now. But his time was now over, and then he prepared to leave them. This naturally caused them to grieve. We also grieve when our friends are about to

* Had done nothing worthy of death.

depart; we watch and listen for the last word that escapes their lips and treasure it up in our hearts. We are sorrowful at their departure and follow them as far as we can; but at the grave we must leave them. But here again we see the good of Christ's visit to us, for when he left his disciples he said: "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you." "I will come again and receive you to myself," &c. His visit was now complete. He knew all our wants and had made provision for them all, and now he says: "I leave you to prepare a place for you that where I am ye may be also." "And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son."

O, let us not be cold or lukewarm, but let it become fresh in our memory, and let us be ever cheerful and ready to receive and entertain this Friend when he comes again, so that we can be happy with him throughout all eternity.

The grave would be gloomy, but he has "conquered death and the grave," and we need not be sorrowful, for if we have embraced Christ's plan of salvation, then death and the grave cannot hold us; we shall come forth triumphant and rejoicing, and at the last great day, when he shall again appear, we will all be reunited with our friends and dwell with Jesus forever.

This was then the grand object of his visit, and if there is an unsaved soul here to-night, old or young, I would earnestly advise and beseech you to embrace this plan of salvation, so that you will be ready for Jesus when he comes. Do not delay this great work, but set about it now. I remember reading a little story which would illustrate this. A train was standing at a railroad station, and was just starting off when a little boy came running along at the top of his speed, but too late to catch the train. An old man, standing on the platform saw him coming and noticed his great disappointment, said: "My lad, you did not run fast enough to catch the train." "That was not it," replied the boy, "but I did not start quite soon enough." "But what causes you to run so when there is another train on which you can go?" "O," replied the boy, "the next train is too late. I just got a telegram that my mother was dead, and now by missing that train I shall never see her any more." Just so it may be with the sinner. He may run fast enough after he gets started, but he makes the great mistake by not starting quite soon enough; and the result will be that the train of salvation has left, and he will never see that crucified and risen Savior, but will be eternally lost. O start in time, my dear friends, or you

may also be compelled to say, when death is about to usher you into the presence of the Great Judge: "I ran fast enough after I got started, but I did not start quite soon enough." Prepare yourselves, therefore, that you will be ready when Jesus comes, so that you may be counted with his precious jewels.

For the Herald of Truth.

PREPARE YOURSELVES.

Dear young friends: Do you know that the monster death is coming? are you certain he is going to stay his hand till to-morrow? Are you fully aware that he may come at any time? Prepare yourselves then, for he is certainly coming, and if you wait to turn to God until he will give you a warning of his approach, you may be sadly deceived. How many young souls are the victims of their own carelessness and ungodliness, bringing themselves and their comrades into the presence of their Judge, without a moment's notice, and all on account of their rashness. We know not what moment our souls may be required of; We are not safe in saying that the next moment is ours; we are living solely by God's grace. Our "time is always;—at morning, noon or night. I just heard of a man, who, while busy talking to a friend, dropped dead. If he was not prepared, then he surely had no time for repentance. Christ says: "Suppose ye that these Galileans because they suffered such things? I tell you, Nay; but, except ye repent, ye shall all likewise perish." A few days ago, a dear mother was taken from her family by death. O how sad a sight it was to see that husband and two little children part from her who would now be separated from them as long as they live. May God bless the bereaved family.

"Would Jesus have the sinner die,
Why hang he then on yonder tree?
Ah! youth beware! and do prepare
To meet the monster, Death;
For he may come while you are young,
And steal away your breath.
The Gospel was his joy and song
E'en to his latest breath:
The truth he had proclaimed so long
Was his support in death."

Although thousands of people die daily by natural deaths, yet it appears that many are not satisfied with the number of deaths and with such a manner of dying, but will take their own lives which are really not their own but God's. They snatch them from God and put both body and soul out of the reach of mercy. Therefore I say again, Prepare yourselves for death at once, for death is near, and according to your deeds will heaven or hell be near to you also. May God bless us all is the prayer of your brother.

S. S. MARTIN.

SELF-EVIDENT TRUTH.

A self-evident truth is one that need not necessarily be proven; for since no one doubts it, the mere statement of what is conceived as a fact is sufficient for one to know the underlying truth. Hence the gainsayer who willfully diverts the mind of the truth-seeker from the proper line of thought on any passage of Scripture, must be esteemed guilty of treason against all virtue, against the immutable laws of nature, and nature's God.

With many people of our time the Bible is being studied, if studied at all, merely as a curious and interesting collection of old Eastern manuscripts, rather than a revelation of the will of God to man, or as a complete guide to all holy living. When such is the case it need not be wondered at, that the foundation of our religious belief in God becomes unsettled when the anti-christian forces of our time are brought to bear upon it.

A distinguished Christian writer says: "The watchers at the mast-head of our Christian ship warn us of darker days and fiercer storms than she has ever encountered before. To shut our eyes to these things or think them beyond us, is certainly not wise. Skepticism is becoming more bold and defiant, and is striving to occupy every branch of the secular press. There are writers, not a few, even in our best reviews, magazines and periodicals, whose articles are extensively undermining men's faith in God, divine revelation, and all that the ages have held sacred." Modern science, whose voice, it is claimed now shakes the earth and causes the advocates of Christianity to tremble; with her so-called testimony against the doctrine of the Bible, seems by many to be the great barrier in their way when they desire to adopt that species of faith in God spoken of by Paul in 1 Cor. 5:8, as "the unleavened bread of sincerity and truth."

It is becoming alarmingly apparent that numbers of our best writers and thinkers while pursuing their investigations in the field of science, are manifesting but little or no inclination to retain God in their knowledge; for when they once catch a glimpse of God's grand machinery of the universe, its divine character is soon lost sight of, and at once they plunge headlong into the evolution theory, skepticism and final infidelity.

To fortify our minds against such encroachments is, to bring the whole question to a test of that divine purpose that runs through the life of every man. In fact the whole cause of one's life in this world should be characterized as one bright and shining testimony to the divine nature of God. The first three verses of the first chapter of John's gospel, it would seem, contain all that is necessary to fortify our faith against all

For the Herald of Truth.

OUR BELOVED DEAD.

the anti-christian forces now at work in the world. Even nature herself is undivided in her resources of testimony to divine truth, we need not travel into foreign lands or penetrate the depths of space to find evidences of the All-ruling power that pervades the Universe. The very earth upon which we tread, and the numberless things by which we are surrounded are all calculated to inspire us with the profoundest thoughts of the Deity.

When one becomes fully alive to the consciousness of the divine perfection that is shed forth from every department of the natural world, we can only find expression to our feelings in the language of David: "I remember the days of old; I meditate on all thy works; I muse on the work of thy hands; I stretch forth my hands unto thee; my soul *thirsteth* after thee, as a thirsty land." Psalm 143:5, 6.

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For the Herald of Truth.

THINGS LAWFUL AND UNLAWFUL. 1 COR. 8.

(CONTINUED.)

7. We see here the importance and the power of example (v. 10). Nothing is of more value than a correct Christian example. And this applies particularly to those who are in more elevated ranks of life, who occupy stations of importance; who are at the head of families and schools. The ignorant will be likely to follow the example of the learned, the poor of the rich, those in humble life will imitate the manners of the great. Even in things, therefore, which may not be in themselves unlawful, they should set an example of self-denial, of plainness, of abstinence for the sake of others, or for those who are beneath them. They should so live that it would be safe and right and possible for all to imitate their way of living. Christ, though he was rich, yet so lived that all may safely imitate Him; though He was honored of God and exalted to the highest office as the Redeemer of the world, yet he lived so that all in every rank may follow him. Though He had all power, and was worshiped by angels, yet He taught the most humble and lowly how to live in order to gain eternal life. As Christ lived, so should every monarch and prince, every rich man and noble, every man in office, or at the head of a family live; all should so live that others may learn good from their ways.

8. We have here a noble instance of the principles on which Paul was willing to act; he was willing to deny himself of any gratification or luxury if his conduct were likely to lead others into sin; even from that which was in itself lawful. But how rare is this virtue! How sel-

dom is it practiced! How few Christians are there who practice so much self-denial as to keep others from being led into sin. Yet this is the grand principle of Christianity, and this should influence and guide every professed friend and follower of Christ. This principle might be applied to many things in which Christians now freely indulge, and if applied, would occasion great changes in society. (1). You would not hold entertainments and feasts, which, perhaps, you may be able to hold (i. e. on the supposition that what you have is yours and not the Lord's), and which may lead many who cannot afford to do so, to imitate you and to involve themselves hopelessly in debt and finally ruin them. (2). You would not attend festivals and parties or public dinners at which you might possibly be safe yourself but others following your example would be led into sin, and at the end lay their sin to your account. (3). On the supposition that the use of wine and other fermented liquors may in themselves be lawful, and that you would be safe in using them; yet others, by following your example in using them would acquire a taste and a longing for strong drink, that would end in their utter ruin. Likewise with tobacco, which is in most cases a very injurious habit; and the same with dress, &c. Would it therefore be right for you to hold feasts, go to parties, drink wine, chew and smoke tobacco, dress up in the latest style, and so on under such circumstances, and where the result would be so disastrous to your fellowmen? Would Paul have done it; would not he have adopted the noble principle given in this chapter, that he would not touch it while he lived if it would lead other's into sin, or offend them. Christian piety is hardly ever safe in such scenes or under such circumstances. Especially, would the young and those of less strength of Christian virtue be able to guard against such allurements as you seem to do? Might not they be led into the love of vanity, gaitly and folly? What would Paul have done in such cases? What would Christ have done? And what would Christians be willing to do at the present day? This single principle, if properly applied, would go far to change the aspect of the Christian world. If all Christians had Paul's delicate sensibilities and strength of Christian virtue, and his willingness to deny himself to benefit others, the aspect of the Christian world would soon change. How many practices would be abandoned; how soon would Christians have more power to work for God; how soon would those who excuse their own conduct and worldly life by the worldliness of so-called Christians see that there is a reality in the religion of Jesus Christ, they would "see their good works" only, and no bad or evil practices, and thereby many would be brought to "glorify their Father, which is in heaven."

A touching incident occurred some time ago in one of our schools. In one of the reading classes there was a lesson which described the feelings of a fugitive, who had been absent ten years and had just come home to find that his father, mother, and sister had died, and that he was left without friends.

One of the little boys was called on to read a passage in which reference was made to the young man's recollections of his sister. When he came to this sentence the boy stopped, burst into tears, and could not read another word. It seemed strange that a child so young should be affected in such a manner by a simple passage in a reading lesson. Very sorrowful stories are sometimes given in these books, but children are apt to consider them lightly and think of them as merely "in the book," and seldom enter into the spirit of them at all.

But the cause of this little boy's sorrow was soon called to remembrance. A little over a year ago he had a sister—an only sister. She was his constant playmate and he loved her dearly. But the stern destroyer came and called her away and he was left to sorrow over a loss which no earthly power could restore to him. The lapse of time had somewhat effaced the memory of his dear one, and at ordinary times he was bright and cheerful, but whenever the word *sister* was mentioned it sent a pang through his heart. When he attempted to read this sentence he remembered his own loss and the poor child wept bitterly.

Many pupils of that school will remember the kind, patient, little face which is now hidden beneath the frozen ground. And it will be a long time before this little incident will be forgotten. It has made an impression on *one* mind at any rate which can never be effaced. When the boy's voice faltered there was silence as of death in that school-room and those who knew the cause could scarcely refrain from joining him in his expression of grief. Perhaps, alas, some of them again remembered an unkind look or word which had not been kept back, and for which it was forever too late to ask forgiveness.

The loss of dear ones is always a painful event but there are circumstances which make it peculiarly so; and yet this is a pain and torture to our souls which we cherish, and allow no pleasure to alienate us from. It is like a healing balm which, though it may cause pain when first applied, will restore the soul and give it a discipline which will fit it for eternal joy in the life beyond.

J. A. RESSLER.

PRIDE.

"God resisteth the proud, and giveth grace to the humble." 1 Pet. 5:6.

These words were spoken by the Apostle Peter, when he admonished the elders in the exercise of their duty. He also admonishes the younger brethren to submit themselves to the elders, so that all might be subject, one to another. He says: "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time" (v. 6). Christ says: "Whoever is highly esteemed among men is an abomination in the sight of God." If we are abominable in the sight of God we can not be his children; and what is esteemed more highly and more diligently practiced at the present day than pride? This pride is manifested in divers ways; but wherever there is a proud heart, it will surely become manifest in some form or other.

In the first place, and perhaps the foremost of these abominations is pride in apparel. Those who dress according to the latest fashions say: It makes no difference how I clothe this body; if the heart within is right, all else is right. We will leave this for a moment, and look for the fountain whence this abomination springs.

Paris, the capital and metropolis of France, is also the metropolis of fashion. It is a city noted for its pride, vanity, infidelity, and also for having been the scene of the most outrageous cruelty, the greatest religious persecutions and the most frightful massacres ever chronicled in the pages of history in the civilized world. At present a vast part of this city of over two and a half millions inhabitants claims no religion but that instituted by nature, no God but the one made by themselves, pride and love of praise, ostentation, and vice of all kinds. In such a city, pre-eminent among the large cities of the world in all manner of ungodliness, is then the origin of fashion, which some Christians (?) are so eager to follow in all its phases. The world leads the fashions and these nominal Christians are contented to be led by fashion. Taking it from this rational standpoint, we see the inconsistency of such a course. But even here there might possibly be an excuse. But we have the word of God on our side as well, and what is not in accordance with its teachings is certainly wrong.

People often compare a wicked place with New York, but New York could be called a virtuous city compared with Paris. Read Rom. 8:8; 1 Cor. 7:21; 1 Pet. 3:3.

Some people again are plain in their own dress, but allow and even encourage their children to dress in the latest style and follow all the strange whims and follies of fashion. Fashion idolizes a

thing one day and scorns and detests it the next; therefore it should be avoided both by old and young.

Some people who wear plain clothing may yet be proud in a great many things. A man may pride himself on his riches, in his fine horses, his grand house, his productive fields, his influence with other people, and a hundred other things which might, and indeed must be called pride; and which will merit the same reward as that of pride in apparel.

Satan wanted a higher position in heaven, and for his vanity he was cast out of heaven. Eve wanted more wisdom and for her folly was driven out of the garden of Eden. The inhabitants of Sodom and Gomorrah became proud, not of their apparel alone, but of their wealth also, therefore they were destroyed by fire and brimstone.

It is to be feared that many are proud with the possession of the things which really belong to God and of which they are themselves only stewards. I am afraid also, that many of the ministers of the gospel, especially those who belong to the popular churches, are proud of the positions which they hold.

King Nebuchadnezzar had a proud heart, therefore the Lord humbled him even to a level with the beasts of the field. Thus we see, by taking instances out of the Bible, that the proud are always humbled.

Oh let us examine ourselves closely by the Bible, and if we find pride, vain glory, self-righteousness, or any such evil, then let us earnestly pray to God that he may remove this curse from us, and clothe us outwardly according to scriptural teaching; that we may follow no fashions but those which the Bible teaches us are right; and let our hearts be filled with "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness and temperance;" for "against such there is no law." Then we will be in a condition to "let our lights so shine among men that they may see our good works, and glorify our Father which is in heaven." Then we will separate from the world and its pride and its follies, and when we are called to account at the last great day we can be with those that rejoice for the presence of their Redeemer.

CATHERINE BLOUGH.

Johnstown, Pa.

For the Herald of Truth.

THE MIRACLES OF CHRIST.

"The blind receive their sight, and the lame walk; the lepers are cleansed, and the deaf hear; the dead are raised up, and the poor have the gospel preached to them. And blessed is he, whosoever shall not be offended in me." Matt. 11:5, 6.

In reading the foregoing verses, we learn of a few of the miracles which Christ wrought while on earth. No won-

der then that the prophet Isaiah, in foretelling the advent of Christ, should say: "Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, the everlasting Father, the Prince of Peace."

He was to do something wonderful, such as people had never before seen; "And thou shalt call his name Jesus, for he shall save his people from their sins." Many people who did not believe in his divinity by merely *hearing* his words, were constrained to believe on him by *seeing* his wonderful power in the miracles which he wrought. This, it seems, would prove to John the Baptist, who was now in prison, that Christ was indeed the Messiah. What makes it still more wonderful is that each miracle wrought, was of greater magnitude than the one preceding it; from turning water into wine at the marriage feast in Cana, of Galilee, to the restoration of Lazarus, who had been in the tomb four days.

How beautifully did Jesus make manifest his divinity in his conversation with Martha, Lazarus' sister (when she, misunderstanding his real meaning, said: "Yes, I know that he will rise in the resurrection,") saying: "I am the resurrection, and the life: he who believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth on me, *shall never die.*" We find too, that when they came to the tomb and opened it, the body of Lazarus was already in a state of decomposition. Let us stop here for a moment and consider the greatness of this miracle which Jesus was about to perform. Lazarus was dead—his spirit had left him, no power on earth could restore it to the body; the body was already corrupt—partly decomposed; no physician on earth could bring it back to a condition in which the organs could fulfill their duty, and yet Christ was about to restore it to life and health. When the people who were present became aware of all this, may not we suppose that every eye and ear was strained to see each motion, and hear each word that might fall from the Savior's lips? Did ever a teacher on earth have a more interested class of pupils than this great teacher had round him just now? He was going to teach them that there is indeed in Him a power, and wisdom, such as man never possessed, and to them (even to Martha) it seemed incredible.

In that doubtful silence, Jesus presently said in a loud voice (and how strangely impressive it must have been to the hearers): "LAZARUS, COME FORTH!" Can we imagine the utter amazement of that moment, when Lazarus, with the shroud of the tomb about him, obedient to the almighty command, *came forth*? Do you think it strange, that, under the impulse of the moment they wanted to

make him king? But He was already a greater than ever man appointed. He is the King of kings, and the Lord of lords; He has all power in heaven and on earth.

But Christ's miracles did not stop here. Who can comprehend the greatness of that miracle of love which Jesus wrought, when he gave himself up to suffer on the cross in order to secure our restoration from that spiritual death into which we, through Adam's transgression, have fallen. All other miracles fall into obscurity when compared with this. This miracle is the theme of thousands of hymns and in every Christian tongue. Are we not constrained to exclaim from the depths of our hearts: "O the wonderful works of God!"

Christ is the one who can raise our spiritual beings from the grave and the corruption of sin and make us whole; he it is who can "quicken your mortal bodies by His Spirit that dwelleth in you" (Rom. 8:11). He is the great physician and is not only able to give us life on earth, but the life everlasting. But we must believe on him as the apostles did, and be willing to give our all to Him, our body with all our talents and our will, then He will surely be willing to take us under his care. We need not be concerned about the safety of our bodies or our souls when we know that Jesus has them under treatment. The best physician in the world can not save the life of his dying patient, but Jesus, the great physician of our souls can give us everlasting life. Truly we have reason to wonder at his works, and praise and extol him for his great miracles which he performs even at the present day.

A. B. K.

For the Herald of Truth.

FAITH AND WORKS.

If we need faith only, without good works, why does God endow us with talents? God has not given us anything without intending that we should use it for the welfare of those around us. If faith alone is necessary, why are we commended by our Savior to bear one another's burdens? We might say: I believe that Christ died for me; he has saved me from death, therefore I am going to heaven when I die. I do not care in what circumstances or condition my fellow men are in; I am safe anyhow. Would not the idea of such a faith be preposterous? Christ gave an undeniable example of faith accompanied by good works. He healed the sick, the blind, the halt. He drove out evil spirits, and performed other miracles. The apostles exercise their good works and upright Christian lives. So should we. We should let our lights shine, that men may see our good works, and glorify our father which is in heaven. * * *

For the Herald of Truth. EDUCATION.

"Tis education forms the common mind,
Just as the twig is bent, the tree's inclined."

That "there is a spirit in man, and the spirit of the Almighty giveth him understanding," we believe upon the authority of divine inspiration. The same authority tells us that this same Spirit "lighteth every man that cometh into the world." Yet, it is also true that our lives, for both good and evil, depend in a great measure, upon the outward education, and circumstances by which we are surrounded. "Train up a child in the way he should go, and when he is old he will not depart from it."

"The poor Indian whose untutored mind
Sees God in the clouds and hears him in the wind,"

is given this light which is given to all; and, no doubt, he often feels its "still small voice" in his soul; yet, through the influences that surround him, this light is so darkened that he thinks that he is pleasing his God by torturing and burning his enemies. In the darkest corner of the earth, this light is felt by every one; but so smothered by the darkness of superstition, that this light becomes darkness; and oh, "how great is that darkness!" That the invitation is given to all, we have the unequivocal testimony of divine inspiration; yet we know that the circumstances that surround us, are mainly instrumental in the formation of our lives.

Holmes says: "How many of our attributes are inborn, and how many the result of education, is a problem that never has been, and perhaps never will be solved. If all the children born in Philadelphia in the year 1868, were exchanged for the same number of children born in the Fejee Islands, what the result would be fifty years hence, who can tell?" Had I been educated in Turkey, I would almost certainly have believed Mohammed to be a prophet of God, and be a stranger to the blessings of Christianity. If this divine monitor in the soul is obeyed, it will doubtless raise us up above the force of circumstances; but, let us remember the injunction to train up our children "in the nurture and admonition of the Lord."

What Christian parent is not anxious for the education of his children, to keep them from examples of vice, and to have them trained in a belief in harmony with his own? True, there are exceptions to every general rule. There have been at different eras, men and women raised above the influences of all outward surroundings, as instruments in the hands of God, to break the chains of prejudice and superstition. Such as Martin Luther, Menno Simon, George Fox and John

Wesley; but, it must be admitted that mankind generally follow the principles of their fathers and those whose influence have impressed their hearts, just as the tree follows the training of the young and tender shoot. E. L.

For the Herald of Truth.

WHAT DOES IT PROFIT?

"What does it profit, my brethren,
though a man say he hath faith,
and hath not works? can faith save him?" James 2: 14.

This is a question which the apostle James asks Christian professors in general. He cautions them against the rich, and despising the poor brethren, and not to boast of faith where there are no deeds to show faith.

After the apostle had set forth the inconsistency of believers who show not the fruit of faith, but much more the works of the flesh, he asks: Can faith save him? This is a question well worth considering by all, and especially by those who advance the doctrine that we are saved by faith through grace, regardless of any good works. It is true that good works without faith will not save us; but it is just as true, and as natural as night comes after day, that good works will result from a true and living faith. If a good example and a godly life are not the natural outcome of their professed faith, then their faith is dead, and will avail nothing. It is evident that the apostle here argued against those who try to substitute a general belief of the gospel, and say that is sufficient.

There are those who say: "We are not justified by works, but by faith in Christ, we believe we have all things in Jesus. He died for our offenses and was raised for our justification; therefore we are justified by faith and not by works." The apostle therefore asks of us, what value is there in having such faith, when no such works as piety, charity, love, &c. accompany it. The apostle proceeds to show the results of a dead faith in verse 2 and 3, and then in the 4th he says: "Are ye not then partial in yourselves, and are become judges of evil thoughts? He shows that in such a case we would be destitute of the brotherly feeling which Christ was so careful to teach his disciples, and insisted on their teaching it to the world, both by doctrine and example. The apostle brings all the arguments to a point by saying: "Even so faith, if it hath not works, is dead, being alone." (v 17).

Dear brethren and sisters:—let us therefore not be deceived by that evil one who tries to console and encourage people with an empty faith, but let us rather prove our faith by works. Your weak brother in faith. A. BAER.

For the Herald of Truth.

GOOD CONDUCT.

We have received a communication from a brother in Pennsylvania, complaining of a number of young men, members of the Amish church, who visited in the east during the winter, whose conduct while away from home was not becoming professed Christians. It is a very unpleasant task to write of such things, yet at the same time no pious, God-fearing person who has the welfare of the church at heart, and is concerned for the cause of Christ, can pass over such things without notice. The responsibilities of the Christian's life are indeed many and important, and when a Christian names the name of Jesus, and enters into a covenant with the church, he makes a promise, a very solemn promise. This promise is made not alone with man, but with God and his church, and he promises to renounce all works of darkness, and his own carnal desires and consecrate himself to the service of God in a pure and holy life. Now when we have done this we are separated from the world, and we must no longer do as the world does, but we must behave ourselves as the followers of Christ should behave. The vain and sinful places of amusements must not be frequented; the billiard hall, the dance, the drinking saloon, the card table, and other kinds of gaming are no longer appropriate places and means of amusement. The wild, boisterous amusements in which some such persons sometimes indulge, should be carefully avoided. A quiet, decorous, gentle disposition should ever be manifested by those who profess Christianity. Moderation in conversation, in laughing, and all such like things should be constantly exercised. In this manner, we may gain the respect of those around us, exercise a good influence on others. We trust all our young members will always try and so conduct themselves, whether at home or abroad, that they may be known as the followers of Jesus, wherever they may be. O, dear young friends, let your light shine as the Christian's light, and bring forth in your life and conversation the fruits of the Spirit, love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, and temperance; "for he that in these things serveth Christ is acceptable to God, and approved of men."

For the Herald of Truth.

A CAUTION.

I had occasion once before to caution the brotherhood against praising our ministers, but it seems it is little heeded, as the custom is still becoming more and more prevalent. I therefore feel constrained once more to give the alarm. We frequently meet with expressions in our

church papers similar to the following: "On which occasion Bro. A. delivered a very interesting discourse," or "Bro. B. preached a very interesting sermon," or "Impressive services were conducted by Bish. C." or "Bro. D. preached a very able and interesting sermon, suitable for the occasion," or "Very appropriate remarks were made by Bro. E." or, "The people were much interested by Bro. F's remarks," &c., &c. I believe that such eulogizing expressions are dangerous, and more than human nature is able to bear. It has a tendency to create in the minds of men pride and self-exaltation, which is most pleasing to the enemy of souls, and just what he is aiming to implant into the hearts of God's ministers. I therefore feel it my duty in honest sincerity to advise our editors to leave out of their papers all such expressions as the above named, as they can be of no benefit to any one in the least, and may do much harm. It will be enough for ministers finally to be so happy as to hear from the Judge of all the earth, the expression "Well done, good and faithful servant, enter thou into the joy of thy Lord."

J. M. BRENNEMAN.

For the Herald of Truth.

MUCH SERVING.

"But Martha was cumbered about much serving, and came to him and said: Lord, dost thou not care that my sister hath left me to serve alone? Bid her therefore, that she help me." Luke 10: 40.

Let us notice the straight and forcible answer to these words of Martha. "Martha, Martha, thou art careful and troubled about many things." Is not the much serving Martha to be seen even at this day in many ways? It is the general opinion that the Lord had reference to the table, or the meal which was being prepared for him. But did this chiding stop the practice, either in this village or in any other place? If we have received Jesus in our house, dear readers, what do you think that he would rebuke us for in our day? Not in eating and drinking only, but in many other things does this much-serving spirit manifest itself. The Lord did not create us that we could do without eating or drinking, but he says that we should not be cumbered or troubled about what we shall eat or drink, or yet what we shall wear, for the Lord knows that we have need of all these things.

Does not this much-serving spirit cause us sisters often to be late at church where we should, or might be sitting at the feet of Jesus and hearing his word. But where is the "Mary" spirit to-day? Where are they who have chosen the good part which shall not be taken from them—the only "one thing needful"? Friends, let us get more of the love of

Jesus in our hearts; then we shall have less of the world. Let us be more like Mary, and then, perhaps, we shall have more time to read the Bible, and meditate and pray for wisdom to understand what we read. Let us read that gospel which makes us wise unto salvation, and then we may have more time also, to "wait on the Lord."

Brethren and sisters, the pen and the pulpit have long been too silent regarding this much serving spirit, and it is necessary to awaken both on this matter. Martha, no doubt, meant no harm; but where has it carried us, and where may it yet take us? Let us all use our influence for good. * *

For the Herald of Truth.

INCONSISTENCIES.

The world is full of the enemies of Christ on the right hand and on the left, and many may be found among those who profess to be the followers of the dear Savior. Some profess godliness and do not walk in the commandments of God, and some who profess holiness, have no desire and are not willing to separate themselves from the world. Thus it becomes necessary that the people of God should rebuke sin in all its forms.

DAVID BOOK SR.

TEXTS FOR EACH DAY OF THE YEAR.

APRIL 1st to 15th.

The Sun of righteousness.—Mal. 4: 2.
Thy righteousness O God is very high.
Psalm 71: 19.
In the Lord have I righteousness.
Isa. 45: 24.
The way of righteousness is life.
Prov. 12: 28.
His righteousness remaineth forever.
2 Cor. 9: 9.
Live unto righteousness. 1 Pet. 2: 24.
We are made the righteousness of God in him. 2 Cor. 5: 21.
O Lord righteousness belongeth unto thee. Dan. 9: 7.
Awake to righteousness and sin not. 1 Cor. 15: 34.
He will judge the world in righteousness. Acts 17: 31.
All our righteousnesses are as filthy rags. Isa. 64: 6.
Thou lovest righteousness. Psalm 45: 7.
Christ is the end of the law for righteousness. Rom. 10: 4.
Not by works of righteousness. Titus 3: 5.

—Glad Tidings.

HERALD OF TRUTH.

JOHN F. FUNK, EDITOR.
J. S. COFFMAN, ASST. EDITOR.

April 1, 1886.

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TO OUR SUBSCRIBERS.—If any of our subscribers do not get their paper regularly, or if any persons who send for books, &c., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

IF THE LABEL ON YOUR PAPER IS NOT CHANGED IN THE SECOND NUMBER AFTER YOU HAVE SENT MONEY FOR IT SEND US A CARD STATING THE CASE.

HOW TO SEND MONEY.—If in sums of more than a dollar it is best to obtain either a draft, or a Post Office Money Order, or where these cannot be obtained, get the letter registered.

THOSE OF OUR SUBSCRIBERS WHO DO NOT WISH TO TAKE THE HERALD OF TRUTH ANY LONGER, WILL PLEASE INFORM US OF THE FACT BY LETTER STATING THEIR P.O., PAY UP ALL ARREARAGES, AND THE MATTER SHALL HAVE OUR PROMPT ATTENTION, OTHERWISE IT WILL BE CONSIDERED THAT THEY WISH TO CONTINUE THEIR SUBSCRIPTION.

IF YOU WISH YOUR PAPERS CHANGED FROM ONE POST OFFICE TO ANOTHER, PLEASE ADVISE THE OFFICE WHERE YOU NOW RECEIVE IT, AS WELL AS THE OFFICE TO WHICH YOU WISH IT SENT.

THE DATE ON THE LABEL OF YOUR PAPER GIVES THE TIME TO WHICH YOUR PAPER IS PAID. IF IT IS "DEC. 31," IT IS PAID TO THAT TIME, AND SO OF ANY OTHER DATE. BY THIS YOU CAN ALWAYS TELL IF YOUR PAPER IS PAID UP, OR IS IN ARREARS. THE X ON A LABEL SHOWS THAT YOUR PAPER IS ORDERED TO BE STOPPED AT THE DATE ON IT.

OUR SUNDAY SCHOOL QUESTION BOOKS.

—We desire to call the attention of all interested in Sunday Schools, and especially those engaged as superintendents and teachers, to our Series of Question Books. The books are indeed a great help both to the teacher and the scholar, and by their use much of the danger of being led into erroneous doctrines is avoided.

THE MENNONITE CATECHISM.—This is a small book which is published in both the English and German languages, and contains the substance of our Confession of faith in simple questions and answers and costs 10 cents. This book would be an excellent little work to use in the Sunday School for the purpose of giving instructions in our faith to the school by the superintendent, or it might be profitably used in the classes by the teachers. We suggest that our Sunday School teachers and superintendents take this into consideration and see if they cannot teach a little more Mennonite doctrine in our Sunday Schools. It should also be made use of as a book of instruction for those who desire to be received into the Church.

MENNONITE PUBLISHING COMPANY STOCK.—In response to the notice in our paper in the last several issues, a number of the brethren have invested in Publishing Co. stock, and as there are still

shares left, and we will be under the necessity of laying out a large sum to defray the expenses of printing the Martyr's Mirror, we ask our friends who have means to spare to take each a few shares, and so help the work on. All information desired will be given by addressing the Mennonite Publishing Co., Elkhart, Ind.

THE MARTYR'S MIRROR.—Many of our friends who are interested in the publication of the great book of Martyr's in the English language, and who have subscribed for copies, have no doubt been almost discouraged by the long delay of the work. When we first commenced on the work we had intended to use the Rupp translation, but on examination found it so imperfect that we were compelled to employ a competent translator and have the entire work translated from the original Dutch or Holland, in which it was written. This great task required three years of time, and severe labor, besides a large outlay of money. But thanks to a kind heavenly Father, it has so far been accomplished, and the paper has been purchased, and we intend now to push the work forward as rapidly as possible, and have the book ready to sell in the fall.

As above remarked, the translation has already required a large outlay of money and the paper, composition and printing will require large additional outlay, and as we want to pay for everything as the work progresses, we take this occasion to ask all who know themselves to be indebted to us, either for the paper or for books, &c., to be so kind and pay up as soon as possible.

To help us on in this work too, we ask our friends who have means, to invest in some shares of the Mennonite Publishing Co. stock, which makes for them a profitable investment while at the same time it will aid in a good cause.

SHELBY CO., MO.—The brethren in Shelby Co., Mo., will hold their communion services on the 24th and the 25th of April, at which time three persons also will be baptized and received into the Church. Bro. John Brubaker extends a cordial invitation to the ministers, brethren and sisters in other places to meet with them at that time. His post office address is Leonard, and the nearest R. R. Station is Clarence.

FROM DUBOIS CO., IND.—Bro. Crook, of Dubois Co., writes us that he has been greatly disappointed twice during the present winter, in regard to visits from the brethren, C. B. Brenneman, of Allen Co., Ohio, and Henry Shaum, of Elkhart. We exceedingly regret that the proposed visits both of Bro. C. B. Brenneman and Henry Shaum were not made. Bro. Shaum was to go in place of Bro. Brenneman and when the time came his health did not permit him to go. We trust the brethren may hereafter have better success.

SCARLET FEVER.—Seems to prevail in Bedminster, Bucks Co., Pa., to a very considerable extent and a number of deaths have occurred recently. From the Bucks Co. Intelligencer we learn that on Friday, March 12th, three corpses were buried at Deep Run, two children, a son and a daughter of Mahlon Myers, were buried in one grave, a third son of the same family was buried on Monday following. On Sunday one of Reuben High's children. The second out of the family within a week, was buried at the same place. And on Friday, March 19th, John Overholt's wife was buried at the same place. Thus we see that the great reaper of death is abroad all over the land, and should be for all a solemn warning to prepare for the great change through which we all must pass.

DEATH OF THE SLEEPING PREACHER.—As the reader will notice in the death's column, by a sad and fatal accident the well known "Sleeping preacher" Noah Troyer, lost his life. Wonderful indeed are the ways of God, and we have in this life the assurance only of the present moment. Let us all while we are living seek the Lord, make our calling and election sure, so that however sudden death may overtake us we may be ready to go and be with Jesus, which is far better.

SUBJECTS TO WRITE UPON.—We should be glad to have some of our correspondents write on any one or on all of the following subjects.

1. The relation of obedience to faith.
2. How far can good works be considered as necessary to salvation?
3. Are good works the natural result of a converted heart, or must they be imposed as a duty.

4. Give an explanation of the parable of the unjust steward. Luke 16.

5. Also an explanation of the tree of life, bearing twelve manner of fruit, and yielding her fruit every month, the leaves of which are for the healing of the nation. Rev. 22:2.

We give the above for the encouragement of our correspondents and to suggest to them some new subject. Any one who feels a desire to write on any one of them may do so.

TOBACCO.—Our opposition to tobacco is one of our unpleasant duties that we would gladly lay aside if we were not convinced that to be faithful in what we owe to our fellow-creatures and be well pleasing to God, we cannot remain entirely silent on the subject.

The fact has been established on the best of authority that tobacco is injurious to the health of the great majority of those who use it, and that hardly a single young person uses it without injury, many suffering very seriously, and that not a few deaths are caused by diseases resulting from the use of tobacco.

Using tobacco is a habit that is often very disagreeable to those that do not use it; especially is this true among us who obey the Scriptures by greeting the brethren with the 'holy kiss.' What we have sometimes endured of tobacco we would refuse to tell for fear of hurting the feelings of some beloved brother who uses it.

The use of tobacco necessitates the spending of money for a carnal gratification, while there are some of God's creatures around us that have not sufficient food and clothing to make them comfortable, and while thousands are perishing for want of the bread which cometh down from above, having no one to preach to them the word of life. The money uselessly spent might provide for the expenses and support of poor ministers and their families while they are preaching the gospel.

These are a few of the reasons why we feel pressed to keep the subject before our readers. If we can get our many dear young readers to see the uselessness, if not impropriety of Christians using tobacco, and the serious effect it has upon the health of the young, and save at least some of them from forming the habit, we shall feel that we have accomplished a

good work, and believe that all our brethren—those who use tobacco, and those who do not—will bid us God speed.

It is for the sake of the young people that we give ourselves so much concern. We have thought that when young brethren are receiving instructions, previous to baptism, while they are in the act of forsaking their old ways, it would be an opportune time to advise them to leave also the use of tobacco. We remember when once a number of young men, applicants for membership, were receiving instructions, and the minister advised them to give up their tobacco if they had been using it, giving some reasons why, a tobacco-using deacon brother remarked, "If I had received such instructions as that when I was received into the church, I would not be using tobacco to day."

We have no harsh words nor severe accusations to bring against our loving and beloved aged brethren who use tobacco, but we plead with them to have patience with us while we are trying to save the young from a habit from which nearly all wish to be free. We believe that all wish us abundant success in this.

C.

CHURCH NEWS.

IN THE CHURCH IN FRANKLIN CO., PA., on Sunday, March 22d, two persons made application to be baptized and received into the Church. They desire the prayers of the Church. And may we all pray that God will incline many others to go and do likewise.

FROM WALNUT CREEK, OHIO.—On the 21st of February, Michael Schlonecker and Joseph Becher, Stark Co., Ohio, were here on a visit. They preached in the Walnut Creek Meeting-house to a large congregation. On the 23d, they filled an appointment in the Martins Creek Meeting-house, where a large number of people had also assembled.

FROM ELKHART CO., IND.—A minister and deacon will be ordained in the Holde-man Church on Saturday, April 3d, if the Lord will. Bro. Beutler of that Church, who has been suffering from spleen affection during the winter, is improving some and expects after the communion meetings have been held in his district to spend most of the summer in the east.

FROM FRONTIER CO., NEB.—Bro. Jonathan S. Zook, of Stow, Frontier Co., Neb., writes as follows: There is here a little flock of six or seven German Mennonite families without a shepherd. We should be very glad if ministers in other localities who intend to change their

places of residence, would come here and see this part of the country before purchasing elsewhere. The land is good and is still cheap. Any one who wishes to come will please let us know beforehand and we will gladly meet them at the station at Cambridge.

FROM COWLEY CO., KANSAS.—Bro. J. S. Coffman, who has been visiting the Churches in Missouri and Kansas, writes from Winfield, Cowley Co., Kan., under date of March 18th, stating that he has had a pleasant visit among the different Churches in Missouri and Kansas, and feels that the Lord has blessed his labors. He intended to visit the Churches in McPherson, Marion and Harvey counties and return home about the 1st of April.

A BROTHER from Kansas writes us: We are out here in the far west; we are a small flock, but not without a shepherd. There are six families of the Amish brotherhood, under the care of Peter Zimmerman; we have services every Sunday and last Sunday (March 13th) we organized a Sabbath School. We are glad to hear that the brethren are trying to do some work for the Lord, and that they have a regard for the young, and we trust too their young people will appreciate these efforts, and help in the good work.

CORRESPONDENCE.

FROM WESTMORELAND CO., PA.—May peace and prosperity be with you, in the good work in which we are engaged. We believe the cause is a good one, and therefore should make the greater effort to accomplish much good for Christ, and to preach His gospel, taking care that we do not lose sight of the cross, and of Christ and Him crucified, knowing "that the cross is to them that perish, foolishness, but unto us which are saved, it is the power of God." 1 Cor. 1:18.

I am still trying to continue in that good work, and to improve the talent committed to my trust. I spent some time in the Masontown Church, in Fayette county, and returning again to Westmoreland county, I visited among the brotherhood here, and also attended Church services.

On the 22d of March, if the Lord will, I intend to go to the south part of Somerset county. My love and good wishes to all.

HENRY YOTHER.

FROM ROCKINGHAM CO., VA.—The time of year is at hand, for us to commence our mission work in West Va. for the summer. I would ask the dear brethren and sisters both far and near to pray for the success of the work—that the word of God may have free course. There is a large field open for the Mennonite Church in Pendleton, Randolph and Tucker counties. Some of the brethren

ren will start in this work for the first time about the 20th of March. After this time ministers go there every month during the summer. Each trip requires generally from ten to fourteen days, and as the country is very mountainous, we go mostly on horseback. This makes it hard on both man and beast, and although we sometimes suffer in body from rain and storms, cold and heart, we should remember that the apostles had far greater difficulties than these to contend with. They were often forbidden to preach the gospel of Christ at all, and were beaten and stoned and otherwise badly treated. But these dear people invite us and welcome us with gladness. Many of our ministers have to leave their dear ones at home, sometimes almost to shift for themselves, and endure all the hardships of a ride over the mountains, while many of our brethren are enjoying comfort and plenty at home. Pray that many souls may be converted, that the Church may prosper here in numbers and in the most holy faith. May the Lord give us grace that we may all hold out faithful to the end.

JOS. F. HEATWOLE.

VISIT TO CLAY, OWEN, AND HAMILTON COUNTIES, IND.—On Wednesday morning, the 17th of Feb., I left home to visit the brethren in Clay and Owen counties, Ind. I arrived at Clay City on Thursday morning, where I met Bro. Royer at the depot. We went to Bro. Jacob Kilmer, who lives in the city, and from thence I accompanied Bro. Royer to his home for the night. Next morning Bro. Royer and I went to my cousin, George Markel's, and found them all well. We had not met for twenty-seven years, and we rejoiced and felt thankful to God that we were permitted once more to meet together on this side of the grave.

I filled an appointment on Sunday in the meeting-house. The congregation was not very large on account of the bad roads, but we had a profitable time. On Monday we met again at the same place. On Wednesday and Thursday we had meeting in the United Brethren meeting-house, near Bro. Markel's. In all these meetings much interest was manifested, and the brethren seemed to be encouraged. This branch of the church should be visited frequently. The brethren and friends here were all well except Bro. George Funk. He met with an accident a few weeks before I came here. He was going to town, and when near the railroad the horse shied at some cars, turned sharply round and threw Bro. Funk out. He was injured so that he was still almost helpless when I was there, but was getting better. I hope that he may be restored to health again.

While I was here I took sick and could not go farther on my intended trip on that account, but had to turn homewards. I stopped in Hamilton Co., however, and

held two meetings, trying in my weakness, to do my duty; for the crown is not promised in the beginning; but whosoever endureth to the end shall be saved. I arrived at home on Tuesday the 2nd of March, thankful to God that he had blessed my family with health during my absence, and for permitting us to meet again. I feel grateful to the dear brethren and sisters for their love and kindness towards me while I was among them. May the Lord bless us all, that we may all meet together in that better world, where there will be no more parting, is my prayer.

HENRY SHAM.

FROM MISSOURI AND KANSAS.—As reported in the last HERALD, I arrived at Oronogo, Jasper Co., Missouri on Saturday, March 6th. I remained with the brotherhood at that place one week, during which time there were a number of meetings held; but they were not well attended on account of the rain, and cold, and mud. The brethren here have a good country well adapted to wheat, and most of them have been prospered in the things of this life. Joseph Weaver is the minister in charge of this congregation, and we hope the Lord will give him courage to press on in the good work, and that his church may be built up with many earnest workers.

On Saturday the 13th I went to Columbus, Cherokee county, Kansas. Our ministering Brother, Samuel Mishler met me at the train, and I had a warm welcome from him as well as at the house of Joseph Meyers, formerly of DeKalb Co., Ind., and others. We had two meetings that were largely attended by attentive hearers. There are a good many members in this new country, some of whom are comfortably situated, and my prayer is that they may prosper as well in their spiritual life, and be the means of gathering many souls into the fold of Christ.

I made a short call in Cowley county, with Jacob Davis and family, formerly of Branch county Michigan, who kindly conveyed me from his home east of Winfield, to the house of Abraham Means, southwest of Arkansas City. This is an excellent country and the Means family are all well fixed in their new homes, and seem contented and happy. Some of the farms are finely improved.

On the 18th I went to Harper county. There are at this place not far from Harper, a flourishing busy town, several members of the church. Eliam Rohrer and wife, the wife of L. B. Rohrer and two families from the Swiss Church in Wayne county, Ohio, are all the members I found here. They are cheerful and contented, seem to think that they have the best country to live in that can be found, and have strong hopes that ere long other members will move among them, and they will have an organized church here. The soil seems to be of the most desirable

quality for all kinds of crops, and very productive. The corn crop was heavy, and the present prospect for wheat is good, much the best I have as yet seen anywhere in Kansas. Those members desiring homes in a new country where the land is not yet so high in price should try to settle where there is a prospect of building up a church, but should by all means see for themselves, and not go by what others think and say. We had four meetings in the school-house near L. B. Rohrer, which were largely attended. These were the first meetings ever held by our people in Harper county.

Harper, Kan. J. S. COFFMAN.

CONFERENCE.

THE SEMI-ANNUAL CONFERENCE of Lancaster Co., Pa., will be held at Brubacher's Meeting-house, three miles west of Lancaster City on Friday before Good Friday.

THE SEMI-ANNUAL CONFERENCE in Virginia, will be held this spring on the last Friday in April.

THE SEMI-ANNUAL CONFERENCE in Montgomery Co., Pa., (Eastern District) will occur on the first Thursday in May, in the Franconia Meeting-house.

THE ANNUAL CONFERENCE for the State of Kansas will be held in Cherokee County on the first Friday of May (7th). All are invited to attend at that time, and especially ministers and deacons. Columbus is the nearest railroad station. Conveyances will be furnished to the place of meeting, eight miles south.

THE ANNUAL CONFERENCE for Ohio, will be held this year as usual on the third Friday in May.

THE ANNUAL CONFERENCE for the state of Illinois, will be held on the last Friday in May.

THE ANNUAL CONFERENCE in Canada will be held this year on the last Friday in May, at Wideman's Meeting-house in Markham.

For the Herald of Truth.

COME TO CHRIST.

How often do people, especially the young, when together spend the time in idle and useless talking, when we should be thinking and speaking of God and his word. Dear friends, let us remember what we promised to God and man when we united with the Church. Let us try and live so that the unconverted may see that there is a reality in the religion of Jesus Christ. Let our lives be as bright

shining lights, and not as under a bushel so that others may see our good works, and glorify our Father, which is in heaven.

To the unconverted I would say: Come to Jesus, for now is the accepted time, to-day is the day of salvation. "To-day if ye hear my voice, harden not your hearts." "Come unto me all ye that labor and are heavy laden, and I will give you rest." These are invitations given by Christ, but he has also given warnings, showing us that if we "will not come" to Him, that we will have to bear the terrible consequences eternally. We may procrastinate, but one day will come, and perhaps quickly, when procrastination, repentance, yea life itself is at an end, and eternity will dawn upon us and find us in an unprepared state. Can you make any excuse then for not accepting Christ as your Savior? O sinner come to Jesus, confess your sins before him now and ask forgiveness while you are here in life, for a time will surely come when you will confess your sins without a hope of pardon.

Let us search the Scriptures earnestly, carefully and prayerfully. The more we read and study the Scriptures, the more we will like it, and the better we will see the love of God toward us, and the better we will be able to work for Him. If we hunger and thirst after righteousness, we can be filled and strengthened in the spiritual body in the same manner as in the natural body. May God's blessings abundantly rest upon us all is the prayer of your unworthy sister in Christ.

Rimer, Ohio.

R. F. H.

SMALL KINDNESSES.

Opportunities of doing good do not come back. We are here for a most definite and intelligible purpose—to educate our own hearts by deeds of love; and to be the instruments of blessing to our brother-men. There are two ways in which this is to be done—by guarding them from danger, and by soothing them in their rough path by kindly sympathies—the two things which the apostles were asked to do for Christ. And it is an encouraging thought that he who cannot do the one has at least the other in his power. If he cannot protect, he can sympathize. Let the meekest, let the humblest remember that, in his daily course, he can, if he will, shed around him almost a heaven. Kindly words, sympathizing attentions, watchfulness against wounding men's sensitiveness—these cost very little, but they are priceless in their value. Are they not the staple of our daily happiness? From hour to hour, from moment to moment, we are supported, blest by small kindnesses.—F. W. Robertson.

"He that revegeth knows no rest,
The meek possesses a peaceful breast."

"O, I HOPE HE WILL NOT REJECT ME"

It was an old man who uttered the above words. He had been a professing Christian the chief part of his life, and now at the close of it, as he was about to pass into the presence of God, this utterance, twice repeated with an expression of distress upon his countenance, was the best thing he could say of God. It grieved me. I sympathized with him in his distress of soul, but I also felt he was misrepresenting the blessed God he had long professed to know. He had evidently never had such a meeting with God as the Prodigal Son, else he could never have expressed himself thus about Him.

"God commendeth His love toward us, in that, while we were yet sinners, Christ died for us." Upon the ground of this wonderful, unique, atoning death which meets all the wrath of God against sin, God can take and has taken an attitude as different from that old man's thought as light is from darkness. See it expressed in Luke 15: "The shepherd runs after the lost sheep till he finds it, and lays it on his shoulder rejoicing; the woman sweeps the house, lights a candle, and searches till she finds the lost piece of silver; the father runs toward the prodigal yet afar off, and falls upon his neck, then makes a feast of joy over his return. Thus the whole Trinity—Father, Son, and Holy Ghost—is seen as full of concern as possible after perishing man, and as full of joy as possible over a poor sinner who comes back. Marvelous grace! Alluring love! Making music to man to turn him from the awful gulf.

Why then speak of God as if He might perhaps finally reject one who, as a confessed sinner, comes to Him by Jesus Christ? Let none dare go in under their own righteousness, for when the King comes in he will find them without a "wedding-garment" on, and He will say to the servants, "Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth." But no man coming to God as a poor, guilty sinner, pleading only the blood of Jesus, will, we confidently affirm, ever find anything else than the unbounded welcome the prodigal got. It is thus God has spoken of himself in the Scriptures, "and Scripture cannot be broken."

"Agonizing in the garden,
Lo! the Savior prostrate lies;
On the bloody tree behold Him,
Hear Him cry before he dies,—
"It is finished!"
Sinner, will not this suffice?"

—Messenger of Peace.

Miscellany.

A PROFESSIONAL diver said he had in his house what would probably strike a visitor as a very strange chimney ornament, the shells of an oyster holding fast a piece of printed paper. The possessor of this ornament was diving on the coast when he observed at the bottom of the sea this oyster on a rock, with a piece of paper in its mouth, which he detached and commenced to read through the goggles of his head dress. It was a Gospel tract, and, coming to him thus strangely and unexpectedly, so impressed his unconverted heart that he said, "I can hold out against God's mercy no longer, since it pursues me thus." He became, while in the ocean's depth, a repentant, converted, and (as he believed) sin-forgiven man—saved at the bottom of the sea.

A YOUNG man entered the bar-room of a village tavern and called for a drink. "No," said the landlord, "you have had the 'delirium tremens' once, and I cannot sell you any more."

He stepped aside to make room for a couple of young men who had just entered, and the landlord waited on them very politely. The other had stood by silent and sullen, and when they had finished, he walked up to the landlord and addressed him:

"Six years ago, at their age, I stood where these young men now stand. I was a man with fair prospects. Now, at the age of twenty-eight, I am a wreck, body and mind. You led me to drink. In this room I formed the habit that has been my ruin. Now, sell me a few glasses more, and your work will be done. I will soon be out of the way; there is no hope for me. But they can be saved. Do not sell it to them. Sell it to me and let me die, and let the world be rid of me; but for Heaven's sake sell no more to them!"

The landlord listened, pale and trembling. Setting down his decanter, he exclaimed:

"God help me! this is the last drop I will ever sell to anyone!"

And he kept his word.

AMERICAN BIBLE SOCIETY.—The stated meeting of the Board of Managers was held at the Bible House, on Thursday, March 4th, 1886, the Hon. Enoch L. Fancher, LL.D., President, in the chair. A letter was presented from the British and Foreign Bible Society, announcing the election of the Right Hon. the Earl of Harrowby as successor to Lord Shaftesbury in the presidency of that Society, and of Mr. J. Gurney Barclay as treasurer in place of the late Mr. Hoare. Lord Harrowby's father had been offered the post of president when a vacancy occurred thirty-five years ago, but had declined it that he might press its acceptance on the Earl of Shaftesbury.

Grants of books were made for benevolent distribution, chiefly in the United States, of the aggregate value of about \$4,433. Appropriations of funds were made for printing and circulating the Scriptures in foreign lands, to the amount of \$92,893.61. This includes appropriations to the Agencies of the Society in Mexico, Japan, and the Levant, and also to the American Board for its missions in Austria, to the Valparaiso Bible Society, to the Bible Society of France, and to the Russian Bible Society. Two Bible Societies were recognized as auxiliaries in Kansas, one in the territory of Dakota, and one in each of the States of Arkansas, Georgia, Illinois, Nebraska, and Ohio.

CHRIST OUR SUBSTITUTE.

A poor African put the matter with touching simplicity, yet blessed truthfulness, when he said "He die, me no die." This is an infinitely precious truth, and the hearts of thousands in every age have been sustained and gladdened by it. A good old Christian woman in humble life so fully realized this, that when a revered servant of God asked her, as she lay on her dying pillow, the ground of her hope for eternity, she replied with great composure, "I rely on the justice of God;" adding, however, when the reply excited surprise, "justice, not to me, but to my Substitute, in whom I trust." In this way mercy and justice alike befriended the sinner who believes.

A FATAL ACCIDENT.

A sad and fatal accident occurred on the 2d of March, by which Noah Troyer, or as he is commonly known, the "Sleeping Preacher," living three miles north of Kalona, Washington Co., Iowa, lost his life. On the morning of the fatal day he and his son went out to shoot a chicken. His son loaded the gun, and not feeling well, asked his father to shoot. The charge drove out the breech screw, striking Troyer's face just below the left eye, and penetrating the head so far as to fracture the skull at the back of the head. He lived only three hours after the accident. After his death the screw was extracted and found to be one and three fourths inches in length. He leaves a sorrowing wife and four children to mourn the loss of a kind husband and father. May their loss be his eternal gain. He reached the age of 55 years, 1 month and 22 days. He was buried on the 4th of March, when services were held by C. Wary and Stephen Miller from John 11: 25, 26, and Mark 3: 35.

Married.

BRENNEMAN-PLANK.—On the 7th of March, at the residence of John P. Miller, by Peter Kinsinger, Joseph Brenneman and Susanna Plank, both of Johnson county, Iowa.

SCHILLATER-ROTH.—On the 9th of March, at the residence of the bride's parents, in Henry county, Iowa, by Benjamin Richer, Jacob Schlatter of Washington county, Iowa, to Barbara Roth of Henry county, Iowa.

Died.

LEATHERMAN.—On the 23d of Feb., in Akron, Ohio, of Tubercular meningitis, Perry Burton, son of Elias and Ella Leatherman, aged 10 years and 4 months. Buried on the 25th at Akron. He was a bright and promising boy, always kind and trying to do right.

Dear parents, don't think of me as in the tomb. For I shall not see its dark shadows and gloom. And I shall not fear, though the river be wide, For Jesus will carry me over the tide:

You'll know where to find me, dear parents,—in heav'n. Though every fond tie you have cherished be given.

You'll follow me home to the land of the blest, Where sighs are not heard, and the weary ones rest.

SHARP.—On the 14th of Feb., in Brady Tp., Huntington Co., Pa. Jacob Sharp, aged 67 years, 3 months and 13 days. Deceased was never married. He was a consistent member of the Amish Mennonite Church since his youth, and was highly respected for his kindness and usefulness. He was buried in the Amish graveyard near Allensville, Pa., where services were held by Joseph H. Byler, Michael Yoder and Abraham Myers from John 5: 21-29.

MILLER.—On the 11th of March, near Kalona, Washington Co., Iowa, John, son of Peter and Maria Miller, aged 2 years, 10 months and 20 days. He suffered long from internal injuries, but death released him at last. Buried on the 13th at Shenker's graveyard. Services by J. Plank and C. P. Miller from Mark 10: 16.

FUNK.—On the 10th of March, in Elkhart, Elkhart Co., Ind., of a lingering illness, Mary, daughter of William and Catharine Funk, aged 32 years, 6 months and 22 days. She manifested in her protracted sufferings a remarkable degree of patience and Christian resignation, and expressed herself not only as willing and ready to die, but desired to go and be with Christ, which is far better. When referred to the pleasant associations of this world and the desirableness of one in the vigorous years of life to live and labor for the good they can do, she replied; "But this world is not a very good place to stay in after all." She admonished her brothers and sisters not to forget religion, and requested her father to tell her pastor when she was gone, to preach the truth of the gospel to the people and tell them not to neglect the great work of salvation through Jesus Christ. Her funeral was very largely attended at Shaum's graveyard, where services were conducted by J. D. H. from Luke 10: 42. May God comfort the sorrowing father, brothers and sisters, and may her good example, her patient suffering, and her earnest anxieties for the salvation of those near and dear to her not be soon forgotten.

KAUFMAN.—On the 23d of Feb., in Cone-maugh Twp., Somerset Co., Pa., Joseph Kaufman, aged 75 years, 11 months and 2 days. Buried on the 25th. Funeral services were held by Moses B. Miller and Jonathan Hershberger from John 5: 21-29.

BONTRAGER.—On the 8th of March, in Logan Co., Ohio, of lung fever, Lena C., youngest daughter of J. J. Bontrager, aged 1 year, 8 months and 14 days. Three months ago, the mother was taken away, and now the joy of the whole household, but we hope that they may look to God and say: "They will be done." Buried on the 10th, when services were held by Abednego Miller and C. K. Yoder from Matt. 18: 8 and Mark 10: 14, 15.

"God knoweth best, his name be blest,
He doeth all things well;
He took them to their heavenly rest
In heaven above to dwell."

ZIMMER.—On the 8th of March, near Millersburg, Seward Co., Neb., of consumption, Noah Zimmer, aged 18 years, 5 months and 14 days. Funeral services were held by Joseph (Gash) and Joseph Shiegl, from Heb. 4: 1. Deceased was a consistent member of the Amish Mennonite Church.

KAUFMAN.—On the 8th of March, in Miami Co., Ind., of diphtheria, Lydia, infant daughter of Jacob and Sarah Kaufman, aged 11 months and 13 days. Buried on the 9th. Services were held by Moses P. Miller from Matt. 19: 13-15. "Let the children come unto me."

SPRUNGER.—On the 7th of March, in Miami Co., Ind., Clara, daughter of Charles and Eva Sprunger, aged 15 years and 21 days. Services were held by Norbertus Sproll, from John 7: 9-53. She leaves 3 brothers, 2 sisters and many friends to mourn their loss.

LANDES.—On the 15th of Feb., very suddenly of heart disease, while in town (Akron, Ohio), Ephraim F. Landes, aged 63 years, 1 month and 5 days. He was buried on the 21st in the Wadsworth graveyard. Funeral services were held by Ephraim Hunsberger, M. Leatherman and —Gross from Matt. 24: 41. He was a consistent member of the Mennonite Church and leaves a wife and 7 children to mourn his sudden death.

HOUGENDBLER.—On the 11th of March, near Rohrertstown, Lancaster Co., Pa., Jacob Hougendobler, aged 69 years, 6 months and 9 days. He was buried on the 11th in the Silver Spring graveyard. Text, Rom. 6: 23.

BURKHOLDER.—On the 4th of March, in Florin, Lancaster Co., Pa., of consumption, sister Anna N., wife of brother Samuel Burkholder, aged 50 years, 6 months and 22 days. She was buried on the 7th at Kraybill's meeting-house. Services were held from Rev. 7: 14-17. Many people assembled to show their respect for the departed sister. Sister Burkholder led a consistent Christian life. May God comfort the bereft family.

BURKHOLDER.—On the 12th of March, in Florin, Lancaster Co., Pa., Amelia E., daughter of brother and sister Samuel Burkholder, aged 8 years, 11 months and 10 days. Buried on the 16th at Kraybill's meeting-house. Services from Acts 17: 30, 31. May the good Lord comfort the bereft brother in his double affliction, having witnessed the burial of his wife on the 7th of this month.

ENY.—On the 7th of March, near Buyers-town, Lancaster Co., Pa., Mary, wife of Hish Isaac Eny, aged 49 years, 8 months and 11 days. She was buried on the 10th at Hershey's meeting-house. Services were held by Jonas Martin from John 11: 28. An immense congregation assembled to show their respect for the departed sister, and to sympathize with the bereft family. Sister Eny was a faithful member of the Mennonite Church. She leaves a sorrowing husband and 9 children to mourn their loss.

"Farewell husband and children dear,
I am not dead but sleeping here;
Prepare for death, for die you must,
And with me slumber in the dust.

A loving mother, good and kind,
Has gone and left us all behind.
The chain of love that broke in twain
We hope to reunite again.

HILDEBRAND.—On the 15th of Feb., in Earl Twp., Lancaster Co., Pa., very suddenly of heart disease, George Hildebrand, aged 78 years, 2 months, and —days. The day be-

fore his death, he and his wife visited at a neighbor's where he ate a hearty supper. He went to bed at night in usual health, and next morning he was a corpse. He leaves a sorrowing wife, one son and one grand-daughter.

He was buried in the Hershey burying-ground. Services were held by Isaac Eby from Rev. 23: 12, 13. He was for many years a faithful member of the Mennonite Church, and a kind friend and neighbor to all who knew him.

WEBER.—On the 13th of March, in Waterloo Co., Ont., of palsy of the heart, Nancy, widow of the late Joseph Weber, and sister of the late P. Samuel Weber, aged 61 years, 3 months and 21 days. Her remains were interred on the 15th at Martin's meeting-house, where services were held by Elias Snyder and Abraham Martin from Matt. 5: 3, 4.

GRUBE.—On the 23d of Feb., near Elizabethtown, Lancaster Co., Pa., of heart disease, Amos B. Grube, aged 49 years, 7 months and 27 days. He was buried on the 27th at the Landsville meeting-house. Services were held from Matt. 24: 41 and Mark 13: 33, 37.

ERB.—On the 10th of March, near Manchester, Lancaster Co., Pa., Bro. Daniel Erb, aged 87 years, 10 months and 10 days. He was buried at Erb's meeting-house on the 13th, when services were held from 1 Pet. 4: 19. Bro. Erb was a faithful servant of the Lord. Peace to his ashes.

WALKER.—On the 11th of March, near Kinderhook, Lancaster Co., Pa., of consumption, Sister Martha, wife of Wm. Walker, aged 70 years, 11 months and 30 days. Buried at Ironville on the 14th. Text, John 10: 27-31. Many people assembled to show their respect for the beloved sister.

NORTHIMER.—On the 6th of March, in Cernaarvon Twp., Lancaster Co., Pa., William Northimer, aged 93 years, 11 months and 23 days.

KORNBUS.—On the 5th of March, near Morrison, Whiteside Co., Ill., of a lingering illness of 3 years from paralysis, Sister Lydia, daughter of Pre. John Kornhaus, aged 16 years, 4 months and 5 days. She embraced religion shortly before she died, and although at times delirious, she would sing "What a friend we have in Jesus, &c." until she was exhausted. The funeral was largely attended. Services were held by H. Nice, A. Ebersole and J. L. Reimer from John 14: 19.

KEENER.—On the 15th of March, in Washington Co., Md., Susan, wife of Bro. Henry Keener, and daughter of Jacob and Fanny Risser, aged 27 years, 5 months and 9 days. She was buried on the 6th at Reiff's meeting-house, leaving a sorrowing husband and 2 children to mourn her departure. Funeral services were held by Adam Baer and Michael Horst, from Luke 13: 23 and Mark 13: 37.

MARTIN.—On the 7th of March, in Washington Co., Md., Ida May, infant daughter of Abraham and Lizzie Martin, aged 4 months and 9 days. Buried on the 10th at Reiff's meeting-house, where services were held by Adam Baer and Joseph Brewer from Mark 9: 19.

"Asleep in Jesus, blessed sleep,
From which none ever wake to weep;
A calm and undisturbed repose,—
Unbroken by the last of foes."

ROTH.—On the 25th of Feb., in Page Co., Iowa, Mary Roth, in her 76th year. At her request, the corpse was taken to Henry Co., Iowa, where she was buried on the 27th in the Mennonite burying-ground by the side of her husband. She was a member of the Mennonite Church since her youth. Funeral services were held by S. Gerig and S. T. Miller.

HEADINGS.—On the 4th of March, near New Wilmington, Lawrence Co., Pa., of catarrha.

fever, John, son of Jacob and Mary Headings, aged 11 months and 4 days. He was buried on the 16th. Services were conducted by John R. Zook from Peter 1: 24 and Rev. 20: 13-15.

WEAVER.—On the 11th of March, in East Earl Twp., Lancaster Co., Pa., Henrietta, wife of Christian Weaver, aged 64 years, 8 months and 1 day. She died very suddenly, while sitting in a chair, shortly after rising in the morning. She leaves a husband, two daughters and three sons. Services were held at Weaver's, where —Gerhard and Benjamin Horning. More than one thousand people attended the funeral.

BRUBACHER.—On the 12th of March, in Woolwich Twp., Waterloo Co., Ont., Deacon John W. Brubacher, formerly of Pennsylvania, aged 82 years, 3 months and 3 days. About eight months before his death he was rendered helpless by a stroke of paralysis, and in this condition he remained until death released him from affliction, and we trust translated to eternal joys. He was a consistent and active member in the Mennonite Church. He was buried on the 14th at the Conestogo meeting-house. Services were held from Phil. 1: 21. Many friends were present.

WEBER.—On the 13th of March, in Waterloo Twp., Waterloo Co., Ont., of the infirmities of old age, Nancy, widow of Daniel Weber, aged 85 years, 9 months and 15 days. She leaves two sons, fifteen grandchildren and twelve great grandchildren. Sister Weber was weary of life and had waited long for her end, when she might go home. Her remains were buried on the 15th, at Martin's meeting-house, where many friends and relatives were assembled. Services were held from Matt. 11: 28, 29 and Rev. 12: 13, 14.

WEIDMANN.—On the 24th of Feb., in West Earl Twp., Lancaster Co., Pa., Mary, wife of Jacob Weidmann, aged 34 years, 4 months and 21 days. She leaves two daughters to mourn the death of a loving mother. She was a member of the Lutheran Church for many years. Services by —Unbenben from Phil. 1: 23, 24.

WEAVER.—On the 6th of March, in East Earl Twp., Lancaster Co., Pa., Bertha May, infant daughter of David G. and Mary A. Weaver, aged 12 days. Services by Jonas Martin and John Zimmerman.

HORST.—On the 9th of March, in East Earl Twp., Lancaster Co., Pa., Jacob Horst, aged 81 years, 2 months and 9 days. He leaves a widow, eight children, forty-eight grandchildren and twenty-three great grandchildren.

MUSSEY.—On the 11th of March, in the house of Jacob Horst, whose death notice appeared above, Mattie mussey, aged 81 years and 12 days. Both funerals were held on Friday, the 12th of March. In the forenoon Bro. Horst was buried in Zimmerman's graveyard, and in the afternoon the remains of Sister mussey were taken to the Bowmanville cemetery, and there buried. Services were held by Jonas Martin, Horning, Zimmerman, Stauffer and Wenger. Horst was a brother-in-law to Sister mussey.

MILLER.—On the 20th of March, in Johnson Co., Iowa, Eliza, daughter of Jacob and Catharine Miller, aged 18 years and 10 months. She was buried on the 23d. Services were held by J. F. Schwartzentruber and C. J. Miller. Deceased was a faithful member of the Amish Church, and during her sickness she exhorted her friends to prepare themselves for death by conversion and a christian life. May her exhortations not be in vain.

GROSS.—On the 15th of March, in New Britain Twp., Bucks county, Pa., of scarlet fever and diphtheria, Willie, son of Joseph L.

and Margaret Gross, aged 10 years and 17 days. He was buried on the 18th at the Doylestown burying ground, where services were held at the house by John Gross and Samuel Godshalk, and by Henry and Samuel Godshalk and Isaac Rickert at the church from John 14: 4.

Farewell, dear Willie, how we miss thee
Since thy form we see no more,
But we know thou art rejoicing
Over on the other shore.

Farewell, dear parents, weep no more,
I am not dead, but gone before;
Brothers and sisters, fare you well,
Prepare your souls with Christ to dwell.

Letters Received.

WITHOUT MONEY.

John A. Blosser, R. F. Huber, Ezer Lamborn, J. F. Schwartzentruber 2.

WITH MONEY.

A—Henry Amacker, John A. Amatutz, M. A. Amatutz, Levi Augspurger, John L. Amatutz, Daniel H. Amatutz, Peter Abrams, William Auker, John Auker, Jonas Auker.

B—F. N. Byrds, Peter Brenneman, C. P. Brenneman, Peter Brenneman, Esther V. Briggs, David Block, Simon Breitz, Heinrich Baumbach, Joseph S. Baer, John Baer, Jacob Baumgardner, David Book, Valentine Birky, Jacob Buismann, Catharine Bolter, Adam Brenneman, Adam M. Brenneman, John Bucher, Peter Brown, John Blosser, Geo. Baker, D. D. Baumgartner, Bernhard B. Bergson, Jos. H. Byler, Daniel Burchhart, John Brenberger, Uriah Binkley, Peter J. Brenneman.

C—Cornelius Claassen, Henry B. Cassel, L. T. Chabley, Polly Cook, Charles C. Kreider, Amos C. Cornelius Duack, G. L. Dunlap, Peter Dick, Samuel Darb, Magdalena Detweiler, Daniel Deter, E. Jacob Ebersole, M. Eberly.

F—Elizabeth Fordenwald, Peter Frass, Peter K. Friesen, Daniel Friesen, Peter J. Friesen, Bernhard Friesen.

G—Levi Groff, John M. Greider, John O. Greider, Tobias E. Groff, John M. Greider, Amos Groff, F. Granberger, M. Geizer, E. K. Greenwald, Peter H. Goertz, Henry Goertz Sr., David Garber, A. M. Greider, Jacob M. Greider, Daniel Greider, Samuel Greider, Peter H. Goertz, Solomon Garber.

H—E. P. Henschberger, Christopher Hoover, John M. Hostetter, Fred Hager, Michael Horshy, J. M. Herr, Rudolph Hertzler, Cyrus Hersh, Isaac Houghendobler, J. C. Hooley, Mrs. Kate Hooley, J. J. Hartzler, Jacob A. Hartzler, S. B. Hostetter.

J—James Kinsinger, Peter John Keneger, Joseph Krob, P. Y. King, William Krupp, John A. Kaufman, L. John P. Lint, Elmer Leatherman, Michael S. Lane, Peter J. Lehman, E. Loewen, Christ Loggibill, Ella D. Lantini.

M—A. Metzler, Julie Morgan, Mrs. S. A. Mathias, Paul Maupied Jr., David Nandol, Christ B. Miller, Jacob B. Miller, John B. Miller, Eliza Miller, Joseph Miller, Lydia S. Miller, Jacob Melran, W. H. Martin, M. Musselman, A. W. Martin, A. E. Miller, Moses B. Miller, J. T. Miller, Henry E. Metzler, Theresa Miller, Peter Martens, Amanda H. Martin, J. B. Musser, Michael Musser.

N—Jacob Nicoletus, Ephraim N. Nisaley, Samuel A. Nolt, Jonas Nice, Martin S. Nissley.

P—Bernhard G. Penner, W. E. Phelps, Jacob Peters, Rebecca P. Penner, John P. Penner.

R—Abraham Ratzlaff, J. Roth, C. M. Roth, Henry Rupp, J. H. Ratzlaff, Peter Rinkenberger, J. Rothgeb, John P. Roth, Mrs. Anna Risser.

S—Bro. Strong, John Schweitzer, Abraham Snyder, Emanuel Suter, P. Schwartzentruber, John P. Schmit, Jacob Shank, Jacob Shand, Moses Sharp, Mrs. Schank, Catharine Shand, Frederick Stacey, John D. Short, Julius Spalt, Jacob Steiner, John Steffen, N. Spool, Catharine Schula, Elizabeth Strohm, M. S. Steiner, Jacob Shuchman, George Schroek.

T—Conrad Twiss, Abraham Thut, Benj. Troyer, Henry Troyer, Peter W. Troyer, Abraham Thut, S. R. Thomas.

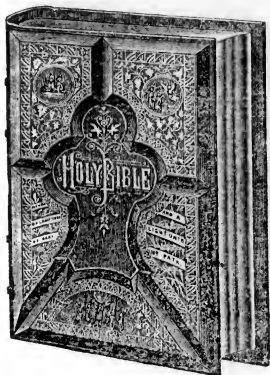
U—Isaac Urban.

W—D. F. West, Susan Westheffer, Peter Welty, John Warkentin, S. J. Wimer.

Y—Thomas D. Yoder, John Yoder, D. B. Yoder.

Z—Joel Zug, Solomon Zook, John B. Zook, Mrs. Sarah Zook, Jonas Zimmerman, D. H. Zook, J. Zook, L. Zimmerman.

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to the pleasures of society, and the amusements of the world, and forget the feelings of his restless soul. More of earth, deeper sin, could give the soul no rest.

Another weary, sinsick soul, after having tried in every conceivable worldly, sinful way to find rest, happened into a little company where they were singing praises to God, and sending up praises and prayers of faith. He said within himself, Here I see in these faces contentment that I have vainly sought, here is peace and a sweet rest that I have sought and never could find, where is the secret? When he learned the way he found that it was a rest not of earth, but in Christ who says, "Come unto me and I will give you rest."

There is, however, a higher rest for the Christian, already here upon earth, than that which he experiences in his conversion, or his first coming to Christ. Many Christians know of nothing beyond this, look for nothing higher on this side of heaven, and consequently never get farther. When Paul writes to the Hebrews in the words of the text, he has certainly neither reference to the rest in Christ found at conversion, nor the rest of the soul in heaven. "There remaineth therefore a rest to the people of God." "A rest"—as the margin reads—(a keeping of sabbaths). Those who have attained only this first rest may, and likely will be saved in heaven, but there are heights and depths of the love of God, and joy in the Lord, and a glorious spiritual rest to be attained in this life which they never find. They never know how much of blessedness they have missed until they "do enter into rest." When we follow closely the reasoning of the apostle in this 4th chapter of Hebrews, we can see clearly that he does not speak of this rest as heaven. He says, verse 2, "For unto us was the gospel preached, as well as unto them (having reference to the Jews): but the word preached did not profit them, not being mixed with faith in them that heard it. For we which have believed do enter into rest." The apostle does not say, *shall* enter in, but *do* enter in. In the 8th verse he also says, "If Joshua had given them rest, then would he not afterwards have spoken of another day." Joshua brought Israel into Canaan, and gave them the highest rest possible for them at that time, but he spoke of another day—the Christian's rest in God, of which Israel's Canaan was only a type. Then he follows with the 10th verse, where he says, "For he that is entered into his rest, he also hath ceased from his own works, as God did from his." When God rested on the seventh day, proclaimed it a holy Sabbath, ceased from his own works, and gave to the Jews the law of keeping the Sabbath, this was only a figure of the higher rest of the child of God in Christ Jesus, when he comes

into a perfect consecration and ceases from his own works as God did from his. For him the year of Jubilee has come, and he is resting in that grand sabbatic era which God typified to the world in the sabbath of the law. He has come into the keeping of Sabbaths that remaineth for the people of God. His "life is hid with Christ in God," and the world beholds no longer in him man's works but God, and God beholds in him no longer the sinful man, but Christ—clothed in His righteousness. How will a Christian in this rest act, think you, what will the world see and hear in him?

The apostle uses Joshua and Israel as a figure of this rest of which he speaks. And if we follow Israel from the time they were in bondage in Egypt till they died peacefully in the land of Canaan, we have an experience that abounds with figures to illustrate the life of the Christian from the time of his bondage in sin to his peaceful death in that higher rest in God.

Bondage in Egypt represents the sinner's bondage to his hard task-master, his spiritual Pharaoh, Satan. We have felt what it is to be wearied with the burden of sin; in the anguish of our souls we have felt as if the pains of hell had gotten hold of us, and we cried unto the Lord, like Israel, and out of the depths like sinking Peter, "Lord, save me, I perish!" How blessed was the invitation to us then, "Come unto me, all ye that labor, and are heavy laden, and I will give you rest." Christ our Moses went before us and brought us through the Red Sea. So soon as we had passed the sea we were out of Egypt, out of bondage. Israel was baptized unto Moses in the cloud and in the sea. At our conversion we were baptized unto Christ. We have passed the Red Sea of the blood of Jesus, our enemies that held us in bondage—evil passions, and evil habits—are destroyed, and we rejoice in our deliverance; and with Miriam and the singers we sing a song of praise. But where are we now? Still in the wilderness, not yet in the Canaan of God's rest. Even our Savior after his baptism spent forty days in the wilderness to endure the temptations of the wilderness life. Geographers tell us that it would have been possible for Israel to have gone through the wilderness into Canaan in forty days. Likely no convert gets through the wilderness life into that higher rest in God in less than forty days after he has been delivered from the Egypt of sin. And likely the great majority, like Israel, wander in the wilderness forty years. The life and experience of the Christian immediately after his conversion resembles more the wilderness experience of Israel than we would at first think from a casual view. They soon thought themselves marching in their own strength, and were parched with a burning thirst upon a barren waste,

while they found only the bitter waters of Marah with which they could not be refreshed. But when they looked unto the Lord he sweetened the waters. He afterwards gave them living fountains out of the rock. Soon their souls loathed the "light bread" that God gave them, though it was bread from heaven. So many a newly converted soul is not satisfied with the spiritual food which God knows to be the best possible nourishment for the soul. How many think back to the flesh-pots of Egypt, and the garlic, and the leeks, and the onions, and the melons of their sinful life, and feel that for want of them they shall die in the wilderness. In the absence of Moses, Israel made and worshiped a calf of gold. How like some Christians who have for awhile been deprived of attending church services, and have neglected their prayers, and have felt that Christ, their spiritual Moses, has not been so vivacious, apparent to them as in some times past, and have allowed their interests and affections to be set upon houses, lands, cattle, or gold. The people murmured against Moses and against God. How many Christians half unconsciously murmur against the leadings of Christ and God, when they should be living in a holy confiding trust. "They sat down to eat and drink, and rose up to play." Does not the Christian sometimes so far forget the Canaan of rest that he might have in the fullness of the presence of God in that higher rest—Canaan,—and try to please his carnal senses by eating and drinking, and sinful associations, and vain, carnal amusements? The apostle refers to this in his letter to the Corinthians, and says, "These things happened unto them for ensamples; and they are written for our admonition." Israel is a figure upon us.

A part of Israel who had come out of Egypt were destroyed of God; some were bitten of serpents, some were slain with the sword, and others were swallowed in the earthquake. So not every one who forsakes his sins gets either into the higher rest or into the heaven of rest which God has prepared for all the faithful. But who was it that God overthrew in the wilderness? Those who did wickedly and sinned against God. And who of those who turn to the Lord shall fail of heaven but those that turn again to their sins and do wickedly and forsake God.

But we must not conclude that as only two of the six hundred thousand reached Canaan, that so small a per cent. only will get to heaven of all the vast number that come to the Lord and start on their pilgrim journey; yet we may feel sure that a very small per cent. of those who begin a Christian life will get into the higher rest. In the wilderness some were destroyed, and some died the natural death. The wicked are destroyed; they will not get to heaven. But many die

For the Herald of Truth.

PRIDE.

trusting in Christ who never get into that higher rest. Moses did not get into Canaan, but we must believe he was saved. He was with Christ on the other side of Jordan on the mountain top at the transfiguration. How many dear, trusting souls go wandering forty years in the wilderness wrestling with doubts, and fears, and murmuring, again and again falling a prey to their weaknesses, and at last die in the wilderness without a glimpse into that higher rest of a fuller consecration to God.

Joshua led them across the Jordan into Canaan, where they might rest every man under his own vine and fig tree, but he "spoke of another day." This does not represent heaven for us. What did Israel do in this blessed land that flowed with milk and honey? They had Jericho to march around until her walls fell; they had Ai to take; they had an Achan to stone; they had to drive out the Philistine, and the Hivite, and the Canaanite. This is not a figure of heaven.

It is not difficult to fall into error with regard to that higher rest of which Israel's Canaan was a type. The claim that the fully consecrated child of God attains to such a sanctification that he rests with God in a sinless holiness in which it is impossible for him to sin, is ill founded. Those who are so blessed as to "enter into rest" are still in frail human flesh, and will have trials, temptations and fightings. Let no one look for a rest here on earth in which he can sit down at ease. But there is a wonderful difference between the wilderness life and Canaan. As an illustration of this, I might mention the case of an aged man who not long ago lay upon his dying bed. He had for long years lived a professed Christian life, was strictly moral, and highly respected for his Christian virtues. But now as his soul looked out upon death he said earnestly with apparent fear and trembling, "O, I hope God will not refuse me!" This he repeated over and over. He hoped, but was in doubt. He was not resting in a confiding, trusting faith in God. Was he not misrepresenting God and the rest that remains to his people here? This is a case not without hope, but it is wilderness experience rather than the higher rest. How different from this is the experience of Paul when he came to look upon the hour of his departure. His words were, "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day." This was blessed rest.

Objections are sometimes raised against Canaan representing a condition in this life, because Israel had to pass over Jordan to get into their rest. Jordan is truly a figure of death, but we must remember that it requires death to the carnal man

to enter into rest. Before we can go into the Canaan of that higher rest there must be a death of that carnality which murmured against God, worshiped the golden calf, lusted for the flesh pots of Egypt, and lived to eat, and drink, and play. Who does not remember that since you have accepted Christ you have discovered in yourself much of carnality—lust, pride, selfishness, etc.—that will never permit your soul to rest in a holy consecration to God? "He that is entered into his rest, he also hath ceased from his own works, as God did from his." Give yourself to God in a fuller, deeper consecration; cease from your own works, as God did from his, let the work you do be the work God does in you. "For our life is hid with Christ in God." Hide self away and die, that when the world sees you it sees God. Go through the Jordan and die, not only to all sinfulness that remains, but to all self—righteous self—and rest with God, in Christ on the other side of Jordan.

Why do not Christians generally get out of the wilderness, cross over the Jordan, and enter into rest? It is because they are not looking for anything better than the wilderness life, they do not know that there is anything better this side of heaven, plainly as the Scriptures teach it. How sad that so many think they must continue their battles with the first Adam in all their fierceness so long as life lasts. Why not come to God in a consecration and receive a sanctification that will enable us to say, "Thanks be to God which giveth us the victory?"

How can these things be? It is the work of God, and is accomplished only by his power through his grace. We cannot do the work for ourselves by much prayer, by rolling upon the ground in great mental agony, or by pulling out our hair or otherwise punishing the body, but it is by faith. We look for it, expect it, ask for it, and receive it. "We who have believed do enter into rest." Let me close this discourse by saying that the Scriptures teach me that there is a holy rest in God to be attained in this life that Christians generally do not find; but which is entered into and enjoyed by some who "labor to enter" into it, some whom God disciplines in his school of the wilderness life until they are willing to cross the Jordan of death to the carnal man, and can be used in God's Canaan of rest here on earth.

GREAT as the heroism is that meets death on the field of battle, it is nothing to the patient and enduring bravery that confronts the daily ills of life, confronts them nobly but in humility, neither buoyed up by inordinate hope, nor cast down by despondency, but manfully resolved to do one's best, and come what may, to do it without sacrifice of self-respect.—Charles Lever.

And now abideth pride, extravagance, and fashion, these three; but the greatest of these is pride. Simply because it is the root of the whole matter. Destroy the root, and the tree will die. It is hardly worth while to waste ammunition in shooting at fashion and extravagance as long as the tree is alive. Most people say that it does not matter how people dress, that pride is in the heart. Very true; but straws show which way the wind blows. A plain exterior may cover up a plain heart, but, depend upon it, a fashionable exterior seldom, if ever, covers up a plain heart. Some rules work two ways, but some will not. A lady once asked a minister if a person might not be fond of dress and ornaments without being proud. He replied: "When you see the fox's tail peeping out of the hole, you may be sure the fox is within."

Jewelry, costly and fashionable clothing, may all be innocent things in their places, but when hung upon a human form, they give most conclusive evidence of a proud heart. But is it possible that a man can be found at this advanced age of refinement, that dares to write or speak a word against pride and its consequences? The large majority of that class of men died and were handsomely buried some time ago.

The pulpits have nearly all shut down on that style of preaching; many Churches say: "We have passed that age, and are living in a better; our fathers and mothers were far behind the times. They were good enough in their ways, but they would not do now. They wore plain clothes, worshiped in plain churches and sung old fashioned hymns; they talked and acted like some old pilgrims that were looking for a better country, and when they left the world they stuck to it to the very last, they were going to a city where there is no night."

And it is my deliberate opinion that the great majority of them went just where they said they were going. But they are nearly all out of the way now, and the people have a mind to try a different route. We can be Christians now and do as we like. Yes indeed! We can have fine churches, cushioned seats, costly carpets, a fashionable preacher and have all our fiddling and singing done to order. Why, in some of our churches the majority of the choir are not even members of the church. And they sing "so sweetly, and perfectly delightful;" the music rolls over the heads of the congregation like the sound of many waters (not a word can be heard but the sound is glorious). Sometimes one sings alone for a little while, then two, and pretty soon the whole choir will chime in until the whole house is filled with the most

transporting sound. Now if this is not singing with the spirit, and with the understanding, then what is it? That's the question. I know it is a little risky to speak out against pride at this day, because the Church is full of it, and hundreds who occupy the pulpit, whose duty it is to point out the evils plainly, are like dumb dogs, they don't even bark at it. They just let it go, and go it does with a vengeance, and in proportion as pride gains in a church spiritual life dies out. They will not, cannot dwell together for they are as opposite each other as we are to antipodes. It is a great sin and a shame to their profession for men and women professing Christianity to spend money the way they do to gratify a proud heart, when ten out of every twelve of the human race are yet unsaved, and eight out of twelve have not so much as heard of the gospel of Christ.

There are many evils in the land and in the Church, but I doubt if any one evil is doing more harm than pride. It has crept serpent like into the Church by degrees, and now rules with a rod of iron. Churches that were once noted for plainness, and whose laws still stand against pride and fashion, are practically powerless to enforce them.

A vast portion of humanity is kept busy in furnishing fashions enough to satisfy the cravings of the depraved heart. An old Scotch preacher is reported to have said in a sermon at Aberdeen, "Ye people of Aberdeen get your fashions from Glasgow, and Glasgow from Edinburgh, and Edinburgh from London, and London from Paris, and Paris from the devil." Now I cannot say that we get our fashions by that route, but I am pretty certain they originated at the same head-quarters.

The religion of Jesus Christ is pure, peaceable, gentle, easy to be entreated and full of mercy; all Christians are baptized with one spirit; they mind not high things, but condescend to men of low estate; their highest ambition is to honor God with all they have and are. They are not puffed up, not conformed to this world but transformed by the renewing of their minds. There is no such thing in heaven or earth as a proud Christian; there never was nor ever can be. Pride is of the devil. It originated with him, and he is managing it most successfully in destroying souls. But who is to blame for this state of things in the Church? First, and mostly, the men who profess to be called of God to lead the people to heaven; they have ceased to rebuke this soul destroying, heaven provoking spirit. But why? First, for a living, then for popularity. Esau sold his birthright for a dinner of greens; that was a costly mess for him. But now men sell out cheap for cash or produce. Churches that were once powerful for good, are now well nigh lost in forms and fashions.

We may shut our eyes and mourn for this condition of things as did the patriarchs and prophets of old; but the fact is still before us, pride, fashion and extravagance are eating the very life out of many of the best congregations in the land. The world is running. The rich lead the way, because they can, while the poor strain every nerve to keep in sight, and Satan laughs to see them rush on. Pride thrust Nebuchadnezzar out of men's society, Saul out of his kingdom, Adam out of Paradise, and Lucifer out of heaven. And it will shut many out of heaven who are now prominent in the Church. Neither death nor the grave will change the character of any one. The same spirit that controlled in life, will cling to the soul in death and enter with it into eternity. The angels of God would shrink from the society of many a fashionable Christian of to-day. A few such souls in heaven would ruin everything. Among the first things they would propose would be a change of fashion; those pure white robes that the saints wear would not suit their taste at all. In life they cared but little about Christ and spiritual things, and they would care no more for them in heaven than they do on earth. If there were two heavens, one where Jesus is all in all, and the other with a Paris in it, I presume the road to the Paris heaven would be crowded with fashionable Christians.

We all made a profession when we joined the Church that we would leave the fashionable things of this world. And if we keep not our profession and live up to it, we are not what we profess to be, thereby making ourselves to be liars, because we do not keep our promise. Some comb their hair in the fashions of the world; some in one thing and some in another, and then one says: "I'm just as good as this or that one is." We must do as Jesus wants us to do and be. Then we have the promise that He will help us.

BISHOP WEAVER.

THE NEW LIFE.

"Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." John 3:5.

We see at once by this, that in our natural condition we cannot "enter into the kingdom of God." A change must take place, and such a change that can be seen by others. For a child of God "walks not after the flesh, but after the spirit." Now, in order to effect this change, we must know what to do. Christ says: "Come unto me, all ye that labor, and are heavy laden, and I will give you rest." Again John the Baptist says: "Repent ye:

for the kingdom of heaven is at hand. Thus when we come into such a state that we know and feel that we are lost sinners, condemned in the sight of God and worthy of nothing but death and everlasting separation from God, we become alarmed and begin to seek for mercy by praying to God for pardon for our sins. Then Christ tells us through His blessed word: Believe in me; give me your all, body, soul and everything and you shall be saved. I have made atonement for you on the cross and am able to restore your soul and lead you beside the still waters. If we lay hold of his promise, and believe in his mighty power, he will surely save us. Why would we then spurn him when He offers his divine service so freely? He reveals to us our lost condition and then kindly offers to save us if we are willing to entrust our all to him. He tells us that he alone is able to do it, and that by merely bettering our life, by living honestly and morally we cannot see God, and that our original sins will remain and will stand against us at the judgment. We are no better than Dives, or the Galileans, or those eighteen on whom the tower of Siloam fell and slew them, and He tells us: "Except ye repent, ye shall all likewise perish." Luke 13:3.

When we are saved from our sins we are not ignorant of it. Many people say that we cannot say for certain if we are in favor with God or not. Think you that God loves us so little as to keep us in ignorance of it? Let us see what the word says: "This is the covenant that I will make with them after those days, saith the Lord; I will put my laws into their hearts, and in their minds will I write them." Heb. 10:16. "He that believeth on the Son of God hath the witness in himself." 1 John 5:10. "We know that we have passed from death unto life, because we love the brethren." 1 John 3:14. Others just as conclusive can be given, but it is unnecessary. We know it and we feel it. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." John 3:8. When a strong wind blows we see it work, it clears its way and we see the traces which it leaves behind. So

are the workings of the Spirit upon the actions of man, that the person himself, as well as everybody else, becomes aware of it. He can feel the power of the Holy Spirit operating upon him and actuating him in all his thoughts, words and actions.

Brethren and sisters, let us search ourselves and see where we stand; we may once have had this glorious experience, but may have fallen asleep. O if you have, I would advise you to arise and double your diligence, for the Judgment may find you unprepared. I often feel sorry to hear brethren say that we cannot be so sure of our salvation. Do not be deceived, but let us make sure work with our salvation. Let us be certain that old things have passed away and all things have become new. We need not and should not be in the dark in this matter, our desires will tell us where we are. Therefore we should be alive for God and keep our lamps trimmed and burning that the world may see that we are Christ's children. Let us follow Christ in all humility and meekness, adorning ourselves as a bride adorneth herself for her husband.

There are so many christian professors who indulge in vain babbling and jesting and joking. The Spirit of God cannot prompt them to this, for we are told that "out of the abundance of the heart the mouth speaketh," and Paul says: "Let not evil communication proceed out of your mouths." If it was wrong in those days to speak thus, it certainly now is, therefore let us take heed that we teach not others and be ourselves at last cast away.

Your brother in weakness,

DANIEL B. SHELLY.

For the Herald of Truth. DANCING.

It is an old and well-known proverb that "many men have many minds." People very often judge according to their own ideas, and the consequence is that many unjust and sinful sentences are passed, especially where prejudices rule. We read much concerning dancing in the Bible, especially in the Old Testament, but even there, as far as I have read, dancing is nowhere recommended to us. Mark, I say recommended. From merely seeing a mention of dancing in the Bible, we are not to infer that it is Bible doctrine and that we should follow

it. Many other sins are mentioned in the Bible besides dancing. We read that David danced, but no doubt if Christians to-day were seen dancing, and praising God the same as those pious Israelites did, the world would laugh, and mock, and scoff at them as much as they do at those who are at present preaching and writing against this sin-breeding practice, such as it is at the present day.

We read that the daughter of Herodias danced before Herod (Matt. 14:6), and it pleased him, that is, it awakened his sinful passions. The result of it all was that through her dancing Herod was brought to do that for which he was deeply grieved, and for which he will have to give account at the last day; namely the beheading of John the Baptist, the great prophet and forerunner of the Messiah.

But some one says: "No danger can arise from a quiet, social dance; I have often indulged in it, and it has never harmed me." I am not so sure of that. The first assertion, which I have so often heard is one which by seeing and hearing what others have experienced, can be very easily answered. This is just the place in which the danger is located. A young man or woman who has never seen dancing or participated in it is invited to join in a social, family, or harmless dance, "just for fun you know," or "never mind, there's no harm in it," "all the others do the same and enjoy it ever so much," etc. He or she joins in, becomes fascinated with a desire to learn it (as thousands have already done, for there are extremely fascinating features in the present style of dancing), and when there is no opportunity of attending family dances, they are willing, for the sake of the pleasure and excitement it affords, to lay aside modesty and reserve, nay all pretense to religion, and go to a "ball" or "grand concert." Next in line, with the case of the young man, comes the habit of drinking, for he becomes (unwilling at first perhaps) acquainted with those who indulge in drinking; and you see the picture completed a year or two afterwards in a drunken, immoral, shameless, ruined wretch, despised by those "good folks" who have perhaps launched him on that swift current which carries him into perdition. This may, for some be drawing it very nicely, but fact is far above theory, and these things are taken from facts. Cut down the tree therefore, and the fruit will die of itself. "They have corrupted themselves, their spot is not the spot of his children; they are a perverse and crooked generation. Do ye thus requite the Lord, O foolish people and unwise?" Deut. 32:5, 6.

The second assertion: "It has never harmed me," is one which cannot be said with truth. That time spent for no good is one evil, the influence of your participation in it upon your friends is another, and even your love and desire for it is a

third great evil. We are to shun every appearance of evil. It requires a mind with unusual discerning powers to tell just where the boundary line between the harmless and the evil lies in all such practices, called popular entertainments, and they may be patronized by ever so many nominal Christians, I say that it is the only safe plan to have nothing to do with such questionable practices. Let us do that which we know is right and not tempt the Spirit with these things; let us do that which we can "do with our might," and by which we can truly honor God, and we shall not find time to indulge in dancing, nor do we need it to "cheer us up and make us merry."

My dear young brethren and sisters and friends who have lately started out to serve the Lord, we have made a covenant to renounce all the sinful things of this world and to be faithful until death. O let us remember this, let us not be drawn away by Satan's agents to indulge in any kind of evil, let us not be deluded into joining other churches where we may indulge in liberties which neither the Bible nor our Church grants us. O remember that the Church and its doctrines do not save us, but faith in Jesus Christ and obedience to His will alone, and the simpler, the purer and the humbler that the path may be marked out for us, the safer, the straighter, and the more enjoyable will be our lives in this world, and the better are we at all times prepared to meet our God. I know from His holy word that He will reward us when he comes, if we are faithful and pure in heart. Therefore let the world laugh and scorn our simple and humble mode of life, we know that one day we shall rejoice, and their laughing shall be turned to "weeping and gnashing of teeth."

A. B. COLB.

For the Herald of Truth. FEAR AND LOVE.

"Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven and earth, and the sea, and the fountains of waters." Rev. 14:7.

That particular quality in the senses, called fear, manifests itself in different ways and from various causes. Fear may arise from natural causes or from spiritual causes, and there is no person who does not at some time or another experience it; but nowhere perhaps does it manifest itself more than in some professors of religion. They are very often afraid to undertake a work, which their conscience tells them is their duty. Can this possibly be the fear of God, or is it the fear of man? If we fear God as we should, then we also love him, and the love of God takes away the fear of men. I am afraid that we too often stand back from our duties from the fear of man and

forget that there is an all-seeing eye above us, whom we ought rather to fear than anything else in this world. The text says: "Fear God, and give him glory."

If we read the Bible and live according to its teachings, we have no need of man. We can then say with the Psalmist: "The Lord is the strength of my life; of whom shall I be afraid." If we trust in the Lord Jesus, we have no need of bodily or natural fear, for he is always ready to help us in time of need, "For whosoever shall call upon the name of the Lord, shall be saved (Rom. 10:13)." We should therefore not be afraid of men to speak for God and let the world know that we are not afraid to stand for our Master. The same Master that said to His disciples on the sea: "Be of good cheer; it is I; be not afraid," is also our Master, and he will stand by us as faithfully as of old. Paul says: If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." Rom 10:9.

Let all who have this man-fearing spirit within them pray to God to have it removed, and receive instead that spirit which is able to carry us through all dangers and over all obstacles that may rise before us. I know many professors who are often ashamed to hold up to the world what they believe in their hearts to be right.

Brethren and sisters, let us not waver in our duties toward God and our fellow-men, but take a bold and decided stand in the cause of Christ. Look about yourselves and you will see the need of it, for there are so many teachings nowadays that are not in accordance with the word of God, and which are gaining favor with so many to be used apparently as a pro tem salvation, that it calls forth our greatest efforts and courage to battle successfully with such teachings. Besides this, Christ says: "Whosoever therefore shall be ashamed of me and of my words, in this adulterous and sinful generation, of him shall also the Son of man be ashamed, when He cometh in the glory of His Father with the holy angels." Mark 8:38. If we suffer with Christ, we shall also reign with him; if we deny him, he will also deny us. Let us therefore not deny him in words, nor in our walk and manner; but let our actions speak as well as our words, so that we may take the words of Christ to ourselves: "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." Luke 12:32.

Coin, Iowa. S. M. EBERLY.

An impious or profane thought uttered by a parent's lips, may operate on a young heart like a careless spray of water upon polished steel; staining it with rust which no scouring can efface.

For the Herald of Truth. COME!

"Must I now drop my ministry and bid an eternal farewell to those with whom I have so long pleaded?" Thoughts like these must have possessed the heart of Noah when he received the divine command to enter the ark. Noah had proclaimed the "Come" to the people for one hundred and twenty years; but they rejected him and his preaching; and as God had said that his Spirit would not always strive with man, it so happened "that in the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened" (Genesis 7:11), and this sinful race of people was entirely swept away.

Enoch and Lamech and Methuselah and all the antediluvian patriarchs had undoubtedly warned the people to turn from their sins, but the people took no heed until the flood came and they saw that Noah had entered the ark. Then they began to cry to God for help, but they had exceeded the bounds of God's mercy, and although they could perhaps see the ark, about which they had previously made so much sport, floating on the water, yet it was forever out of their reach. The word "Come" was no more to be proclaimed to them, and as the apostle says: "the wages of sin is death," so they had to reap the death from the sin which they had sown.

It appears that after the water had abated, that the world was brought back again to almost the same state as it was "in the beginning," for there was nobody on the face of the earth but Noah and his family.

And now, dear friends, how is it with us at the present day? If you and I have not yet come to Christ, the call is for us as well as it was for the wicked people in the time of Noah. Will we do as they did, and be lost? The prophets say to us: "Come;" Jesus says: "Come," and the watchmen who are standing upon the walls of Zion are crying: "Come."

Dear sinner, forsake your sins and come to Jesus for God has said that he is going to destroy the world with fire, and the prophet tells us that the day cometh that shall burn as an oven, and all the proud, yea all that do wickedly shall be as stubble, and the day that cometh shall burn them up.

If we are out on the field, and a violent hailstorm comes, we run for shelter under trees or in buildings but in that great day, if we have not yet received Jesus, as our refuge, where will we find shelter from that all devolving fire, which will cause the "elements to melt with fervent heat?" JOHN A. BLOSSER.

For the Herald of Truth. HUMILITY.

"Be ye clothed with humility."
1 Pet. 5:5.

Dear readers of the HERALD, I will try by God's help and grace to write a few thoughts on humility. I feel it my duty to write on this subject, for, in this time of pride and confusion it seems as if humility were almost entirely forgotten; the majority of Christians being more for pride than against it, not nominally, to be sure, but practically. It seems wonderful to me that God suffers this state of things so long. He warns us so much against pride and shows us the folly thereof, that we should use our utmost efforts to keep both ourselves and those around us from this snare. We must be true to our profession and walk in the ways of the humble, for in humility alone is Jesus to be found.

Let us take a lesson from the little brooklet. It pursues its course silently through dowy meadows and shady forests, never stopping to rest either day or night. It always seeks the lowest places and keeps going lower and lower down. The level on which it ran yesterday is perceptibly above that of to-day, to-morrow it will be still lower. But as it goes on it also becomes broader, deeper, steadier and stronger; there are less windings in its course; it seems capable of carrying everything before it till it reaches the parent ocean where it becomes mingled with its waters.

So should we, as Christians always keep pressing on, ever seeking the humblest places, for as the river cannot receive a tributary on a high hill, so can not we expect to get grace and strength from God in exalted places and conditions. In this manner we shall daily receive grace and strength and our course will become truer, and the way will grow brighter until we reach the boundless expanse of time called eternity, where we shall be forever at rest, where all tears shall be wiped away, and where sorrow, pain and care are unknown.

"Strip me of the robe of Pride,
Clothe me with Humility."

Let us seek grace in humility, and not in pride; for the Bible tells us that God giveth grace to the humble, and not to the proud.

My dear young friends, if you have not yet made a covenant with God, I would advise and entreat you to repent and humble yourselves at the foot of the cross and receive pardon through your Redeemer, for "life is short and eternity is long," and we may be called from time at any hour, yea, at any moment. Let us therefore be wise and improve our talents, so that our life may not have been in vain. Some may say: "The world will make sport of us and will slight us."

Yes, the world will slight you very often perhaps, but will you not rather be slighted now by the world and reap life everlasting in the end than be in favor with the world now and be slighted on that great day which seems to be almost at hand? Let us not look too much upon vain and perishable things, but let us rather look to the future. Let us compare the city where the streets are laid with pure gold and the light in it brighter than that of many suns, with the place where there shall be weeping and wailing and gnashing of teeth, the place inhabited by evil spirits; and between them let us make our choice.

"How vain we are, how fond to show
Our clothes, and call them rich and new:
When the poor sheep and silk worm wore
That selfsame clothing long before."

ELLA H. BRUBAKER.

For the Herald of Truth. LIVE IN CHRIST.

"Come unto me, all ye that labor
and are heavy laden, and I will give
you rest."

I have often felt as if I should write a few words for the HERALD, to try, by God's grace and help to encourage my dear friends to come to Jesus. O He is so kind to us and so willing to help us if we are only willing to give him admission to our hearts. He can renew our hearts and minds and lead our thoughts heavenward, so that we are constrained to love him. He forgets all our unkindness toward him and is really the best friend we can have in life, one who gives us more comfort here than anything else in the world, and when we die he does not leave us but will safely carry us through the valley of the shadow of death over into the bright dominions of the blest.

Our Savior says: "Repent and be baptized and ye shall be saved." It is sad to see so many people cling to and walk after the things of this world; they rush into business in the morning apparently without a thought of their spiritual wants for the day. Can we not with great profit both to ourselves and others, kneel down in prayer in the morning before business and humbly ask God to direct us in all that we say and do? In so doing we very often spare ourselves from bitter reflections in the evening. Instead of being troubled in conscience about the day's transactions we can lie down in peace at night and sleep the sleep of the just.

"And when we hear the Savior say:
'Rise up, my love, and haste away.'
Our hearts would fain outfly the wind
And leave all earthly love behind."

SISTER R. F.

We should give as we receive, cheerfully, quickly, and without hesitation; for there is no grace in a benefit that sticks to one's fingers.

JUST THE DIFFERENCE.

At a dedication, not long since, of a Unitarian house of worship in Philadelphia, a discourse was pronounced, which was afterwards printed in full in one of our daily papers. It dwelt largely upon the errors of orthodox belief and teaching. A prominent topic was, the demoralizing effect of expecting Christ to do for us what we ought to do for ourselves.

This is a bold and clear statement. It places before us a system calling itself Christianity, where dependence on "a power not ourselves" is abjured, and men are required to meet all their responsibilities for this world and the next, in their own strength. Plato, Cicero or Marcus Aurelius might well have taught such a system, but we hold that it is not Christianity. It is contradicted by the whole tenor of the New Testament. Two passages will suffice against it: "I am the Vine, ye are the branches. He that abideth in Me, and I in him, the same beareth much fruit; for apart from me ye can do nothing." John 15:5, R. V. "O wretched man that I am! Who shall deliver me out of the body of this death? I thank God through Jesus Christ our Lord." Romans 7:24, 25.

By the religion which trusts and teaches that Christ will do for us what we cannot do for ourselves, the world is going on to be saved to-day. This religion may be, and is preached to heathen tribes, to raise them out of their otherwise hopeless barbarism. This is taken into the dark corners of our crowded cities, and Jerry McCaully missions grow up instead of dens of crime and misery. This is taught by Spurgeon, Moody and others, as it was by Fox, Penn and Burrough, to thousands and tens of thousands of attentive and converted hearers. There is no other evangelistic or missionary preaching, Protestant or Catholic, that will reach and move the masses of men, besides that which declares salvation to be of Christ, and not of ourselves. This is a religion to die by as well as to live by; for the martyr at the stake as well as for the scholar in the pulpit, or the man, woman and child amidst daily duties and temptations.

But, exclaims the Unitarian, why, then, are not you, who profess to depend upon a strength not your own, much better examples of the triumph of Divine grace? If we attempt a partial answer, it must be there seems a grain of truth in the midst of the Unitarian error. Many misunderstand the teaching of Scripture concerning dependence upon Christ. There is indeed that "which we ought to do ourselves." We are to "work out our own salvation, for it is God that worketh in us." Jesus said, "Abide in me." Paul wrote, "I can do all things, through Christ which strengtheneth me." Ought is a word of as much meaning, thou shalt

is of as binding an obligation to the Christian as to any other. There is a spurious sort of Christianity, claiming to be eminently orthodox, in which responsibility is, so to speak, laid away; in a "parlor car" excursion from earth to heaven. Not thus are we taught in the Bible. There is as much use for strenuous exercise of the will in the fruit-bearing branch of the Vine, as if (were it possible) it lived apart by itself. "As ye have received Christ, so walk in Him;" it is ever a pilgrimage and a warfare. Yet, in all this, it is felt to be true, "without Me ye can do nothing." We are saved by grace through faith, and that not of ourselves; it is the gift of God. It is necessary not only to orthodoxy but to Bible Christianity, to maintain the necessity of repentance, of the new birth, and of dependence upon our Lord and Savior for deliverance, by His atonement, from the penalty of our sins, and by His Spirit from their power. Yet unless we "use diligence to make our calling and election sure," His language may be to us, in the last day, "Depart from me, I never knew you."—*Friends' Review.*

TEXTS FOR EACH DAY OF THE YEAR.

APRIL 15th to 30th.

- I the Lord have called thee in righteousness. Isa. 42:6.
- The Lord our righteousness. Jer. 23:6.
- He leadeth me in the paths of righteousness. Ps. 23:3.
- In righteousness shalt thou be established. Isa. 54:14.
- I will behold thy face in righteousness. Ps. 17:15.
- The righteousness of God which is by faith. Rom. 3:22.
- Follow after righteousness. 1 Tim. 6:11.
- With the heart man believeth unto righteousness. Rom. 10:10.
- I lead in the way of righteousness. Prov. 8:20.
- I, the Lord, speak righteousness. Isa. 45:19.
- He hath covered me with the robe of righteousness. Isa. 61:10.
- The righteousness of God without the law. Rom. 3:21.
- Not having mine own righteousness. Phil. 3:9.
- Whosoever doeth not righteousness is not of God. 1 Jno. 3:10.
- Their righteousness is of me, saith the Lord. Isa. 54:17.
- Every one that doeth righteousness is born of Him. 1 John 2:29.

—*Glad Tidings.*

HERALD OF TRUTH.

JOHN F. FUNK, EDITOR.
J. S. COFFMAN, ASST. EDITOR.

April 15, 1886.

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BIBLE DICTIONARY.—For the use of Sunday school teachers we recommend Smith's—Peloubet's Dictionary of the Bible (Teacher's Edition) comprising antiquities, biography, geography, natural history, and literature, with the latest researches and references, 800 pages, eight colored maps and 440 illustrations, cloth binding. Price \$2.00. Sent by mail to any address.

NOAH TROYER'S SERMONS.—The sad death of Noah Troyer, of Johnson Co., Iowa, the well known "Sleeping Preacher" brings fresh to our minds the circumstances under which these remarkable discourses were delivered. A number of the books containing them are still on hand, and many of our readers may be glad to get them. They contain six sermons making 103 octavo pages, and as we desire to close them out, we will send a copy to any address post paid for the very low price of 10 cents.

Mennonite Pub. Co., Elkhart, Ind.

THE LORD'S DAY, its universal and perpetual obligations, a premium essay by A. E. Waffle M. A. Published by American Sunday School Union, 1122 Chestnut St., Philadelphia, Pa. The book contains 420 octavo pages, is neatly bound in cloth, and is a full and complete elucidation of the Sabbath question, contained in fifteen chapters. The Sabbath question is indeed an important one and under the present condition of things every Christian should at least have some knowledge concerning it. Price, \$1.12 by mail. Address as above.

SCHOLARS' HAND BOOK.—From the American Sunday School Union 1122 Chestnut Street, Philadelphia, we have a valuable Sunday-school work called the Scholars' Hand-book, giving instructions, suggestions and illustrations on the international Sunday-school lessons for 1886. The book gives the Scripture text, connected history, notes, explanations, questions, practical lessons, &c., and is a very convenient help to those using these lessons. The book contains 196 pages. Price, in paper covers, 12 cents, or ten dollars per 100; in board covers, 15 cents per copy, or \$12.00 per 100.

MISTAKE.—The Virginia Conference will be held the second Friday in May instead of the last Friday in April as we stated in the issue of April 1st. Readers will please notice the announcement in this issue.

PLEASE REMEMBER.—Bro. Eberly writes us to please tell our ministering brethren and other traveling members that Clarinda, Page Co., Iowa, is a station on the Chicago Burlington & Quincy rail road, and that it is Brother Andrew Good's address. He says too, it often makes them discouraged or slighted, when they hear of brethren passing east and west and not stopping with them, when they could so easily do so. They feel that visits from the brethren would do them all good, and would be encouragement to some who are not connected with the church.

TO PENNSYLVANIA.—J. F. Funk, the editor, on the night of Thursday, the 8th, started for a few week's visit to Pennsylvania. He expected to spend several days with the brotherhood in Medina

county, Ohio, then go to Lancaster Co., Pa., and later to visit his aged mother and friends in Bucks county. We who remain in the office with increased responsibilities in his absence, hope he may have a pleasant and prosperous journey, and accomplish much good. We hope too that a rest from his close application to office work will be much appreciated, and prove very refreshing.

DEATH OF BROTHMER STOLTZFUS.—On the first day of April a sad and fatal accident occurred on the railroad near Irish-town crossing, about nine miles east of Lancaster City, Pa., which resulted in the death of Preacher John F. Stoltzfus. Bro. S. and Joshua Smucker were walking on the railroad track, and as the Harrisburg Express came west, Smucker stepped aside, but it seems Stoltzfus did not notice the train, and was struck, and instantly killed. He was about fifty-three years of age, and leaves a family. His death is a great loss to the neighborhood, the church, and his family. May the Lord comfort all who sympathize, and receive the spirit of the departed into the blessedness of eternal rest.

OUR ENGLISH MENNONITE HYMN BOOK.—There has for years been manifesting itself among our people a desire for a hymn book, giving a greater variety of hymns for the various occasions which present themselves, and for the purpose of meeting this want, the late English appendix was added a few years ago. While our hymn book answers very well for all ordinary occasions, it still does not seem to meet the full approval of all the churches, and we are continually receiving letters of inquiry as to the propriety of compiling an entirely new book to take the place of the old. We have so far held to the view that the old book was very good, that a new one would incur a large expense; that the publishers would find its introduction a slow and unprofitable work, but that in churches where the change is made it would bring quite an expense on the individual families to supply each member with a new book, &c., &c.

But latterly another question has presented itself in connection with this that is worthy of careful consideration. In our old German hymn books which have been used for centuries, there are more or

less tunes given, which oftentimes proved a great help to the singers, and many of our people now who can read notes (and some cannot well join in the singing of an unfamiliar tune unless they have the notes before them), desire earnestly that we might have a hymn book giving the tunes to the various hymns, and at present we simply lay the matter before our readers, that they may think about it, and any that feel sufficient interest in the matter and desire to do so may write what they think about it. Whether our people generally will approve of it or not, we have not the means of determining. This article may bring out their views more fully.

I would, however, say this much that if our people generally are in favor of it, and a book with tunes is decided on, then we would advise an entire new selection, and in that case the whole church from east to west should join together and give their support to the work, so that the same book may be used all over the country. Our people thus far in many instances have not acted in concert in an enterprise of this kind, and consequently much inconvenience and sometimes dissension has been caused. We have now in use among the Old Mennonites, who use the German book, not less than four different hymn books, with a fifth one just about going out of use, because it cannot any longer be obtained. And among the different branches of Mennonite and Amish Churches we have not less than ten different German books of which we know, and probably there may be more. This arises from the fact that there is not sufficient unity in action in a work of this kind in the church. Just a few years ago when our English appendix was added to the Mennonite Hymn-book, the brethren in Virginia, not knowing of what the brethren in Pennsylvania and the West were doing, compiled and had printed an appendix of their own to the same book. The consequence is that now the people in Virginia have practically not the same English hymn book that is used in other parts of the country, and the work of getting up the book and printing it incurred a double expense. There is of course, in this matter, no one to blame, because the one knew nothing of the other, and we merely speak of it as an existing fact, and by the experiences of the past we may learn profitable lessons

for the future. With this we will leave this subject to the consideration of those interested.

SOME GOOD.—In reference to an article under this title one of our readers writes as follows:

EDITOR HERALD OF TRUTH, in the Feb. 15th number of the paper in an article taken from the *Stumbling Block* the remark is made, "The church which has a mixture of saints and sinners is the devil's church because it is of the world where wheat and tares grow together, and is not his kingdom or church." Is not this expression an error? If the church consisting of a mixture of saints and sinners is the devil's church, then it follows that there are saints in the devil's church, does it not? The field where wheat and tares grow together, is still a wheat-field, and wheat is gathered from it in the harvest. The field does not become a tare field because of the presence of tares, the whole of it to be burned, but the tares are gathered out from among the wheat.

REMARKS.

This reader, though unknown to us, has very justly brought into question the article above referred to. It becomes Christians to do all they can to keep the Church as pure as possible, and by all means to keep all error out of the books and papers they read, and to remember that it is sinful folly to accept any doctrine or practice that is at variance with the truth, simply because there is some truth or good thing connected with it. It was no doubt this phase of the article that caused it to gain the consent of our minds for a place in the HERALD.

The Church proper, however, is pure. It is unadulterated by the "tares," "the birds of the air," "the heaven," or the "bad fishes" of the parables in Matt. 13. It is composed of those who are "born not of blood, nor of the will of the flesh, nor of the will of man, but of God," John 11:3; those who are "born of the water and of the Spirit," John 3:5; those who have "followed me (Christ) in the regeneration," Matt. 10:28; those who "have washed their robes, and made them white in the blood of the Lamb," Rev. 7:14. These are not of the number that offend and do iniquity and shall be gathered out of his kingdom, Matt. 18:41. The true Church is that which Christ sanctified and cleansed "with the washing of water

by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." Eph. 5:27. It is the general assembly and church of the firstborn, which are written in heaven, Heb. 12:23. It is the same church the revelator beheld in vision as "the holy city, new Jerusalem, coming down from God out of heaven prepared as a bride adorned for her husband." This is the church glorified and triumphant, of which it was said, "Come hither, I will show thee the bride, the lamb's wife; . . . and he showed me that great city, the holy Jerusalem, descending out of heaven from God, having the glory of God: and her light was like unto a stone most precious." Rev. 21:9-11. This is the true church here, and what it shall be hereafter; and that which does not become purified and holy through Christ is not really the Church and will not have a place with the Church triumphant in heaven.

But the parable of the tares, Matt. 13, and a number of parables in the same Chapter show clearly that there is another aspect in which to consider the Church, or rather the kingdom of heaven. We may see a difference between the church and the kingdom. The nominal visible Church or the kingdom comprehends much more than the purified Church. The purified Church contains only wheat, the kingdom has tares mixed in with the wheat that must be gathered out at the judgment. The purified Church is positively known from those who have a profession only and no grace, by the eye of God, while man may be deceived by their near resemblance, just as it is difficult to distinguish between the wheat and the tares while they are growing together. In the time of harvest it is easy to see the difference by the fruit. So in the harvest of the world it will be vividly apparent who are the wheat and who are the tares. Both will grow together until the harvest, but then will come the separation. Then it will be seen that "not every one that saith Lord, Lord, shall enter into the kingdom of heaven" in the sense of the purified Church. Many will be deceived, and will say in that day, "Lord, Lord, have we not prophesied in thy name? and in thy name cast out devils? and in thy name done many wonderful works?" We must expect nothing else than that

in the kingdom here on earth there will be tares mixed in with the wheat, and that a time will come when there shall not remain enough salt in the earth to preserve it. Then the kingdom of heaven will be "like unto leaven, which a woman took and hid in three measures of meal, till the whole was leavened." The whole lump will be sour and worthless—gone entirely into corruption and unbelief, whither it seems we are rapidly drifting now, and God will soon come in judgment.

Since the Savior here uses, in Matt. 13, a number of parables to show to us that there are, and will be, in the kingdom many that offend and do iniquity, which he cannot save in heaven, and will gather out of it at the judgment, we must not understand that this is a chapter of instructions to us, to hold good and bad together in Church relation, and have no right to separate any from our communion. It shows to us God's dealing with the world and the church and not man's. When persons who have professed to believe in God, he does not destroy them, but allows them to grow as tares together with the wheat till the judgment. At the beginning of the persecutions in Europe, and later in the early colonies of America when religious zealots thought it their duty to burn and destroy those whom they considered heretics, they made a sad mistake in trying to separate the tares from the wheat before the harvest. Let them grow together in the world—in the kingdom,—till the harvest. This is God's dealing with his wheat-field. The gospel net takes of every kind, and the separation is made in the judgment.

Man's duties and work in the Church relation must not be confounded with God's work. In the writings of the apostles, where the duties of the Church toward offenders is set forth, the Word says, "Therefore put away from among yourselves that wicked person," 1 Cor. 5: 13. And when our Savior speaks, especially to the disciples, concerning their treatment of an unruly member, he says, "If he neglect to hear the Church, let him be unto thee as a heathen man and a publican," Matt. 18: 17. The Church must do what she can to keep herself pure by faithful teaching and putting away from their church relation all evil doers; but if through weakness and imperfect knowledge she should fail, the presence of tares will not make her the

"devil's church." Let us not, however, take this argument to justify ourselves in publishing and reading error, or excusing unrighteousness in those whom we hold as brethren and sisters in the Church. C.

CHURCH NEWS.

FROM MONTGOMERY CO., PA.—P. R. Christian Bomberger, of Lancaster Co., Pa., visited the Franconia Church, in Montgomery Co., Pa., on Sunday forenoon, March 28th, and in the afternoon he attended services at Souderton. Bro. John Beidler of the Swamp Church, Bucks Co., was also present and participated in the services.

MINISTER AND DEACON ORDAINED.—On Sunday, April 4th, a minister and a deacon were ordained at Holdeman's Church in Elkhart Co., Ind. Bro. Amos Mumaw was chosen to the ministry, and Bro. Abram Culp, deacon. They have our best wishes and prayers for God's blessings in their new responsibilities.

FROM CLARINDA, IOWA.—We intend, the Lord willing, to have communion meeting here on Sunday, the 2d of May. If any of our ministering brethren wish to attend, as we would be glad to have them, please advise us of it, and we will meet them at Clarinda or Shambaugh. We, a small Church here, are always glad to have our brethren from other places visit us. H. L. HOFFMAN.

Clarinda, Page Co., Iowa.

FROM BUCKS CO., PA.—Our correspondent from the Deep Run Church, informs us that Dea. Jacob Overholt has so far recovered from his affliction that he is again able to attend public worship and also to other duties. Pre Isaac Overholt of Blooming Glen, is in feeble health. He is very weak in his limbs, and is not able to attend public services. It is hoped however that with the blessing of God, the warm weather will make a change with him for the better.

Preparations are also being made to reorganize the Sunday School at the Deep Run School house, near the Meeting house. We hope the School may be a means of God, and aid in building up and strengthening the Church.

FROM PAWNEE CO., KAN.—David M. King of Pawnee Co., Kan., writes as follows: "Our party of twenty-seven arrived here safely on the 5th of Feb. There are now six families of our faith living here and Peter Zimmerman preaches the word to us every Sunday in a schoolhouse. We have also organized a Sunday-school, which we have every Sunday before meeting. J. B. Zook is our Superintendent. Several other families also attend our meetings and Sunday-school. We are well satisfied in our new home and would

like to see some of our friends, who are going west, to come and see us and our country. Land is cheap here; raw land, \$5.00 to \$10.00 per acre, improved land from \$10.00 to \$15.00 per acre. The people here are done sowing oats and are busy plowing the land for corn. The weather is mild and pleasant and favorable for the growth of the crops.

FROM BROTHER YOTHE.—Well beloved, Peace from God the Father and our Lord Jesus Christ to salvation in Him. Amen.

My pen has not been as ready for some time as it might have been; nevertheless I am still in the Master's work. I am now laboring among the Churches in the southern part of Somerset Co., Pa., and Garrett Co., Maryland.

The weather has been somewhat unfavorable, and the roads difficult to travel, yet with all this against us I find an eagerness to hear the Word. Our meetings were well attended with attentive hearers. Here, as well as in many other places, there is a great want of laborers. The field is large and ready for the harvest, but the laborers are few. Faithful laborers are needed for the prosperity of the Church. As Bro. J. S. Coffman stated in his letter to the HERALD, the need of more labor is seen in many places in the Church.

Bro. Daniel Roth of Washington Co., Maryland, with some others has labored considerably with the Church at this place. Now will we not assist these people in the good work in building up the cause as the Bible teaches us, rather than leave the young people to forsake the home of their fathers and find homes elsewhere? Some have done so already. Would it not be advisable by the consent of the Church to try to help them and supply them with ministers? I hope where so great need is seen there will be no one to object.

I shall, if the Lord will, visit soon the northern part of Somerset county.

Dear fellow laborers, a word to you. Let us try to work together in the blessed cause of Christ to the building of the Church, that there be no divisions among us. Let us be united and knit together in brotherly love, and the fellowship of the Spirit, looking for that blessed hope, and the glorious appearing of our Savior Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people zealous of good works. These things speak, and exhort, and rebuke with all authority. Let no man despise thee. HENRY YOTHE.

FIGHT hard against a hasty temper. Anger will come, but resist stoutly. A spark may set a house on fire. A fit of passion may give you cause to mourn all the days of your life. Never revenge an injury.

CORRESPONDENCE.

FROM ELK LICK, SOMERSET CO., PA.—I am now at the house of our aged Bro. John Keim, who is in feeble health. He is now past 94 years of age. The future world looks bright to his eye of faith, and he seems ready to change time for eternity—this mortal for immortality—a corruptible body for one that is incorruptible.

I have been laboring here in Garrett Co., Maryland, for some time, and I wrote to you in a former letter of the necessity of laborers here. The snow is 6 or 7 inches deep here. I am well.

Your Brother, HENRY YOTHE.

CONCLUSION OF VISIT TO KANSAS.—After my visit in Harper county, as reported in the last HERALD, I stopped at Conway Springs in Sumner county with one of my friends, John Leatherman, of the Dunkard Church. There is here a large membership of these people, and they have a good country. The climate is about the same as Harper county, but the soil is darker and more sticky. In these two counties the wheatfields generally looked green and beautiful, while in all the other parts of the state where I was the prospect for wheat is poor, with only an occasional field that looks promising.

On Tuesday evening the 23d, I arrived at Newton in Harvey county, and found my way to the house of Bro. Amos Graybill, where I spent the time pleasantly till Bro. David Weaver, who was last fall ordained to the ministry, called and took me to his house to spend the night in his hospitable home. Next day and evening we had meetings in the neighborhood north of Newton. There are quite a number of brethren settled here from Pennsylvania, and they have a fine country, and a good prospect of having a flourishing Church before many years. Here I met with Bro. R. J. Heatwole, with whom I had been intimately associated in Virginia in the days of our boyhood, but had not seen for seventeen years. Much of the time we had kept up a letter correspondence, and maintained an intimate acquaintance. The emotions and feelings of such a meeting cause one to ask in his heart, What must be the joy of the meeting in the glory world?

Bro. Heatwole conveyed me in his buggy from this neighborhood to the Church at West Liberty, in McPherson county, where the brethren Mathias Cooprider and Samuel Miller have lately been ordained to the ministry. This congregation is made up principally of members from LaGrange Co., Ind., and Clinton township, Elkhart Co., Ind. I rejoiced to meet here some dear ones rejoicing in the Lord who had not yet given their hearts to Jesus when I last had met with them. I think here is also a good prospect for a large congregation if proper

efforts are put forth to build up in the good cause.

On Friday evening, the 26th, I was at a meeting at Spring Valley, on the east side of McPherson county, over 20 miles from West Liberty. Here there is a small congregation of apparently earnest members, in the care of Bishop Daniel Brundage, and Jacob Holdeman. Here was the first I had ever met Bro. Brundage. I can see no reason why, with earnest effort there should not be here also a large prosperous Church in a few years.

Bro. Samuel Wenger, formerly of Virginia, took me from this place to the Church near Peabody in Marion county. Here there was meeting in a school-house on Saturday afternoon, and six precious souls confessed faith in the Lord Jesus and were baptized. On Sunday the communion with bread and wine and foot-washing were observed. On Sunday evening there was meeting at God's school-house, near Marion Center. There are only a few members here, but they have regular services by the brethren Daniel Wismer and B. F. Hamilton, who are the ministers in the Church at Peabody. This Church seems in a prosperous condition at present, and will no doubt be one of our strongest Churches in Kansas if the members are faithful and the Lord continues to prosper them. Sister Emanuel Weaver of Peabody was much afflicted at this time. I hope she has found the Lord gracious to her in her affliction.

Bro. Heatwole took me from Peabody to Burns on the line of Marion and Butler counties. Here I met Bro. A. H. Kauffman, and Bro. David Hamilton, and their families. They are still in good hopes for a settlement of members in Butler county, and think the country very good, and the chances quite inviting for good, cheap homes. Here we had, in the town of Burns, three meetings that seemed to be highly appreciated by all. The time was spent most pleasantly, each of us apparently feeling that we were a company of loving brothers and sisters. I arrived safely home on the evening of April 1st and found all well. I must close this report, but shall be glad to refer to the cause and the need of work in Kansas at some future time. Sincerely yours in the Lord. J. S. COFFMAN.

CONFERENCE.

THE SEMI-ANNUAL CONFERENCE of Lancaster Co., Pa., will be held at Brubacher's Meeting-house, three miles west of Lancaster City on Friday before Good Friday.

THE SEMI-ANNUAL CONFERENCE in Montgomery Co., Pa., (Eastern District) will occur on the first Thursday in May, in the Franconia Meeting-house.

THE ANNUAL CONFERENCE for the State of Kansas will be held in Cherokee County on the first Friday of May (7th). All are invited to attend at that time, and especially ministers and deacons. Columbus is the nearest railroad station. Conveyances will be furnished to the place of meeting, eight miles south.

THE SEMI-ANNUAL CONFERENCE for the State of Virginia, will be held at Brennenman's Church, in Rockingham Co., on Friday and Saturday, the 14th and 15th of May. Ministers and Deacons from other states are cordially invited to attend. The nearest station is Linville, on the Baltimore & Ohio Railroad; Valley Branch, two and a half miles east of Brennenman's Church, where visitors will be met by the brethren with conveyances on Thursday, the 13th of May.

THE ANNUAL CONFERENCE for the State of Ohio will be held in Mahoning county on the third Friday in May (21st), at Oberholtzer's Meeting-house, three miles north of Columbiana, which is the nearest railroad station. Conveyances will be furnished, and all are invited to attend, ministers and deacons especially.

JOSEPH BIXLER.

THE ANNUAL CONFERENCE for the state of Illinois, will be held on the last Friday in May.

THE ANNUAL CONFERENCE in Canada will be held this year on the last Friday in May, at Wideman's Meeting-house in Markham.

MODERN REVIVALISM.

"The surface excitement is too often taken for the work of God in the soul. Sometimes we are inclined to think that a very great portion of modern revivalism has been more a curse than a blessing, because it has led thousands to a kind of peace, before they have known their misery; a restoring the prodigal to the Father's house, and never making him say, 'Father, I have sinned.' How can he be healed who is not sick? or he be satisfied with the bread of life, who is not hungry? The old-fashioned sense of sin is despised, and consequently a religion is run up before the foundations are dug out. Everything in this age is shallow, so far as men's souls are concerned. The consequence is, that men leap into religion and then too often leap out again. Unhumbled they came to the church, unhumbled they remained in it, and unhumbled they go from it."

For the Herald of Truth.

PEACE.

Dear brothers and sisters in the Lord: I will try to write a few words about that little word, Peace. It stands for the name of a quality which we should all possess and cultivate daily. It is a short word, but like many other little things, it means much to those who possess it in their hearts.

The word peace is mentioned at least two hundred times in the Bible, and I shall mention a few of these quotations in which it occurs, which more especially and directly concern us.

"Salt is good; but if the salt have lost its saltiness, wherewith will ye season it? have salt in yourselves, and have peace one with another." Mark 9:50. "The Lord lift up his countenance upon thee and give thee peace." Num. 6:26. "Acquaint now thyself with him (God), and be at peace; thereby good shall come unto thee." Job 22:21. "The Lord will bless his people with peace." Ps. 29:11. "Let him eschew evil, and do good; let him seek peace, and ensue it." 1 Pet. 3:11. "Great peace have they which love thy law, and nothing shall offend them." Ps. 119:165. "There is no peace, saith the Lord, unto the wicked." Isa. 48:22. "The day-spring from on high hath visited us. . . to guide our feet into the way of peace." Luke. 1:79. "Peace I leave with you, peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." John 15:27. "Being justified by faith, we have peace with God through our Lord Jesus Christ." Rom. 5:1.

Many more passages might be quoted, but those already given tell us what peace really means. Let us try to live at peace with God and man at all times. Then we shall have peace with father, mother, sisters, brothers and everybody, and the peace which passeth all understanding will dwell in us. The time of the year is now at hand for our communion, therefore let us examine ourselves closely through the word of God and see that we have that peace which we profess to have, and let us hold fast to that which is good.

They who thus mark from day to day
With generous acts, their radiant way;
Tread the same path their Savior trod,
The path to glory and to God.

Your young sister,
Hagerstown. EMMA S. MARTIN.

How truly does God make it manifest that even touching the world, godliness has the promise on its side! Who to be compared in happiness with him who knows the inestimable blessing of a Father's love in Christ Jesus? How it whistles away the time in fruit bearing!

WHO WAS MELCHISEDEC?

BY JONA. DE VOLL.

A question that has received a variety of answers by different authors, but settled by all to be an unsettled mysterious subject. The most satisfactory answer is found in the language of inspiration. *He was "the King of righteousness." The King of Salem, which is the "King of Peace"*

In confirmation of which the inspired author adds: "Without father, without mother, without beginning of days, or end of life," "but made like unto the Son of God; abideth a priest continually." Heb. 8:2, 3. Why should we seek to apply such terms and such description to any mere human being? To "Shem, the son of Noah," as some do, or any one, less than to Christ Himself? One of His appearances on earth; one of his manifestations to the world. Why should we question such authority in connection with the oft repeated testimony? "One with the Father." "In the beginning with God and was God." "By whom the worlds were made, and without whom nothing was made that was made." He who was "that Rock that followed," and who also led the people of God for forty years through the wilderness. He whom the king saw and exclaimed, "and the form of the fourth is like the Son of God." "Why should it be thought a thing incredible that he should reveal himself as the Priest of the most high God to the father of the faithful in whom all the nations of the earth were to be blest and receive tithes of him? "The less receive blessings of the better." Our Lord himself doubtless testifies to this interview when he says, "Abraham saw my day and was glad," improving the occasion to emphasize his persistence and oneness with the Father: "Before Abraham was I am." But commentators tell us, "His genealogy was not reckoned or traced." But this is not the record. He was without genealogy. The Alpha and the Omega. "The first and the last." "The beginning and the ending." Terms and description, so almost identical, that it would almost seem sacrilegious to apply them to any other.

Abraham is credited with seeing by faith the gospel day and coming of Christ through the dim vista of 2000 years; the fulfillment of the promise of God, including the redemption through Christ. This may also be true, without militating against the former version of the beautiful testimony to his interview with him of whom the Jews boasted as their father. To no other does our Lord make any such reference.

An objector may say, "Melchisedec was made like unto the Son of God." How could he be like himself? All Christ's manifestations, though in some

respects differing, were in others like no other than himself. Both were "made flesh," for Abraham recognized his humanity, while he confessed his divinity. Christ was "a priest forever after the order of Melchisedec." After the likeness; in the line of succession or continuation. Then the High Priest of the most high God, and now the High Priest forever, not a high priest only in either cases, but in both instances the King of righteousness. The King of Peace. "The Lord our righteousness."

To see only some man in him is to fail to see one of the evidences and one of the instances of the revelations of Christ to the world. Though called a man, as was also our Lord, yet was he in both and each manifestation God manifest in the flesh.—*Friends' Review.*

HER PRAYER HAS NOT BEEN ANSWERED.

A lady parishioner came to me one day and asked, "Do you believe in prayer?"

Surprised at the question, I replied, "Certainly I do, or I would not pray either publicly or privately."

"No, not that," said she: "Of course you believe in prayer generally; but do you really believe in special answers to special prayer?" "Most assuredly I do," was my reply. "We are warranted in that belief by Scripture teaching and by the practical experience of Christians in all ages of the Church."

"Well, it may be so," she replied. "But I am ready to doubt it. For five years I have been praying that my husband might be converted, and my prayers seem no nearer an answer than when I first began to offer them. Indeed, I think he cares less and less about the salvation of his soul every year. Now do you really think that God hears and answers prayers for the conversion of friends?"

"I do. During my ministerial experience I have known many marked instances of such answers." And then I related to her a remarkable case that had lately come under my observation, where the prayers of a wife had been answered in the conversion of her husband.

"Well, then, what is the difficulty in my case?" she inquired in a voice full of emotion. "Is the fault in me?"

"Perhaps so," I replied. "The Bible tells us that it is the prayer

of faith that prevails and brings the blessing. You may be lacking in faith, and therefore deficient in this essential element of success. Do you feel that God is able and willing to answer your prayer, and that he will do it?"

"Sometimes I think I do, and then I am sure I do not," she replied.

"Does the conversion of your husband lie as a burden upon your soul? Do you desire it above all else earthly?" I further inquired.

"Oh! I would give anything if he would become a Christian! At times it seems as though he must come to Christ and then at other times this feeling is less intense, and sometimes almost dies away in doubt," she said, as the tears flowed down her cheeks.

On further conversation I plainly discovered that while she had a general desire for the conversion of her husband, she was lacking in that abiding burden on the heart which precedes and accompanies the prayer of faith for the conversion of friends, and which insures the answer. I endeavored to point out and make clear this fact, and said to her, "Do not lose heart in your effort for the conversion of your husband. Pray for it, work for it, live for it, and may God bless you and bring him to Christ!"

I had lately come into the parish, and had no personal knowledge of this lady's manner of life nor of wherein the strength or weakness of her Christian character lay. However, I felt that there was a defect somewhere, and could only wait for further acquaintance to reveal it.

Two weeks after, I missed her from the usual weekly prayer-meeting, and as I chanced to meet her the next morning, I said, "You were not at the prayer-meeting last evening?"

"No, I was not," she replied, as a flush rose to her face. "My husband thought I had better take the children to hear the minstrel troupe last evening, and I did so to please him."

Surprised at her statement, I made a few commonplace remarks and passed on, with one ray of light cast upon the prayers she was offering for the conversion of her husband.

After that I missed her frequently from the prayer-meeting, until one morning, as I met her, I took occa-

sion to remark, "I did not see you at the prayer-meeting on Thursday evening."

"Oh, no!" she replied, with a sparkle in her eyes; "I was not there. Professor Stone has organized a dancing-class in our village and holds it on Thursday evenings. He is such a fine teacher that husband asked me to take the children to join it, and I did it to please him. I presume I shall be absent from prayer-meeting a good deal while the class lasts; for husband don't want the children to go unless I go with them, and you know I want to please him."

Astonishment was so clearly depicted on my face that she instantly saw it, and asked, "Why, you don't think dancing wrong do you?"

Without stopping to measure my words I bluntly replied, "I hardly think attending dancing-school with your children on prayer-meeting evening, to say the least, will tend to impress your husband with the supreme importance of religion or greatly hasten his coming to Christ."

At first she seemed almost stunned by my unexpected reply, but soon rallied with a series of questions which led to quite a thorough discussion of the whole subject. Suffice it to say that we did not see alike at all points, nor could she be convinced that the course she was pursuing, in the least stood in the way of an answer to her prayers in the conversion of her husband.

We parted as friendly as we met, though with a far clearer understanding of the views and feelings of each other. She is still pursuing her former method of living, forsaking the prayer-meeting for worldly amusements whenever her husband requests it, yet still praying for his conversion, and wondering why her prayers are not answered. Is hers an exceptional case, or is she a type of a far too numerous class?—*Illustrated Christian Weekly.*

A TOUCH OF NATURE.

A boy ten years old was pulling a heavy cart loaded with pieces of boards and lath taken from some demolished structure—an every day sight in all our large cities. Tired and exhausted, he halted under a shade-tree. His feet were sore and bruised, his clothes were in rags, and his face was pinched and looking years older than it should. The boy lay down on the grass, and in five minutes was fast

asleep. His bare feet just touched the curb-stone, and the old hat rolled from his head and fell on the walk. In the shadow of the tree his face told a story that every passer-by could read. It told of scanty food, of nights when the body shivered with cold, of a home without sunshine, of a young life confronted by mocking shadows.

Then something curious happened. A laboring man—a queer old man with a wood-saw on his arm—crossed the street to rest for a moment beneath the same shade. He glanced at the boy and turned away, but his look was drawn again; and now he saw the picture and read the story. He too knew what it was to shiver and hunger. He tip-toed along until he could bend over the boy, and then took from his pocket a piece of bread and some meat—the dinner he was to eat if he found work—and laid them down beside the lad. Then he walked carelessly away looking back every moment, but keeping out of sight, as if he wanted to escape thanks.

Men, women and children had seen it all. A man walked down from his steps and left a half dollar beside the poor man's bread; a woman walked down and left a good hat in place of the old one; a child came with a pair of shoes, and a boy with a coat; pedestrians halted and whispered and dropped dimes and quarters beside the first silver piece. The pinched-faced boy suddenly awoke, and sprang up as if it were a crime to sleep there. He saw the bread, the clothing, the money, the score of people waiting around to see what he would do. He knew that he had slept, and he realized that all these things had come to him as he dreamed. Then what did he do? Why, he sat down, covered his face with his hands and sobbed.—*Angel of Peace.*

Q.—What does "Apples of gold in pictures of silver" mean?

A.—"Divine fruit shown out in redemption," for gold is always divine and silver always redemption; and as you see fruit the result of His holy Spirit within us, it is displayed on the beautiful picture of redemption which we are in Christ Jesus.

Married.

HOLDMAN—BAKER.—On the 7th of March, by Bish. J. A. Beutler, Bro. John Holdman of Elkhardt county, Ind., and Sister Susan Baker of St. Joseph county, Ind.

YODER—CHRISTOPHER.—On the 14th of March, by Bish. J. A. Beutler, at his residence, Bro. Jacob H. Yoder and Sister Elizabeth Christopher, all of Elkhardt county, Ind.

ACCIDENT.

On the 6th of March, Bro. John A. Foltz, of Rockingham Co., Va., met with a painful accident, from which he narrowly escaped with

Abraham Kurtz, aged 77 years, 3 months and 8 days. He was a consistent member of the Mennonite Church. He was buried in the Roaring Springs grave-yard. Funeral services were held by Jacob Snyder from Rev. 14: 1-13.

PLANTS, TREES, EGGS!

Gregg and Doolittle raspberry plants, \$7 per thousand; Cuthbert \$1 per 100. Strawberries, Sharpless, crescent, etc., \$2 to \$3 per 1000. Russian Mulberry trees, \$1 per dozen, postpaid. Plymouth Rock eggs (for hatching) \$1.50 per thirteen. Send for circular. Address:

Yoder & Metzler,
5-8, 36 East Lewistown, Mahoning Co., Ohio.

BOOKS FOR SALE.

I have an old Martyr Spiegel of the edition of 1814, nearly as good as new, that I will sell for \$2.00. I have also a copy of John A. W. W. Christen, printed 1855, nearly as good as new which I will sell for \$1.50. The purchaser of either of these books (if living at a distance) to pay the express charges. Address

JACOB HILDEBRAND,
Waynesboro, Augusta Co., Va.

FARM FOR SALE.

A good farm containing 55 acres, with five acres of timber land, situated in York Twp., Elkhart Co., Indiana, about 4 miles northeast of the town of Bristol. The improvements are a reasonably good house and barn, well, apple orchard, etc. A small stream of water passes through the farm; it is located in the midst of a small Amish and Mennonite settlement where there is preaching by that denomination every two weeks. It is altogether a desirable property and is offered at a very reasonable price and must be sold soon. For further particulars apply to BENJAMIN MAUST, residing on the place, or JOSEPH SUMMERS, Elkhart, Ind.

BOOKS! BOOKS!!

Mennonite Hymn Books, Philharmonia Note Book, Martyr's Mirror, Mennonite Works, English and German, Funk's Family Almanac for 1886. Mennonite Church and her Accusers, Bibles, Testaments and other books at

G. L. FON DERSMITHS,
Lancaster, Pa.



Funk's Family Almanac for 1886

may be obtained of the following persons: Benjamin Frick, Frick's Store, Bucks Co., Pa. G. L. Fon Dersmith, Lancaster, Pa. Schafer & Koradi, Philadelphia, Pa. Peter H. Goetz, Marion Junction, Dak. R. J. Heatwole, Newton, Kansas. Samuel Guengerich, Amish, Iowa. J. M. T. Miller, Milford, Neb. Peter Wiens, Reinland, Manitoba. Peter Dueck, Hochstadt, Manitoba. John L. Weidman, St. Jacobs, Ont. M. S. Hallman, Berlin, Ont. Isaac Hoover, Berlin, Ont. C. Kumpf, Waterloo, Ont.

A. Metzler, East Lewistown, Mahoning Co., Ohio. J. L. Amstutz, Mt. Eaton, Wayne Co., Ohio. Addison Shelly, Ustick, Whiteside Co., Illinois. Heinrich Goetz, Sr., Mountsain Lake, Minn.

In neighborhoods where we have no one selling our almanacs we should be glad to have some one send for them.

MENNONITE PUBLISHING CO.,
Elkhart, Ind.

The Philharmonia.

The Philharmonia is a new collection of music adapted for public and private worship, containing the choicest tunes for all the hymns in all the different Mennonite Hymn Books, both in English and German, now published, so arranged with indexes as to facilitate very materially the finding of the tune of any hymn in these Hymn Books. The work contains 360 pages, with a full course of instructions in singing both in the English and the German languages. Price per copy, by mail, \$1.00. Per dozen copies, by express, \$10.00, by mail, \$11.50.

MENNONITE PUBLISHING CO. Elkhart, Ind.

DIE RUNDSCHAU,

A German weekly paper, published at the office of the Mennonite Publishing Co., at 75 cents a year.

The paper is devoted to news from the Mennonite churches in all parts of the world. It is not sectarian, or devoted to any one branch of the church, but a paper of general news, published from a religious stand-point.

MENNONITE PUBL. CO. Elkhart, Ind.

SUNDAY SCHOOL BOOKS.

Child's Primer, 32 mo. 62 pages, paper cover, illustrated.....10
Catechism (Mennonite) presenting the faith of the Mennonite Church in short questions and answers, 50 pages, paper cover.....10
Tract Primer (Eng. or Ger.) finely illustrated, cloth.....40

QUESTION BOOKS.

Bible Class Question Book, containing 80 lessons on the Old Testament Scriptures, for the use of advanced classes in Sunday Schools, per copy.....20
Per dozen.....2.25
Intermediate Question Book, a series of Bible lessons in questions and answers on the New Testament Scriptures, for intermediate classes in Sunday Schools, per copy.....15
The same per dozen.....1.70

Primary Question Book, easy Bible lessons in questions and answers. Sixty-one lessons on the same Scripture as those in the "Intermediate Question Book" adapted to the younger and less advanced scholars, per copy.....10
The same per dozen.....1.15

Infant Lessons, containing 62 simple reading lessons for very young scholars, with simple questions to each lesson, per copy.....06
The same per dozen......70
The four books form a complete series for Sunday Schools, are non-sectarian, and have already an extensive circulation.

BIBLE SCHOOL HYMNS AND SACRED SONGS.

For Sunday Schools and other religious services, enlarged edition by C. H. BRUNK. This is an excellent collection of hymns and tunes, set in patent or shaped notes of 128 hymns and tunes, and should have a wide circulation. Price by mail 20 cents per copy. Per dozen by mail \$3.50. Per dozen by Express \$3.00. Mennonite Publ. Co., Elkhart, Indiana.

DER CHRISTICHE JUGENDFREUND.

A German illustrated paper for children and young people. Edited by M. D. Wenger, and published by the Mennonite Publishing Co., Elkhart, Ind. Single copies 25 cents a year, 5 copies for \$1.00. Sunday Schools, when ten or more copies are taken, 10 cents per year, or 4 cents for 6 months. Sample copies free.

MENNONITE PUBLISHING CO.,
Elkhart, Indiana.

TIME TABLE.

Lake Shore & Michigan Southern R. R.

Passenger trains after Nov. 29th, 1885, depart at Elkhart as follows on standard time, which is 23 minutes slower than Columbus time:

GOING WEST, leaves.

No. 21, Night Express.....1.35 A. M.
No. 9, Pacific Express.....4.05 "
No. 27, Chicago Accommodation.....7.00 "
No. 3, Special Chicago Express.....4.40 P. M.
No. 5, Fast St. Louis & Chicago Exp. 6.15 "

GOING EAST—MAIN LINE, leaves.

No. 19, Night Express.....3.30 A. M.
Grand Rapids Express.....4.35 "
No. 86, Way Freight.....6.00 "
No. 22, Mail.....11.45 "
Grand Rapids Express.....2.05 P. M.
No. 24, Acc. from Chicago.....8.35 "

GOING EAST—AIR LINE, leaves.

No. 2, Special New York Express.....12.45 P. M.
No. 8, Atlantic Express.....11.40 "
No. 4, Limited Express.....8.30 "
No. 28, Goshen train.....8.40 "
No. 82, Way Freight.....8.00 A. M.
Train C leaves Elkhart for Goshen 7.45 "
" E " Elkhart for Goshen 4.10 P. M.
" F " Elkhart from " 11.20 A. M.
" H " Elkhart from " 7.05 P. M.

TRAINS ARRIVE—MAIN LINE.

Grand Rapids Express.....12.40 P. M.
" " " " " 9.40 "
No. 25, Michigan Accommodation.....4.00 "

CONNECTIONS.

At Adrian for Monroe, Detroit and Jackson. At White Pigeon for Three Rivers, Kalamazoo and Allegan. At Detroit with Grand Trunk Railroad for Sarnia, Montreal, Quebec, Portland, &c. At Salem Crossing, with trains for Lafayette, New Albany, &c. At Chicago for all points West and South.

Tickets can be obtained for all prominent points between Boston and San Francisco.

W. P. Johnson, Gen. Pass. Ag't., Chicago, Ill.
P. P. Wright, Gen. Sup., Cleveland, Ohio.

Cincinnati, Wabash & Michigan R'y.

Passenger trains after June 8th, 1885, will leave Jackson St. Depot, Elkhart, as follows:

GOING SOUTH, leaves.

No. 4, Cincinnati & Indianapolis Ex. 7.30 A. M.
No. 2, Ind. & St. Louis Express.....3.40 P. M.
No. 10, Way Freight.....9.10 A. M.

GOING NORTH, leaves.

No. 1, Grand Rapids Express.....10.20 A. M.
No. 3, Michigan Express.....5.18 P. M.
No. 9, Way Freight, arrives.....5.05 A. M.
Nos. 1, 2, 3, and 4, connect with Boat line between Benton Harbor and Chicago

CONNECTIONS.

At Milford Junction with Baltimore & Ohio R. R. At Warsaw with Pittsburgh, Ft. Wayne & Chicago R. R. At Wabash with W. St. L. & P. R. R. At Marion with C. St. L. & P. R. R. At Anderson Junction with C. C. & I. Rwy for all points East, West and South.

NORMAN BECKLEY, Gen'l Manager.
OWEN RICE, Gen'l Ticket Agent.
O. W. LAMPFORT, Superintendent.

Herald of Truth.

A RELIGIOUS SEMI-MONTHLY JOURNAL

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. 23.—No. 9.

ELKHART, IND., MAY 1, 1886.

Whole No. 321.

"PERFECT PEACE."

A mind at "perfect peace" with God;
Oh, what a word is this!
A sinner reconciled through blood;
This, this, indeed, is peace!

By nature and by practice far—
How very far!—from God;
Yet now by grace brought nigh to Him,
Through faith in Jesus blood.

So nigh, so very nigh to God,
I cannot nearer be;
For in the person of His Son,
I am as near as He.

So dear, so very dear to God,
More dear I cannot be;
The love wherewith He loves the Son—
Such is His love to me.

Why should I ever careful be,
Since such a God is mine?
He watches o'er me night and day,
And tells me, "Mine is thine."

For the Herald of Truth.

CRUMBS FOR THE SABBATH SCHOOL.

We love the Sabbath School because we believe that when it is the object of the organization to teach the children of the love of Jesus it is in accordance with the Gospel of our Lord and Master.

After our blessed Redeemer and Savior had suffered and died for us, and arose from the dead, ere he ascended to the right hand of God in heaven, he committed the fold to Peter, and his first injunction was, "Feed my lambs." He well knew that the future success and prosperity of the church which he had established on the earth depended upon the food and training of the tender lambs of the flock. His anxiety and watchful care over the church far exceeded that of a loving mother's care over her innocent child. The prophet Isaiah foretold of this unexampled love and care that this good Shepherd would manifest for his flock of lambs. He says, "He shall gather the lambs with his arms and carry them in his bosom."

We have an example of this loving Savior expressing his love and tender care for children, and that to bring them to Jesus, collectively as well as individually, meets his approbation. Three of the evangelists have recorded that an assembly of little children were brought

to Jesus for a spiritual blessing, by certain persons who felt a deep interest in their spiritual welfare. Christ's disciples, it appears, could not realize the importance of this early religious training. They perhaps thought that only those who had arrived to the age of maturity were subjects fitted to receive instructions and blessings from the great Redeemer, and they rebuked those who expressed such a great desire to have Jesus lay his hands on the children and bless them. We read that our kind Savior was displeased at the open reproof of the disciples. Oh! how careful we should be since the Lord gave us this example that this interceding Savior may not look down from his home in heaven upon us with displeasure for neglecting to bring the children to him.

The wise man Solomon well knew the influence that the parents and teachers have over children. We are all teachers. Some one, and especially children, are learning something of us, either good or bad. Hence we should heed the admonition of the King, and "train up a child in the way he should go, and when he is old he will not depart from it."

Christ said, "Forbid them not to come unto me." Now we can forbid them to come to Jesus in various ways, not alone by telling them that it is unnecessary to learn of Jesus. God's laws are often transgressed by omission as well as by commission. "To him that knoweth to do good and doeth it not, to him it is sin." If we neglect to go with the children to the "house of the Lord," and do not teach them the commandments of the Lord, do we follow the example of our Savior?

When the Savior was but a child of twelve years he was found in the Lord's house, sitting in the midst of the doctors or teachers, hearing them and asking questions, when all that heard him were astonished at his answers and his understanding. Since we are commanded to follow him, should we not feel constrained out of love to Jesus, and from a sense of duty, to train our children in the nurture and admonition of the Lord; to go with them to the house of the Lord, and have Christian teachers in their midst to teach them the love of Jesus and the gospel requirements; have them

to answer questions from the Bible and learn to sing hymns of praise to their Allwise Creator?

On the other hand how inconsistent it is to the teachings of Christ and his Apostles when the children seldom, if ever, hear their parents speak of the love of God and his only begotten Son, but, instead, hear much idle jesting, indulging in vain and foolish conversation, telling stories, reading novels, &c.? Surely this is forbidding the children to come to Jesus.

We love the Sabbath School since we can all have an opportunity to say a word for Jesus. We can all take part in answering questions concerning the love of Jesus, the redemption of mankind, and similar subjects regarding our spiritual welfare. The young people may here be reminded of the admonition of the preacher, "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them."

Superintendents of Sabbath Schools, and teachers of classes especially, have a good opportunity to encourage the children and the unbeliever to come to Jesus and go the way of the righteous. The prophet Daniel saw that, "those who turn many unto righteousness shall shine as the stars forever and ever." Then we, as teachers, should rejoice when we have an opportunity to teach a class in the Sabbath School, not for any compensation that man can give, but the love of Christ and the precious promises given us. These should encourage us to work in the Sabbath School.

In order to have good and prosperous Sabbath Schools superintendents and teachers must look to Jesus for the blessing, as did those in olden time who desired the blessing to rest upon their children. They went to Jesus; and since he, the great King of all kings, and the wonderful Savior of mankind, stooped to lay his holy hands upon them and prayed for them, should not we who profess to be followers of the Lamb of God, yet frail and finite beings imploring for grace and mercy of God, willingly and cheerfully assist in instructing and training the youth for a higher and nobler life? In a Christian church many should feel

constrained out of love to God to volunteer as such teachers. Paul writes to the Galatian church, "Be not deceived, God is not mocked, for whatsoever a man soweth, that shall he also reap." "He that soweth to the Spirit shall of the Spirit reap life everlasting. Surely we all desire to reap and gather the golden sheaves in that glorious harvest, but by the grace of God we must do the sowing here.

Then where do we expect to find a more fertile soil, and a more productive field to scatter the seeds of love and kindness, than in a class of young and tender hearts? They have not yet become so hardened by broken vows, vicious habits, excessive desires for worldly honor and wealth; nor filled with malice, and hatred which spring up like thorns to choke the good seed sown.

Parents should manifest an interest in the Sabbath School; and if they are not employed as teachers, they should engage in reading and conversing with each other upon the lesson of the day, instead of being an idle spectator. It is highly gratifying to see aged brethren and sisters in the church, whose heads are adorned with silvery locks taking part in reading, and answering the questions of the lessons out of the Bible. We do not realize the good influence such an example has over the youth. If the children see that their parents are indifferent in regard to the lesson and questions of the school, they too will be more careless and disinterested in the work.

We love the Sabbath School because we have experienced that a good school aids us very much in getting the children interested in the Bible. We study our lessons at home with the children, and they become much interested in the questions to be answered, and want to know more about Jesus, the apostles, the prophets and the patriarchs; and we will be called upon to help them memorize the sacred sentences, and verses, and golden texts which are all contained in the Bible. And while we are often asked to assist the children, we are learning ourselves. In the winter season when we have no Sabbath Schools, and these exercises are more neglected, we find it much harder to have our children interested in the Bible, than when we have the Sabbath School to attend. It is just so with people who do not attend church regularly; they can say that they can read and meditate upon the Scriptures at home, which they can do, but generally they are more interested in something less important.

We do not estimate the services or influence of the Sabbath School as great, or greater than that of the church, but may they not be looked upon as sisters lending each other a helping hand?

May the Sabbath School be looked upon as the nursery of the church where

the tender plants may be cultivated and trained for the duties of a useful life. Above all we want to have Jesus for our principal teacher, to direct our course, to lead the way, to guide our steps; and he shall have all the honor, and praise forever. C. Z. YODER.

for the Herald of Truth. CLEANSING.

We are in the season of the year (spring time), when almost every house is cleaned. The neglect of cleaning houses is often the cause of sickness and even death. We can learn a beautiful lesson, by comparing spring time with youth. Youth is the time to serve the Lord. "Remember thy Creator in the days of thy youth." "Seek ye first the kingdom of God." First in youth, first every day, first in all undertakings. If we do that, we may expect a happy life in time and a rich reward in eternity.

To cleanse a house, we do not expect a small child to do such work, for it requires more strength and wisdom than a child has; but the one that undertakes such a work, must have something to do it with. So it is if our house (our hearts) are to be cleaned. The best time to have them cleaned is in the spring-time of our lives. If the cleansing of our hearts is neglected they will become filthy, which may cause death to the soul. Who shall wash our house, which is full of sin? "If we say that we have no sin, we deceive ourselves, and the truth is not in us." If our house is thus defiled with sin, can we cleanse our house, or have we an earthly friend that can do it for us? Oh, no! dear friend, it takes more strength and wisdom than we have. But do not be discouraged, we can find a Friend who will cleanse our house. This Friend is Jesus, who can and will cleanse our sinful house if we only trust him and ask him to do so. We must believe that he can cleanse us, as did those who came to him, while he was on earth, with their diseases. If they would not have believed that he could cure them, and also trusted that he would cure them, they would not have given themselves the trouble to go to him. Now if we do not go to him, and ask him to cleanse us, we show our distrust and unbelief. Our hearts are as certainly filthy as the bodies of those who came to Christ were sick. And Jesus is as mighty and as willing now as he was then. Who can say that our hearts are clean, or that we are pure from sin? "Blessed are the pure in heart for they shall see God." May our sins be washed away, yea, all secret sins, that we may have pure hearts. Oh, wash us, dear Savior, and we shall be whiter than snow. If our sins be as scarlet, they shall be white as snow.

How, and with what, shall we must be washed? With the blood of the

Lamb of God, and by faith. By faith God purified the Gentiles as well as the Jews, and by faith we shall be washed, yea, washed in the blood of the Lamb. What can wash away our sins? Nothing but the blood of Jesus. By the law the transgressions of the Israelites were cleansed with blood. Many lambs' blood was spilt for them, but the blood of the Lamb of God was spilt for our transgressions. He was offered for all of us—for all. How beautiful that it does not say for such a generation, or something of the kind. The blood of Jesus Christ cleanseth us from all sin. Here it says, all sin. How beautiful that it takes away all sin; and how happy we do feel when all our sins are washed away?

The blood of the Lamb is the only cleansing fountain. If our houses are cleaned we must be careful to keep them clean. When we perform our household duties, how soon we see a speck here and there, or a spider spinning his web. If our hearts are cleansed from sin by faith in the blood of the Lamb of God, we have a work to perform. And we are in a sinful world, therefore we must take great care to keep our hearts clean. Paul writes to the Corinthians and warns them not to touch the unclean thing. If we touch unclean things we will become unclean. Our hearts are to be the temple of the living God, where he wishes to dwell; but our hearts must be clean or he cannot dwell there. Oh, let us be cautious to keep our hearts clean so the Lord can dwell there.

A FRIEND FROM ONTARIO.

BACKBONE.

One is tempted to ask, "How is backbone to be formed in the rising generation of Christians, if every thing about the religious life is made so pleasant and easy?—If sermons must be so light or so short as hardly to involve any effort of attention on the part of the hearer, and the rest of the service is to be a bright little concert? And if the other hours of the day given us to be spent at the gates of heaven are to be merely enlivened with 'Sunday talk'?"

We are in great danger of degenerating into molluscous Christians. Christian preachers and writers ought, I think, to be continually reminding their people of the place of *self-denial* in the Christian life. If we let down the tone of the church in this respect it may please God to give her a new chapter of the discipline of persecution, for that has been the great means usually employed for teaching her that "the cross" has to be borne in another sense than as an ornament on a lady's bosom. "If any man will come after me, let him take up his cross daily and follow me."—DR. W. G. BLAKIE.

For the Herald of Truth.

BENEVOLENCE.

True benevolence is an attribute of love; it is that good will and generous disposition which in connection with omnipotent power, the compassionate Savior manifested toward man while in the flesh by healing the sick, giving sight to the blind, relieving from the horrible torments those possessed of devils, and ministering to the needs of humanity in all their forms. The heart which is full of this divine influence, can not otherwise but manifest delight to promote the temporal welfare and spiritual happiness of his fellowmen. But like love, this also may be misused and its meaning perverted.

The true principles of this divine element manifests that characteristic disposition alone, which incites to unostentatious charitableness in the temporal needs of suffering humanity. It moves to acquiesce only in that which promotes true happiness, elevates the standard of pure Christianity, and forbearance in that which does not debase and degrade it.

But men sometimes read the Scriptures from selfish motives to form opinions agreeable to their own desires. Or perhaps on the other hand they are content to adopt the forms of other apparently wise and pious persons, rather than learn directly from Christ through the Scriptures themselves for the purpose alone of finding their true signification, and the cause for which they are given. But just so long as we do not take the proper interest and pains to inform ourselves as to the correctness of what men claim to be truth, by an unbiased investigation of the principles which the Scriptures teach, we are likely not to arrive at their correct meaning.

Paul says this, "Follow after the things which make for peace, and things where-with one may edify another," and "if it be possible, as much as lieth in you, live peaceably with all men." Here we must not overlook the fact that these instructions do not transcend the conditions of the gospel of Christ. They apply to that peace and things which will edify only so far as they are in harmony with the precepts and examples given by Him. We must not so construe this as to apply it to the propensities of the carnal will, but "as much as lieth in you" strive to promote that which will "edify one another" in that righteousness which exceeds the self-righteous ways of man as far as the glory of light exceeds that of darkness.

For the nature of this duty, and the manner of performing it, we have the examples of Christ—the exponent of the true principles of peace and benevolence, or love of God to man—who was "sent to the lost sheep of the house of Israel." "He came unto his own, but his own

received him not." "We will not," said they, "have this man to reign over us." To them he was only "a stone of stumbling and rock of offense."

How do our own actions often speak compared with this? He would not, if it did offend even "his own," condescend to their self-righteous laws and doctrines, not even in so small a matter as washing the hands prior to eating bread to please, and to have peace with them. This could not have elevated them spiritually, but justified and encouraged them in their carnal career. For to be carnally minded is death, and enmity against God. Therefore to yield to these gratifying desires—superstitious and self-righteous ways of man for the sake of having their good will and peace with them, would be to become partakers of their sins. Such is contrary to all the benevolent explanations of Christ, and is an abomination to God, because it would foster death. It is adverse to that peace which brings life everlasting.

Paul's love for Israel was so intense that he said, I could wish that myself were *accursed from Christ* for my brethren, my kinsmen according to the flesh; yet their animosity was so great toward him that they cried "away with such a fellow from the earth, for it is not fit that he should live." This was not for any evil he had done them, but because he would not yield to their self-made precepts, but instead censured and rebuked them. There are, however, many privileges pertaining to things now essential which we may enjoy under the love of Christian liberty, but which under certain circumstances "it is good" to sacrifice to avoid leading others into sin, and for the sake of promoting peace, harmony, and edification. But when we read the epistles of Paul to the Roman and Corinthian Churches, and consider that to those newly converted from gentile idolatry, while yet in their spiritual infancy, lack of knowledge and sufficient faith, hearing a man condemn idolatry and at the same time "sit at meat in an idol's temple," evidently would, to the more intelligent, seem preposterous; others would be "emboldened" to eat in honor of the idol and thus offend (sin). And again, for the converted gentiles to cause their Jewish brethren to eat meats forbidden to them under the law of Moses contrary to their convictions, would be defilement (offense), because this would not be of faith, but of doubt. And "the that doubteth is damned," and the instigator "sins against Christ." Again, if we consider the task Paul had of breaking the fetters of prejudice and aversion which naturally existed between such antagonistic elements as the Jews and Gentiles, and weld them together in that love and harmony of Jesus Christ; I say, if we take into consideration the principle, the magnitude, and important nature of

such a work, it is to be deplored that these Scriptures which teach us *not to judge and censure, but love and forbear* one another in things non-essential, are not more clearly taught, and that there are men and sometimes those who bear the title, Ministers of God, who ought to be better informed in theology in this enlightened land and gospel age. Many such in their zeal, though doubtless honestly, but ignorantly, believe they are doing "God's service" by sometimes calling them into requisition to justify "tradition and precepts of men," which are not even non-essential but positively sinful. It is equally our duty to guard against formalism, and to maintain the position that it is sin to yield to sin in order to appease it.

Surely there is nothing wrong in simply washing the hands; but it was that self-righteous, formalistic principle of men's doctrines which Christ refused to honor, and so he severely rebuked it. But as uncharitable as his refusing to concede their gratifications seemed and however severe in censuring their self-righteous ways as the works of the devil may have appeared unto them, they were manifestations of that divine nature from which he could not deviate, beyond which he could not yield nor compromise with them and work out that peace which edifies and elevates man unto salvation. Neither can man appreciate the benefit derived from this manner of dealing with sin except he be born of the "incorruptible seed, by the word of God, which liveth and abideth forever." It is the spiritual significance of benevolence that induces men to accord to his fellow man the privileges which he has the divine right to claim from him.

Here we must exercise sound judgment and discretion, learn to distinguish the things—"plants which the heavenly Father hath planted"—which will promote the spiritual welfare, from those which are demoralizing and finally "shall be rooted up," before we demand, concede to, or disregard and reject them.

But right here is a deplorable fact that as brethren in Christ, in obeying the command, "As ye would that men should do to you, do ye even so to them," we so often lose sight of that gracious influence of benevolence, reverse it, and demand of and do unto others as we would *not* have them do unto us under any consideration. Through this the propensities of that depraved selfishness, devoted to spiritless traditions, vain and empty forms, the spiritual understanding becomes so darkened, the vision so mystified, that the glorious rays of the righteousness of God are lost from view beyond them. Thus we so often in our zeal, instead of exercising courtesy and civility, permit the spirit of arrogance to tumble us into the pernicious error of endeavoring to force our brethren to acquiesce and conform to our peculiar notions, elucidate

tions, and constructions of scripture meanings.

This is the work of that antagonistic foe to all righteousness, and the foundation of buildings, aside from the Holy Scriptures. Even history clearly demonstrates that they are based upon the "sand," and with all the bracing and propping of that strife-breeding sophistry—based on the false principles, conflicting theories, and forms of "see here," or "see there, is continually toppling over.

For instead of that peace "which passeth all understanding," and love as Christ loved, wherein is patience, humility, meekness, and forbearance, there abounds that love and peace which "the world giveth" in self-will, contention, discord, and confusion: that the theory and true principles of divine law becomes so beclouded and confounded, that even the unbelieving world sometimes has occasion to gaze with wonder and amazement at the confusion it creates, and is ready to denounce christianity as a failure and even as a fraud.

Kind reader, does not the question arise in your mind, Why is this so? If you are a christian, not nominally so, but in effect, in reality, and in virtue, but who does not claim this?—Christ hath said, "Whatsoever ye shall ask in my name, that will I do."

But what is accomplished in the way of acquiring that soul-inspiring peace and saintly harmony by the christianized world? Does not this state of affairs clearly verify the many divine predictions that but few shall be saved? Can it be denied that our affections are deplorably estrayed from the "only true God," and have become so engrossed with our temporal possessions, so in love with self-interest, and so deeply involved and entangled with the innumerable sons of mammon, and the God of this world who hath so blinded our spiritual vision, that we cannot see the glorious light of the gospel of Christ. It is clearly the Christian's duty to labor with the hands, that he may have something to give to the poor and needy. But instead of applying our surplus means through pure benevolent motives of a clean heart to charitable purposes, do not the actions of nearly every so-called Christian unchristianize his profession and clearly demonstrate that he is striving to accomplish the very opposite? And yet Christ says, "How hardly shall they that have riches enter into the kingdom of God?" And plainly for the reason "that such fall into temptations and snares and many foolish and hurtful lusts, which draw men in destruction and perdition."

We know that "covetousness is idolatry;" and it is evident that men sometimes covet authority to bring under the control and subjection of their own will the social rights and privileges of others in order to appease their passions. If we

go to the foot of this mammon and self-interest—loving evil, and compare the fruit it produces with the teaching of the Scripture, need we wonder why the Church is in the lamentably turbulent condition it is? J. K. ZOOK.

Gunn City, Mo.

For the Herald of Truth.

GOOD WORKS AS A DUTY.

Are good works the natural result of a converted heart, or must they be imposed as a duty? While I hold that good works naturally result from a converted heart, I am far from believing that there is no necessity for a converted heart to impose upon it the duty of seeking to do good works.

God sent his own Son in the world for the purpose of doing good works. He gave sight to the blind, made the lame to walk, healed the sick, and even brought the dead to life. The hungry he would feed, not by hundreds only, but by thousands. And we may follow him through days, months, and years of toil in good works, to the Garden of Gethsemane, where he says, "My soul is exceeding sorrowful, even unto death," and prayed, "O my Father, if it be possible, let this cup pass from me, nevertheless, not as I will, but as thou wilt." His command to us is to follow after him in like manner as he showed us by example and teaching. He told his followers that they must deny self, take his yoke upon them, and that they will be hated of the world as he is hated.

It is with the converted in our age as it was with the converted in the days of the apostles. Paul found that when he would do good evil was present with him also. The natural and spiritual man would be at war in his members, so that he found it necessary to die daily. That is, as I understand it, he had to impose it upon him as a duty to labor in good works daily for the purpose of overcoming the evil one in his flesh. If it was necessary for such a strong and powerful convert as Paul to die daily, or in other words to impose on him the duty of doing good works daily, why should it not be the duty for us to do so also?

To Timothy Paul said, "If we have food and raiment, let us be content." And also, "They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition."

To the Colossians he says, "Beware, lest any man spoil you through philosophy and vain deceit after the traditions of men, after the rudiments of the world, and not after Christ." If it was necessary in the apostles' days to urge, warn, guard against, and impose it on man as necessary to engage in daily good works to overcome evil, it is most certain that our age requires the same.

When the lawyer asked Christ what he should do to have everlasting life, Christ, by way of setting up three different classes of men, showed him what he should do. Do, he said, like the good Samaritan, and you shall live. That is, do good works. Seek first the kingdom of God, and all that you need will be added to you. What was it that made the Samaritan a good man? His good works, his self-denial, his compassionate heart to wards an unfortunate fellowman.

At another time Christ says, "Whosoever gives to drink unto one of these little ones a cup of cold water only in the name of a disciple, shall in no wise lose his reward." In the parable of the rich man and Lazarus Christ shows that the rich man failed because he did not show good works of kindness and compassion to the unfortunate ones. In this parable of the sower, he says, And that which fell among thorns, are they, which, when they have heard, go forth, and are choked with the cares and riches and pleasures of this life, and bring no fruit to perfection. Again he says, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

Dear reader, do not understand me to claim that good works can merit heaven. I only claim that a living faith in God, and good works have the promise of great reward. JOHN BUCKWALTER.

Bartville, Lancaster Co., Pa.

For the Herald of Truth.

PRIDE.

All very well know that in these last times much pride has crept into the churches. As many as are proud at heart are an abomination to the Lord. Pride goeth before destruction, and a haughty spirit before a fall. Better is it to be of a humble spirit with the lowly, than to divide the spoils with the proud. Blessed are the meek, for they shall inherit the earth. God has promised to give grace to the humble, but to resist the proud.

Let us humble ourselves under the mighty hand of God, that we may be exalted in due season. Let us do our work while it is called to-day, for soon the night cometh in which no man can work.

How often our hearts are pained to see so much pride among our beloved ministers who are sent to teach the people the way of life and salvation. How often they appear to think they must dress like the world, and have their hair cut and combed like the styles of the world, and stand before the glass to see that they appear fashionable and well-dressed. May the Lord have mercy on such that they may look more to the inward adorning of the heart is my prayer.

JOEL WEAVER.

For the Herald of Truth.

FAMILY DEVOTIONS.

There is no more beautiful scene in the Christian's pilgrimage than to behold sincere devotions practiced at the family altar. The gathering together, morning and evening, of the family circle to read the holy precepts and precious promises of the Gospel, to sing the praises of the Most High in the sweet songs of Zion, to bow down in humble adoration of his majesty, and pour out with one accord their heartfelt thanks for his many blessings, and seek the consolations of his infinite grace, makes a blessed season in the household. These daily times of devotion have a softening influence upon the hearts of the children which renders them peculiarly open to religious impressions, and the lessons of piety thus impressed by the parents will sink deep into their hearts, and, like seed sown in good soil, will spring up in after years into fruits of righteousness, crowning their lives with heavenly graces and Christian virtue.

Prayer is a necessary element in the Christian father's character. By an observance of this truly Christian duty he familiarizes his children with the precepts and requirements of the Gospel, strengthens them with a love of righteousness and virtue, and inspires a respect for himself on account of his Christian character, which will make them strong to resist temptation when they leave the parental roof to go forth into the world to battle for themselves.

As Daniel in his captivity, in a land of idolaters, when he was beset with the snares of his enemies, kneeled down in his chamber with his window open toward Jerusalem, and prayed, and gave thanks before his God, so will they when dangers surround and temptations assail, with a recollection of home and the family altar, and the gray-haired father that still follows them with his prayers, raise their hearts to God and be strengthened by his might and cheered by his spirit.

A pious, devout family, however obscure their lot in this life, possess a certain dignity of mind and an even temper founded on their hope of a blissful immortality beyond the grave, that commands the esteem and wonder of those that are far superior to them in the honors and riches of this world, and yet have not the courage to turn from these vanities unto the living God. If we are poor in temporal possessions and rich in faith we have great expectations—no less than a crown of glory in the kingdom of the Redeemer, and a participation with Jesus Christ in an inheritance that is incorruptible, and fadeeth not away.

Family prayer, as a means of grace, draws us nearer to heaven and to the fountain of purity and love. It shuts out for the time all worldly affections and

earthly interests, and opens up to our delighted vision the glories of the New Jerusalem and of the numerous assembly of the redeemed from earth, that sing the song of Moses and the Lamb. It ascends to heaven, as gracious incense, securing God's loving kindness and pardoning mercy. It refines and elevates the affections by directing them to things above, imparting a spirit of humility, a dependence and trust in Christ as the rock of our salvation, causing us to grow in grace and rejoice in a knowledge of the Lord, of whom to know aright is life eternal, making the family circle the dwelling place of unity and the peace of God that passeth all understanding, inclining their hearts to virtue, righteousness and self-denial, and clothing their whole lives with the beauty of holiness.

JOSEPH J. KEIM.

Friedlines Mills, Somerset Co., Pa.

For the Herald of Truth.

BE TRUE TO ONE ANOTHER.

True fathers and mothers we ought indeed to be to our children. How can our children call us dear parents if we do not bring them up in the nurture and admonition of the Lord as we are commanded? Many claim to be Christians, but where are their children? Many are going with the world in its vanities, dressing in its fashions, taking part in its dances, attending its vain amusements. Parents, where will these evils stop if we do not wake up?

Parents should work together. When the father says, Children, don't go to the dance, the mother should say, Children, obey your father, for he is right in these things, and knows what is best for you. We must work together as parents or we cannot expect our children to be obedient. The parent that takes the side of the children against the other parent to let them have their own way, need not expect to have the respect of those children. In after years they will be just as disobedient to the indulgent parent as that parent helped to make them toward the one that first tried to train them according to the teachings of the Bible. We must set a good example before the children, for we will be held accountable for them at the great day of the Lord.

Do not think your children must first become steeped in sin before they can become Christians. This is folly. Let the lambs of the flock be fed, and brought into the fold. Jesus loves the children. May he, blessed Savior, help every brother and sister that has been cold and careless about their children to wake up out of sleep, and go to work.

The ministers cannot do all. We, as the laity, should be co-laborers with them in the vineyard of the Lord. Let us live nearer the foot of the cross in days to come than we have in the past. We

should not forget that the Savior tells us to let our lights so shine that men may see our good works, and be led to glorify our Father which is in heaven. Let us shine first for our children, that they may in their day reflect the light of God. What is the light our children see in us?

O mothers, let us not forget our daughters, nor to neglect to admonish them to humility. Look at the evil that vanity is doing. How many of our dear girls are doing. By trying to please the sinful world drawn into society where they lose the confidence and respect of the most pious and prayerful, and how many do not stop until they have gone down to ruin!

Dear children, stop. Open your eyes, and see where you are going. Take hold on Christ, your best Friend, and follow where he leads. Then you are safe. Then you will not want a too fond parent to take your part to help you in the ways of sin against the wishes and wiser counsels of a more considerate parent. Jesus loves you, dear young souls, and will refuse none of you, and will never make you unhappy. Your life will only be more blessed, and you will be happier because you have Jesus with you.

SISTER.

For the Herald of Truth.

DECEITFULNESS OF RICHES.

"These things saith the Amen, the faithful and true witness, the beginning of the creation of God; I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. As many as I love, I rebuke and chasten: be zealous therefore, and repent." Rev. 3:14-19.

The above language is from the mouth of the living God, our kind heavenly Parent, as he gave it to Jesus Christ to show unto his servants things which must shortly come to pass. I have been impressed with some serious thoughts as I have read the above lines, especially the 17th verse. "Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked."

My first thought about the matter is the peculiarity of one who has come out upon the Lord's side, and has promised to be a faithful laborer in his vineyard

until death, but has become slack and indolent, not keeping pace with those who press forward and bear burdens in the heat of the day, and yet at the same time do not know that they are in a state of lukewarmness. According to the above a brother may be in sympathy with the good cause, willing to help in benevolent enterprises, ready to build churches, or do other things that are seen from afar; besides, keeping the ordinances, such as the communion, feet-washing, etc., but notwithstanding all be lukewarm and not know of it, though in the church below God hath spewed him out.

"Because thou sayest, I am rich, and increased with goods." An individual may not be so apt to say, I am rich, but he may say a great deal about having increased his goods, how rapidly and rather unexpectedly he has accumulated so much in so short a time, etc., that the shame of his nakedness will appear. Of course there are occasions when persons may tell of the increase of property and do no harm to the good cause or our calling, but it must not become a continual theme with about every one we chance to converse with; for "out of the abundance of the heart the mouth speaketh." "By their fruits ye shall know them." "Do men gather grapes of thorns, or figs of thistles?" Thus a man may have leanness of soul, be blind and naked while he thinks he sees well and has his soul's nakedness well covered. This is that peculiar condition which should bring about a seriousness within us. Farm may be added to farm, and house to house in rapid succession, and without much apparent effort, and by a little of what the world calls shrewdness in trade, a fine horse, a few cattle, or a splendid carriage may become clear gain, and then be boasted of to all around until the world beholds it with marked derision to say nothing of the manner in which God beholds it. That man is in need of nothing more spiritual; he is in need of nothing special as far as he can see. He is blind to his own condition. He would not be likely to admit that he is lukewarm or has anything to repent of. No wonder the Savior said, The cares of this life and the deceitfulness of riches choke out the Word and we become unfruitful. Nor is it a wonder that he taught that it is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of heaven.

Because thou sayest, I am increased with goods; have need of nothing, and knowest not that thou art wretched, and miserable, and poor, and blind, and naked. O that the lukewarm man who so delights in the abundance of the things he possesses might heed the counsel of his God, and turn from the perishable treasures that are damning his soul and buy gold that has been tried in the fire of God's love, and put on white raiment

which is the righteousness of saints, and cast aside the cold garb of Christian formality, that the shame of the nakedness of his soul might appear no more forever. The Lord hath said, "Behold I come quickly, and my reward is with me to give to every man according as his work shall be." R. J. HEATWOLE.

THE WORK OF GRACE.

The grace of God is promised to them that believe. May this grace, dear reader, dwell in you richly. Let us come to God in sincerity, and ask him to give us of his grace in fullness. Are we partakers of this grace? If not, why not? Sin reigned unto death, but grace abounds unto life eternal through Jesus Christ our Lord.

Nearly eighteen hundred years ago Jesus went to prepare a place for those who would follow him, and now he is calling us up to him. Let us then turn from the world, and take Christ as our Redeemer, our Deliverer, our Physician, our Way, our Life, our Truth.

"If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." Romans 10:9. And the thirteenth verse reads, "For whosoever shall call upon the name of the Lord shall be saved." By this we see that we are saved only through the name of Christ. He is the only way. We have either come to him in faith, and are saved, or we have not accepted him, and are lost.

Reader, it is for you that Christ came to open the way. Look back to Calvary, and there by faith see the Son of God bleeding and dying for your sins. This is what the work of grace has done for us. See what the Word says for us in Romans 5:1, 2, "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in the glory of God." Here are three precious words—peace, grace, and glory. Peace for the past, grace for the present, and glory for the future.

Christ came to redeem all, and cleanse all from sin who are willing to be redeemed and saved, but the wicked must first be made righteous by his grace.

"If the righteous scarcely be saved, where shall the ungodly and the sinner appear?" What excuse shall the sinner then offer in the judgment? Will he say he had no time to accept God's grace? Will he say the ministers did not teach him sufficiently? All should remember that we have the Scriptures and we are commanded to search them. They testify of the Savior and show to us the workings of his grace. We are without

excuse. Jesus will be with us, for he has promised to be with his own to the end of the world.

Is it not a great wonder and a great mercy of his grace that we poor mortals, who are but dust and ashes, in our need are privileged to turn to our Creator, and find him willing and able to help us in every time of need? Is it not wonderful grace which tells us that the fervent effectual prayer of the righteous man availeth much? Are you the righteous whom God will hear? Does such a question alarm us? Remember the unrighteous shall not inherit eternal life.

E. K. ZOOK.

WHOSE SERVANTS?

This Sabbath day I feel to write you a few encouraging words. "Choose you this day whom ye will serve" were the words of Joshua to Israel. We must all serve one master, and him only can we serve acceptably. As soon as we do not the will of our heavenly Father we are cast out and become the servants of Satan. We must not listen to the callings of Satan when he comes to lead us away from our Lord and Savior, but we must turn from him, and follow our Lord, as he is the only one we can serve and be happy. He has promised to be our Stay, and Staff, and Comforter through troubles and trials that we must endure here in this world, but we must never forget to serve him; for to him we must pray to help us through our troubles, and to him we must come, for he is our master.

We cannot serve two masters. We cannot serve God and mammon. We will hate the one and serve the other. Let us serve the Lord and him only.

My dear young friends, whose souls are yet unsaved, to-day is the day of salvation; choose you this day whom ye will serve. Put it off no longer, for we do not know how soon we must leave this world. When the Master calls we must go, prepared or unprepared. We must not think as many do, that we do not need to serve God, and need not belong to any church. We can not serve God and go to heaven unless we obey him. The Lord says, "Believe and be baptized, and ye shall be saved. This shows in plain words that we must obey the Lord, and him only we must obey if we want to get to heaven."

I will say once more to my young friends, turn your hearts to God, and serve him while it is called the day of salvation. Serve him with all your hearts, and do not put it off any longer, for now is the time to save your souls from everlasting destruction. SUSAN M. EBERLY.

Coin, Page Co., Iowa.

HEED THE CALL.

As we are so often invited to come to the Savior, the question arises, Are we giving heed to the call? When we read our Bibles, the words which have been given us, wherein we find the bread of life, we often find our Savior inviting us to come unto him. In Rev. 22:17, he says, "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." Many other like invitations have been given us. What more can we ask or wish for than to take the water of life freely? And yet how little are the invitations heeded?

Why are we so negligent in this all-important work? Is it not perhaps that our minds are too much engaged about the enjoyments of the present life? But what are these compared with the enjoyments of the life to come. The enjoyments here for the sinful are only for a few moments, then to hear with the rich man the words, "Son, remember, that thou in thy life time receivedst thy good things, and likewise Lazarus evil things; but now he is comforted and thou art tormented."

Let us consider the call. Our ministers are earnestly bringing those calls fresh to our minds Sabbath after Sabbath. And again many of our dear brethren and sisters are engaged in writing articles for our church papers, and are giving many loud calls to the sinner to repent, and also to the Christian professor to remind him of his duty toward God, and to keep himself unspotted from the world.

Then the question arises, Are we heeding the calls which are so earnestly given to many of us? It is to be feared that many of us are too negligent, and pass them by with but little thought. What does it benefit us if we hear the Word of God preached, and we hear read the calls given to us, if we take not heed to the same. O let us pray to God that we may be awakened from our sleepy condition, that we may be aroused from our sluggish way of living, and consider more carefully our duty toward our God.

And it is sad to think how many people there are in the world, who are not so often warned, who have not the privilege of sitting under the sound of the gospel Sabbath after Sabbath. We hear of many calls for ministers to come and preach to them, and open the way more clearly before them, that they may share with us in partaking of the words of life. But how often are those calls passed by unheeded? Perhaps many souls perish which might have been saved had those calls been heeded, and ministers sent to preach to them the true word of God. What is the cause of this? Who is the fault of it? Where is a start-

ing place for this work to be begun? Can there not some means be provided whereby those calls may be attended to? If so, why not attend to the work?

Dear readers, let us all consider the matter, and sincerely pray to God that some means may be provided whereby the church may be aroused and more seriously consider the all-important work which is being so much neglected. Is there not too much carelessness, too much idleness among the Christian professors? We should be more interested about the welfare of our never dying souls, and the souls of our friends and neighbors by whom we are surrounded; and not let the pleasures and riches of this life occupy so much of our minds. But let us be aroused. The world has salvation offered freely, without money and without price. But let us consider what it has cost the giver. It cost him his life, his blood to be shed for you and for me. Then let us awaken before too late.

Elida, Ohio.

P. E. BRUNK.

PAINTING FOR ETERNITY.

When the ancient painter was asked why he devoted so much time to the perfecting of his work, he answered, "I paint for eternity." His eternity was a short one. His colors have faded, his canvas has perished, and nothing he has done preserves the memory of his skill. So temples have been built, monuments erected, statues chiseled, of which nothing remains behind.

Compared with these, how grandly permanent is the work which the Christian does. Not for a lifetime, an age, or a century but for all ages does he labor. Says Dr. Cumming, "The builder builds for a century; we for eternity. The painter paints for a generation; we forever. The statuary comes out of marble that soon perishes; let us try to get the likeness of Christ, that shall endure forever. A hundred thousand men were employed in Egypt to construct a pyramidal tomb for a king; we are engaged in a far nobler work, in constructing temples for the living God."

The years of time are passing, but the ages of eternity roll on with ceaseless flow. Our present life is but a vapor, and the things which pertain to it vanish from our view; but the eternal glory awaits us; and whatever work is done in the name and for the honor of Christ, shall in the great day stand revealed in all its divine perfection as an eternal monument to the fidelity of those who work the work of God. Let us then whom God honors with the opportunities of serving him, strive with all fidelity to perfect our work, that we may receive the great reward which he shall give his faithful servants "in that day."—Safeguard.

PEACE.

What a blessed word is the little word peace; and what a joy it is to be at peace with all men. To those who live it there is much contained in a word so small. But I fear there are many that neglect to live in peace, and miss some of the richest blessings this world can give us. In the blessing that the Lord commanded Moses to give to the children of Israel, he says, "The Lord lift up his countenance upon thee, and give thee peace." Num. 6:26. The words of Eliphaz to Job were, "Acquaint now thyself with him, and be at peace." Job 22:21.

If all Christian people would live just the half that is said and implied in the above two Scriptures, this would be a much happier world than it is. When we see that it is impossible to get all to see peace and live it, let each individual find that peace for himself, and so swell the number of the family of peace. We should begin with finding peace especially with those of our own homes—peace with parents, brothers, sisters and neighbors. As far as possible we should live at peace with all men.

The time of year is here when we hold our communion services, and how blessed will the time be for us as members of the body of Christ if we can meet together at the table of the Lord and feel that we have peace with all the world, with our brethren, and with God. May the peace of God dwell with all the dear readers of this paper. EMMA S. MARTIN.

TEXTS FOR EACH DAY OF THE YEAR.

MAY 1st to 15th.

Thou only art holy. Rev. 15:4.
Be ye holy for I am holy. 1 Pet. 1:16.
His holy arm hath gotten him the victory. Ps. 98:1.

He entered in once into the holy place. Heb. 9:12.
Elect of God holy and beloved. Col. 3:12.

God hath spoken in his holiness. Ps. 60:6.
Ye denied the holy One. Acts 3:14.

These things saith he that is holy. Rev. 3:7.
That we might be partakers of his holiness. Heb. 12:10.

They shall go in for they are holy. 2 Chron. 23:6.
Grieve not the holy Spirit of God. Eph. 4:30.

Holy and reverend is his name. Psalm 3:9.
Who shall stand in his holy place. Psalm 24:3.

We should be holy and without blame. Eph. 1:4.
—Glad Tidings.

HERALD OF TRUTH.

JOHN F. FUNK, EDITOR.
J. S. COFFMAN, ASST. EDITOR.

May 1, 1886.

Entered at the Post Office at Elkhart, Ind., as second class mail matter.

TO OUR SUBSCRIBERS.—If any of our subscribers do not get their paper regularly, or if any persons who send for books, &c., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

If the label on your paper is not changed in the second number after you have sent money for it send us a card stating the case.

HOW TO SEND MONEY.—If in sums of more than a dollar it is best to obtain either a draft, or a Post Office Money Order, or where these cannot be obtained, get the letter registered.

Those of our subscribers who do not wish to take the Herald of Truth any longer, will please inform us of the fact by letter stating their P. O., pay up all arrearages, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscription.

If you wish your papers changed from one Post Office to another, please always give the OFFICE where you now receive it, as well as the office to which you wish them sent.

BIBLE DICTIONARY.—For the use of Sunday school teachers we recommend Smith's—Peloubet's Dictionary of the Bible (Teacher's Edition) comprising antiquities, biography, geography, natural history, and literature, with the latest researches and references, 800 pages, eight colored maps and 440 illustrations, cloth binding. Price \$2.00. Sent by mail to any address.

SCHOLARS' HAND BOOK.—From the American Sunday School Union 1122 Chestnut Street, Philadelphia, we have a valuable Sunday-school work called the Scholars' Hand-book, giving instructions, suggestions and illustrations on the international Sunday-school lessons for 1886. The book gives the Scripture text, connected history, notes, explanations, questions, practical lessons, &c., and is a very convenient help to those using these lessons. The book contains 196 pages. Price, in paper covers, 12 cents, or ten dollars per 100; in board covers, 15 cents per copy, or \$12.00 per 100.

NOTICE.—The annual meeting of the stockholders of the Mennonite Publishing Co., will be held in Elkhart, Ind., on Monday the 24th of May.

THE LINES on the death of Jacob Shoaf appeared this late date on account of not being received when they were first sent.

ARTICLES RECEIVED.—We have received several articles on the themes mentioned in the April 1st number of the HERALD, as subjects to write upon. We are thankful to our correspondents, and hope they will continue to favor us and the readers with instructive and edifying articles from their pens. Let not the busy season of the year deter you from speaking and writing a few words occasionally for Jesus, and for the edification of your fellow-believers.

THE SEASON.—At this writing, Saturday, April 24th, we have the most beautiful spring weather we could wish. The weather has been delightful for two weeks. The days were warm and sunshiny, the nights were pleasant, and there were occasional showers. The martens, swallows, and other summer birds have come; the grain and grass fields have started well, and the trees are rapidly leafing. Cherry and plum trees are in full bloom, and the apple blossoms are opening. Surely if one desires the assistance of nature to inspire him to praise the great Creator of all good, this would be an opportune time. C.

AT LAST ACCOUNTS, Brother Funk was enjoying himself among the friends of his childhood and youth in Bucks Co., Pa. We expect to have him again with us in a few weeks.

BRO. J. S. COFFMAN left here on Saturday, the 24th of April, to visit the brethren in Kalamazoo Co., Mich. He intends to hold a meeting on (Easter) Sunday, the 25th, and return the 26th. May the Lord add his blessing to the work, that the good seed may not be sown in vain.

BRO. CONRAD ALBERT, of Mountain City, Manitoba, who was returning home from a visit to friends in Waterloo Co., Ont., stopped with us, Saturday and Sunday the 17th and 18th of April. It afforded us pleasure to meet the brother, not having seen him in ten years. He left for home, via Chicago & St. Paul, on Monday morning.

CHURCH NEWS.

FROM MARYLAND.—By a letter written the last of March we learn that there were at that time two young persons applicants for church membership in the church near Hagerstown, Maryland.

DEACON ORDAINED.—On Saturday, April 24th, Bro. Jonas A. Brubaker was ordained as deacon in the Shaum Church, Elkhart Co., Ind. May the Lord, by his Holy Spirit, lead the dear brother in his new responsibilities, so that he may be a light to those around him.

FROM BUCKS CO., PA.—Bro. S. Godshalk of Bucks Co., Pa., writes: "Scarlet fever has left us or at least abated for the present. But it has brought sorrow into many families; some mourn over lost children, others for parents or companions. May the God of mercy bless the bereft brothers, sisters, children and friends in their several afflictions."

"Weeping may endure for a night, but joy cometh in the morning."

TO KANSAS AND NEBRASKA.—A card from E. M. Shellenberger of Peatonica, Winnebago Co., Ill., informs us that he left his home about the middle of April for a trip to Kansas and Nebraska, to labor awhile in the cause of the Master among the small churches and scattered members of the above named states. We wish him abundant success in winning souls to Christ, and in confirming the saints in the faith of our Lord Jesus.

FROM ELKHART CO., IND.—On Saturday, the 17th of April, public worship was held at Holdeman's Church, near Wakarusa, at which time six persons were baptized and received into membership with the church at that place. The next day, Sunday, the communion services were held at the same place. A very large congregation was present, and the meeting was pleasant and interesting.

On Saturday, the 24th, a meeting was held at Shaum's Church, and seven persons were baptized and received into the church there. On Sunday following the communion was held at the same place. Bishop Henry Miller of LaGrange county was present at the meetings at Shaum's. Brother Beattler is still in delicate health, but we are pleased to know that he has been improving some since the beginning of the year.

There are a number of applicants at the Yellow Creek Church, who will be baptized on Saturday May 1st, and communion services will be held on the 2d.

CORRESPONDENCE.

FROM MONTGOMERY CO., PA.—Bro. Christian Bomberger of Lancaster Co., Pa., paid us a short visit on the 28th of March. He preached in the Franconia Meeting-house in the morning and in Souderton in the afternoon. On the 29th he went home again.

Our Sunday School at Gehman's Meeting-house in Rock Hill was reopened on Sunday, the 4th of April, and will be kept open for six months under the supervision and control of the church.

ABEL HORNING.

CONFERENCE.

THE SEMI-ANNUAL CONFERENCE in Montgomery Co., Pa., (Eastern District) will occur on the first Thursday in May (6th), in the Fraconia Meeting-house.

THE ANNUAL CONFERENCE for the State of Kansas will be held in Cherokee County on the first Friday of May (7th). All are invited to attend at that time, and especially ministers and deacons. Columbus is the nearest railroad station. Conveyances will be furnished to the place of meeting, eight miles south.

THE SEMI-ANNUAL CONFERENCE for the State of Virginia, will be held at Brennenman's Church, in Rockingham Co., on Friday and Saturday, the 14th and 15th of May. Ministers and Deacons from other states are cordially invited to attend. The nearest station is Linville, on the Baltimore & Ohio Railroad; Valley Branch, two and a half miles east of Brennenman's Church, where visitors will be met by the brethren with conveyances on Thursday, the 13th of May.

THE ANNUAL CONFERENCE for the State of Ohio will be held in Mahoning county on the third Friday in May (21st), at Oberholtzer's Meeting-house, three miles north of Columbiana, which is the nearest railroad station. Conveyances will be furnished, and all are invited to attend, ministers and deacons especially. JOSEPH BIXLER.

THE ANNUAL CONFERENCE for the state of Illinois, will be held on the last Friday in May.

THE ANNUAL CONFERENCE in Canada will be held this year on the last Friday in May, at Wideman's Meeting-house in Markham.

LOVE'S CALENDAR.

The Summer comes and the Summer goes;
Wild flowers are fringing the dusty lanes.
The swallows go darting through fragrant rains,
Then all of a sudden—it snows.

Dear Heart, our lives so happily flow,
So lightly we heed the flying hours,
We only know Winter is gone—by the flowers,
We only know Winter is come—by the snow.

—T. B. Aldrich.

IS IT GENUINE?

BY THEODORE L. CUYLER.

Many special services are being held, and from several quarters come the good tidings of many conversions. Perhaps the reader of this paragraph may be asking himself—or herself—this question, 'Have I been converted or not? If so, how am I to know it?'

Examine yourselves honestly and thoroughly. Put in the probe. Go down to the bottom, and look after the foundations. Go down under the mere emotions, which are very uncertain and variable. It is not enough that you have felt alarmed, or felt sorry for sin, and ashamed of it. There is no place in the universe where there is more feeling than in the pit of despair. Nor is it enough to make good resolutions. They are only promises, and if you have not Divine help to keep them, they are worth no more than a check for a thousand dollars drawn by a shoe-black. Nor is it enough that you have the favorable opinion of some persons with whom you have talked. Mr. Spurgeon tells the story of a young woman under conviction of sin who was urged to go into an inquiry-meeting. "That will do me no good," she replied, "I have been in there half a dozen times already, and every time they told me there that I was converted; but I am not a bit better than when they told me so." [It is not every-body who is competent to direct inquirers, and sometimes truly good people make very bad work.] Nor is it sufficient evidence of conversion that you are willing to join Church. That simple step may not cost you anything, and may not come to anything. A gentleman came before my church-session lately, with a certificate in his hand of "good and regular standing" in the church where he had once attended. "That certificate is good for nothing," he said to us. "I want to unite by confession of my faith. I was never converted until a few days ago." Probably thousands of other church members would make the same discovery which this honest brother did if they examine their foundations. It is wise to do that often.

It was to church members that Paul was writing when he said, "examine yourselves whether ye be in the faith." To shed tears, to "rise for prayer" in a meeting, to go into an inquiry-meeting, even to feel happy, are not in themselves Bible tests of regeneration. Our Lord struck down deeper than all these when he said, "Except a man be born again, he cannot see the kingdom of God." The new birth is the beginning of a new life; and Jesus Christ is the only source of that life. If you are thus alive by the incoming of a new and Divine influence, you ought to know it!

Then test yourself with such close, vital questions as these: Have I begun to hate sins which I used to love, and have I given up the practices which my conscience condemns? Do I pray earnestly to be delivered from sin, and watch against it? Have I submitted my will to Jesus Christ, and is it my highest aim to please Him and not myself? Do I feel such a sweet satisfaction in doing right and trying to obey Christ that I would not consent, on terms, to go back, and be what I once was? Does my heart go out into sympathy with others so that I long and aim to do them good? While the Holy Spirit is working so patiently and lovingly on me, do I honestly endeavor to reach higher up every day in my conduct and character?

These are not hard problems of theology—they are simple, practical questions; and if you can give a conscientious yes to them you need not hesitate to regard yourself as converted to Jesus Christ and converted by Jesus Christ. These are Bible evidences; and when the Scriptural *die* answers to the stamp on the coin of character, then you have the "witness of the Spirit" that the work is of God, and not of man. If you find all these evidences in yourself—even though you see glaring imperfections in all your feelings and your best efforts, then rejoice that you have found Jesus and that Jesus has found you. The Shepherd knoweth his sheep; the sheep also knoweth the Shepherd's voice, and followeth after Him.

Do not compare yourself with anybody else. No two experiences can be exactly alike, any more than any two faces. If you look at others as your standard and are content to be 'as good as the average,' then you are likely to be a *stunted* Christian. Seek a full flow of Jesus into the fountain of your soul, and then the strong stream will cut a deep and ever widening channel until it empties into heaven. Do not bargain for an easy time or a cheap religion. Dig deep to the bed-rock, clamp your very soul into Christ as the lowest stones of Eddystone light-house are clamped into the rock, and then build every day one stone of conduct on another until death discharges you to the "Well done, good and faithful servant!"

My friend, as glorious a life as this is before you, if you have the genuine root and germ of it in your soul. A live acorn makes a live oak. See if you have the acorn.—*Christian at Work.*

FAITH is the image of eternity. All things are present to it—things past and things to come. Faith converses with angels and antedates the hymns of glory. Every man that has this grace, is as certain there are glories for him, if he perseveres in duty, as if he had heard and sung the blessed thanksgiving song for the blessed sentence of doomsday.—*Jeremy Taylor.*

SUPPORT OF THE MINISTRY.

Referring our readers to the familiar page of Scripture, a brief remark may be allowed upon 1 Cor. 9:14. This is translated in the Revised Version, "Even so did the Lord ordain that they which proclaim the gospel should live of the gospel." The change from the Authorized Version, from *hath* ordained to *did* ordain, suggests attention to the exact language of the original; remembering that the word translated "ordain" means, lexically, as well, "arrange." "So also the Lord ordained (arranged or provided) for those proclaiming the gospel to live of the gospel." We have in this, simply, a reference to that fact of which the disciples were reminded in Luke 22:35, "When I sent you forth without purse, and wallet, and shoes, lacked ye any thing?" At that time also, the only "hire" of those laborers was the food, drink and lodging afforded by those with whom they sojourned during their ministry.

J. J. Dymond's conclusions, deduced from his very candid study of the above passages, are as follows:

1. That it should be our desire and aim, for the Gospel's sake, to make its proclamation free.
2. That if a person called of God to preach the Gospel finds the discharge of that duty incompatible with his making by his own labor a due provision for his outward wants, he is not only permitted to receive a maintenance, but is entitled to expect that this will be provided for him.
3. That it is the duty of the church to see, that under such circumstances, adequate maintenance is supplied.
4. That contributions for this purpose should be voluntary, not enforced.
5. To make a trade of preaching, or to adopt it as a profession for the sake of pecuniary reward, is repugnant to their spirit.
6. A sufficient maintenance, and no more, is all the minister is warranted in accepting.

The conclusions are in harmony with the views of the early Friends, as set forth by Barclay in his Apology (Proposition x., Sec. 33), where he says:

"The ministers we plead for are such as having freely received freely give; who covet no man's silver, gold, or ornaments; who seek no man's goods, but seek them and the salvation of their souls; whose hands supply their own necessities, working honestly for bread to themselves and families. And if at any time they be called of God, so as the work of the Lord hinders them from the use of their trades, take what is freely given them by such to whom they communicated spirituals, and, having food and raiment, are therewith content. Such were the holy Prophets and Apostles."

Finally, there appears to be no justification either in Holy Scripture or in the early faith of the Society of Friends for the extreme opinion now apparently held by some, that under no circumstances is it lawful for a minister to receive maintenance (except when traveling away from home) from those whom he serves in spiritual things.

We unite with J. J. Dymond in advocating no extreme opinion on this subject. It is not safe to say that under no circumstances besides those of journeys away from home a minister receive maintenance from those amongst whom he is engaged in Gospel service. But we would emphasize the expression, in the above quotation from Barclay, "if at any time" the work of the Lord should "hinder them from the use of their trades",—as implying what was amply set forth in the writings and practices of the Early Friends, following the example of Paul, that self supporting occupation of ministers was with them the largely prevailing rule, and maintenance by others only the rare and temporary exception. So long as Home and Foreign Missionary work and evangelization do not go outside of or beyond this principle, we find nothing but what is consistent with Scriptural authority in the cordial and liberal support of church work by the members of the church.—*Friends' Review.*

WRONG HOME INFLUENCES.

"Why, the stamp on this letter has not been canceled," said Mr. Martin Moore, taking up an envelope which had been postmarked with pen from a country post office. "You can remove the stamp carefully to use again as well as not."

"But I shall do no such thing," replied the person thus addressed, to whom the letter had been sent.

"Oh, well, then I can do it for you, and when you get out of stamps I'll lend you one," was Mr. Moore's laughing reply. You don't suppose Uncle Sam will ever miss a two cent stamp, do you?"

"It is the principle of the thing," said the other speaker; "and we have no more right to steal two cents from the Government than a larger amount, and I will never touch that stamp again."

This conversation occurred in the home circle, where the children listened to the father's plausible reasoning, and how could they help being influenced by it? And if in after years, the father, whose opinion the bright-eyed boy respects, finds him practicing larger frauds, will the parent call to mind this and similar lessons taught, indirectly it may be, in the home circle?

Here is another case in which both deceit and dishonesty are instilled into the young mind. Little Robbie writes a letter to Uncle Robert, and in it, boy-like, states that he has saved a dollar, and is

going to put it into the savings-bank. Now Robbie made figures to represent the money, and Uncle Robert read it ten dollars, instead of one. "Well, well," he remarks, "the boy is doing well to save so much." Now the uncle is of a thrifty disposition and approves of boys saving their pennies and dimes. So he writes to Robbie's mother that if her little son has ten dollars to put in the bank, he will send another ten soon to add to the sum for a snug nest-egg.

"But I didn't write ten dollars," said Robbie, when he read the letter. "Uncle made a mistake in my figures."

"Well, never mind now," replied the mother. "Uncle Robert can spare ten dollars as well as not, so we need not say anything about the mistake when we write."

Thus the child's better and more honorable impulses are checked, and a lesson is early learned in greed and actual dishonesty. Does this mother, a professed Christian, anxious for the moral and religious welfare of her children, consider what tares she herself is sowing in the young mind?

Said a lady to her guest, "We will take the first train after dinner, and go to call on cousin Alice." At the station when the visitor speaks of getting her ticket, the hostess replies, "No matter about it now." So the matter is left to be arranged later. But, as no fare is paid on the car, the subject is referred to again by the guest after returning home. "Oh! the conductor does not call for our tickets half the time on these short trips," replied the lady; "when he does, we pass him the change, and when not we save our fare."

"But I would much rather pay my fare than to save it in this way," said the visitor. "Oh! well, if conductors do not have time to take up the tickets, that is their lookout, not ours," is the careless rejoinder; "besides, we go so often we ought to have some free rides."

And this is said before the children, who, doubtless, are accustomed to getting free rides when they can, and are thus learning dishonest practices in little things which cannot fail to blunt the moral sensibilities in reference to larger dealing with mankind.

Thus, in a thousand trifling ways, are petty deceptions and peccadilloes practiced by people who would scorn to be thought dishonest, and who never seem to think what their influence would be in the family and among those with whom they have business relations. Is it a wonder that from such lessons learned in the home circle larger defalcations come, that the love of greed is made subservient to bitter ends? Strict integrity is a principle which needs to be inculcated, both by precept and example, in the home, the counting house, the workshop, and in all the affairs of life.—*Leslie Grey, in the Congregationalist.*

BESETTING SINS OF THE RICH.

Are you rich? You will be tempted to extravagance; and under the delusive idea of living conformably to your rank, you will be tempted to squander in self-gratification or vain show what would feed the hungry, clothe the naked, bring upon you the blessing of multitudes ready to perish, and if employed in diffusing divine knowledge and spreading the Gospel, would spread them far and wide. Are you rich? You will, if professedly liberal, be tempted to confine your liberality within so narrow bounds, that your donations to relieve the miseries of man or assist the cause of God will be really pitiful, paltry things, compared with the widow's mite or the poor man's penny. Are you rich? You will, if you have a family, be tempted to hoard so liberally for them, that you will probably in the end curse them with love to the world, with alienation from God, with a disposition to be the slaves of fashion and the associates of the gay, however wicked or worldly; and thus in the end will undo them for eternity. Are you rich? You are in danger of forgetting God, loving your riches, and losing your soul. "It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God." Probably not one rich man in ten thousand improves that important talent, wealth, as at the judgment bar he will wish to have employed it. *Selected by J. METZLER.*

A CLOCK OF CLOCKS.

The famous clock of Strasburg is put completely into the shade by "the great World Clock or the ten-thousand year time Indicator." "It was constructed in Germany during many years' labor by Mr. Christian Martin, clock-maker." The clock marks the years and leap-years, and will run for a hundred centuries, when, as the bill frankly admits, its "mechanic works" will have to be changed. The face of the clock is about 10 feet square, and has a large number of dials and little niches, where 123 little figures have their abiding place. These latter, as the ever ready bill explains, are "to allegorize human life." Every minute a sorrowful looking angel hits a bell with a sledge-hammer. When he has done this 15 times another angel in a red robe strikes the first quarter. "The Genius," dressed in a Louis XIV costume, turns a dial so that the figure is shown. At the same time the figure of a child appears at a lower door. At the second quarter a youth appears; at the third a middle-aged man with spectacles, and a high hat, and at the fourth, a decrepit old wreck with a white wig. While all this is going on below, death, in the shape of

a Comanche Indian with wings, has been vainly endeavoring to hammer a bell in an upper niche, but an angel has headed him off in every case and protected the human family "by raising the right hand in an allegorical relation," as per programme, until the fourth quarter. Then death gets the better of the struggle, strikes the hour and bundles the old man off into eternity. The twelve apostles are trotted out each hour. Above them is a figure of Christ, "who blesses with both hands each Apostle in passing," as the bill states, with mathematical exactness. At morning, noon, and night a number of bell-ringers ring their respective bells with vindictive energy, and an old man drops upon his knees as if some one had kicked his legs out from under him. All these and many other wonders, exposing the family secrets of the zodiac, the heathen gods, the seasons, the moon, and the globe all run regularly. The whole structure is surmounted by a cock which crows at 6 and 12 o'clock.—*From the Pall Mall Gazette.*

THE LAST READING.

The Bible gives guidance and comfort in life to all who love it, and in a dying hour it gives support which can be had from no other source. The following instance is a beautiful illustration:—

In one of the coal mines in England a youth about fifteen years of age was working by the side of his father, who was a pious man, and governed and educated his family according to the Word of God.

The father was in the habit of carrying with him a small pocket Bible, and the son, who had received one at the Sabbath School, imitated his father in this. Thus he always had the sacred volume with him, and whenever enjoying a season of rest from labor he read it by the light of his lamp. They worked together in a newly-opened section of the mine, and the father had just stepped aside to procure a tool, when the arch above suddenly fell between them, so that the father supposed his child to be crushed. He ran towards the place and called to his son, who at length responded from under a dense mass of earth and coal.

"My son," cried the father, "are you living?"

"Yes, father, but my legs are under a rock."

"Where is your lamp, my son?"

"It is still burning, father."

"What are you doing, my dear son?"

"I am reading my Bible, father, and the Lord strengthens me."

These were the last words of that Sabbath School scholar before he was suffocated.

A STORY OF TITHES.

Many years ago a lad of sixteen years left home to seek his fortune. All his worldly possessions were tied up in a bundle, which he carried in his hand. As he trudged along, he met an old neighbor, the captain of a canal boat, and the following conversation took place, which changed the whole current of the boy's life:

"Well, William, where are you going?" "I don't know," he answered. "Father is too poor to keep me any longer, and says I must now make a living for myself."

"There's no trouble about that," said the captain. "Be sure you start right, and you'll get along finely."

William told his friend that the only trade he knew anything about was soap and candle making, at which he had helped his father while at home.

"Well," said the old man, "let me pray with you and give you a little advice and then I will let you go."

They both kneeled upon the towpath (the path along which the horses that draw the boat walked). The old man prayed for William, and then this advice was given:

"Some one will soon be the leading soap maker in New York. It can be you as well as any one. I hope it may. Be a good man; give your heart to Christ: give the Lord all that belongs to him of every dollar you earn; make an honest soap, give a full pound, and I am certain you will be a great, good and rich man."

When the boy reached the city he found it hard to get work. Lonesome and far from home, he remembered his mother's words and the last words of the canal-boat captain.

He was then and there led to "Seek first the kingdom of God and his righteousness."

He united with the church. He remembered his promise to the old captain. The first dollar he earned brought up the question of the Lord's part. He looked in the Bible, and found that the Jews were commanded to give one-tenth; so he said, "If the Lord will take one-tenth I will give that," and so he did. Ten cents of every dollar was sacred to the Lord.

After a few years both partners died, and William became the sole owner of the business.

He now resolved to keep his promise to the old captain; he made an honest soap, gave a full pound, and instructed his book-keeper to open an account with the Lord, and carry one-tenth of all his income to that account. He was prosperous; his business grew; his family was blessed; his soap sold, and he grew rich faster than he had ever hoped. He then decided to give the Lord two-tenths, and he prospered more than ever; then

three-tenths, then four-tenths, then five-tenths. He then educated his family, settled all his plans for life, and told the Lord he would give him all his income. He prospered more than ever.

This is a true story of a man who has given millions of dollars to the Lord's cause, and left a name that will never die.

Are there not boys and girls who will now begin to give the Lord one-tenth of all the money they receive, and do so throughout life?—*Angel of Peace.*

Miscellany.

A LARGE excursion of Quakers from the United States are now in the City of Mexico, and as part of their errand a permanent Quaker Mission will be established in that city. Among the party are some prominent members of the society of Friends in Chicago. Editor Pritchard of the *Christian Worker* is one of them.

CUVIER ON TIGHT-LACING.—The great naturalist, Cuvier, was walking one day with a young lady who was a victim of tight-lacing in a public garden in Paris. A lovely blossom upon an elegant plant drew from her an expression of admiration. Looking at her pale, thin face, Cuvier said: "You were like this flower once; to morrow it will be as you are now." Next day he led her to the same spot, and the beautiful flower was dying. She asked the cause. "This plant," replied Cuvier, "is an image of yourself. I will show you what is the matter with it." He pointed to a cord bound tightly around the stem, and said: "You are fading away exactly in the same manner under the compression of your corset, and you are losing by degrees all your youthful charms, just because you have not the courage to resist this dangerous fashion."—*The Washington Republic.*

"A LODGING PLACE OF WAYFARING MEN."—Scattered, along the traveled roads in the East, at a day's journey from each other generally, are found curious structures, built in the form of a hollow square, or of a hollow oblong. These are the khans or caravansaries, at which the wayfaring men put up for the night. The khan is sometimes built of hewn stone, but oftener of rougher materials, mud or wood. In the large court in the centre the animals may be unloaded, while the travelers find their sleeping-places in the rooms of the enclosing building. In the center is generally a fountain or tank, for the supply of men and beasts. Entrance to the khan can only be obtained through a large gate on one of the sides, which is carefully closed at night for the protection of the travelers who have sought refuge within. The Khan is no more a place of settled habi-

tation than is one of our railroad hotels. This adds force to the prophet's wish that he might flee to a caravansary in the wilderness, where there would be none who knew him, and where the only men whom he would see would be the desert-travelers who come to rest for a night only, and who go their ways on the morrow.—*Selected.*

IN MEMORY OF JACOB SHOAF

Who died October 27th, 1885, by his son,
J. W. Shoaf.

And can it be that I must tell
That dearest father is gone;
Our father whom we loved so well?
It makes us feel so sad and lone.

They placed him in his shrouded bed,
And bore him to his resting place;
They laid him low among the dead,
And hid away his loving face.

Our father's labor now is done,
His weary soul has gone to rest;
His race is run, the victory won,
Safe gathered with the sleeping blest.

Within the circle of our home
Dear father now no more is found;
His seat is empty—there is gloom,
For he is missing all around.

"We shall sleep, but not forever
In the lone and silent grave;
Blessed be the Lord that taketh,
Blessed be the Lord that giveth.

"In the bright, eternal city,
Death can never, never come;
In his own good time, He'll call us,
To our rest—our home, sweet home.

"Dearest father, thou hast left us,
Here thy loss we deeply feel;
But 'tis God that hath bereft us,
He can all our sorrows heal.

"Yet again we hope to meet thee,
When the day of life is fled;
Then in heaven with joy to greet thee,
Where no farewell tear is shed."

Died.

MOYER.—On the 8th of April, in Waterloo county, Ont., of inflammation of the lungs, Esther, wife of Isaac H. Moyer, aged 43 years, 7 months and 11 days. She was buried on the 10th at (Cressman's) Meeting house near Breslau. Funeral services were held by Elias Weber and Jacob Woolner from Luke 17: 20, 21 and 1 John 19: 20.

MILLER.—On the 21st of March, in Newton Co., Ind., Katie, oldest daughter of Joseph and Barbara Miller, aged 14 years and 10 months. She was buried on the 23d of March. Services were held by Isaac Tschubb and Valentine Hostetter.

HOSTETTER.—On the — of Dec., 1885, in Newton Co., Ind., Bishop David Hostetter, of the Amish Mennonite Church. He was buried on the 1st of January, 1886. Funeral services were held by John Miller.

EBY.—On the 31st of October, 1885, in Lancaster Co., Pa., of cramps, Veronica, widow of Christian Eby, aged 84 years. She leaves 5 children, 13 grand-children and all her

brothers and sisters, 5 and 4 respectively: the oldest being 85 and the youngest 63.

SCHROCK.—On the 24th of March, in Elkhart Co., Ind., very suddenly, Catharine, wife of Daniel D. Schrock, aged 23 years, 9 months and 7 days. She leaves a deeply bereaved husband and two small children, the last only two weeks old. The husband, who was only a few rods from the house, only came in time to see her draw the few last breaths, and she passed away without a parting word. She was buried on the 26th. Funeral services by D. J. Johns from Matt. 24: 43. This is a loud call, especially to those in the bloom of life.

BURKEY.—On the 12th of Apr., near Milford, Seward Co., Neb., of consumption, Magdalena Burkey, aged 61 years, 5 months and 27 days. She leaves 5 children. She was a member of the Amish Mennonite Church and was buried in their graveyard. Funeral services were held by Joseph Gasho and Shupp from 2 Tim. 4: 7, 8.

GASHO.—On the 22d of March, near Milford, Seward Co., Neb., John Gasho, son of Joseph and Mary Gasho, aged 16 years, 6 months and 8 days. He was buried in the Amish Mennonite graveyard. Funeral services were held by Joseph Shlegel and Joseph Rediger from 1 Cor. 15: 22.

STUTZMAN.—On the 20th of March, in Seward Co., Neb., Sarah, widow of Jacob Stutzman, of Walnut Creek, Holmes Co., Ohio, aged 84 years, 8 months and 15 days. She was a member of the Amish Mennonite Church, and was buried at their Meeting-house on the 21st. She leaves 5 children, 59 grandchildren and 102 great grand-children. Funeral services were held by Joseph Shlegel and Joseph Rediger from John 11: 23—27.

OVERHOLT.—On the 6th of March, in Lincoln Co., Ont., of old age, Barbara, widow of Jacob Overholt, aged 77 years, 11 months and 20 days. She was buried at the Moyer Mennonite Church on the 8th. Services were held by A. K. Honsberger from 2 Tim. 4: 6—8. She leaves two children to mourn the loss of a kind mother.

MICHER.—On the 9th of March, in Lincoln Co., Ont., of old age, Joseph Michner, aged 92 years, 5 months and 11 days. He was buried at the Mennonite Church on the mountain on the 13th. Services were held by A. K. Honsberger and Row, from Rev. 14: 13. He leaves an aged widow and a large family of children to mourn their loss but they need not mourn as those who have no hope.

LANTZ.—On the 30th of March, in Allensville, Millin Co., Pa., of erysipelas, Anna Lantz, aged 56 years, 1 month and 10 days. She was never married and lived a quiet and peaceful life. She was a faithful member of the Amish Mennonite Church and was buried on the 1st of April. Funeral services were held by John Yoder and J. H. Byler from Rom. 14: 8, 9.

PLANK.—On the 11th of April, in Kishacoquillas Valley, Mills Co., Pa., of inflammation of the brain, Amanda, wife of Jonathan D. Plank, aged 20 years and 21 days. She came to this valley about four months ago from McLean Co., Ill., and some time afterwards was married to Plank. She was a member of the Amish Mennonite Church. Funeral services were held on the 12th. Services were held by John Hartzler and J. H. Byler from 1 Pet. 1: 24, 25. A loud call to the young.

HIGH.—On the 8th of April, in Louth Twp., Lincoln Co., Ont., of old age, Maria widow of Pre. Jacob High, aged 83 years, 6 months and — days. She was buried on the 11th at the Mennonite Church on the mountain. Services were held by Pre. Weng. She was a faithful sister in the Church and a friend to all. She leaves one brother but no children.

MOYER.—On the 10th of April, in Clinton Twp., Lincoln Co., Ont., of dropsy and heart disease, Barbara, wife of Joseph B. Moyer, aged 69 years and 8 months. She was the daughter of Isaac Wisner Sen. She was a faithful member of the Mennonite Church and a kind mother. She bore her sufferings with christian fortitude. She leaves a sorrowing husband and six children. She was buried on the 12th. Services were held by A. K. Honsberger, from 1 Cor. 15: 57.

TROYER.—On the 6th of April, in Howard county, Ind., of palsy, Barbara, wife of Noah Troyer, aged 57 years, 9 months and 18 days. She was buried on the 7th in Moses Mast's graveyard. Services were held by — Bowman and Andrew Troyer.

SHELLY.—On the 7th of April, near Old Line, Lancaster Co., Pa., Sister Elizabeth Shelly, widow, aged 66 years, 4 months and 18 days. She was buried on the 11th in Shelly's family graveyard, where many people were assembled. Funeral services were held from Isa. 38: 1.

ASHENFETTER.—On March 27th, near Christian, Rockingham Co., Va., of pneumonia, Bro. John Ashenfetter, aged 77 years and 10 months. He was buried on the 28th at the Mt. Clinton Mennonite Church. He leaves five children and twenty grandchildren to mourn their loss.

SWITZER.—On April 7th, near Rushville, Rockingham county, Va., of consumption and paralysis, Bro. Daniel Switzer, aged 64 years, 2 months and 18 days. He was buried on the 8th at the Bank Church. Funeral services by Daniel S. Heatwole, Gabriel D. Heatwole and Biah. Samuel Coffman; from Matt. 24: 44. He was afflicted for many years, and bore his affliction with patience; and repeatedly expressed a desire to go home. He leaves a sorrowing widow, six children and many friends to mourn their loss.

DUTTER.—On the 17th of March, in Waupecong, Miami Co., Ind., of mortification, George Dutter, aged 40 years, 9 months and 12 days. He had been ruptured for some time, which also caused his death. He was buried on the 18th, at the Zion burying ground. Services were held by Andrew Troyer from Ezek. 18: 32.

KELLER.—On the 6th of April, in St. Joseph county, Mich., Jessie, infant daughter of George and Emma Keller, aged 1 year and 29 days. She was buried on the 8th in the Troyer School-house graveyard. Funeral services were held by J. E. Crites from 2 Kings 4: 26.

"She rests beneath her native earth,
And near the spot that gave her birth;
Her youthful feet trod Rovers that bloom
In beauty o'er her early tomb."

"And oft we'll lift the fearful eye,
To hear her calling from the sky.
O how could we her absence bear,
But that we hope to meet her there."

MILLER.—On the 17th of April, in Lyon county, Kansas, John, son of Mamassee and Rebecca Miller, aged 1 year and 5 days. Funeral services were held by J. J. Born-treger from 1 Pet. 1: 24, 25.

BERGY.—On the 27th of March, in Doylestown Twp., Bucks county, Pa., of consumption, Mary, wife of Abraham Bergy, aged 56 years, 6 months and 13 days. She bore her affliction with great patience, and was fully resigned to the will of God. She was buried on the 31st in the Doylestown graveyard, followed by a large concourse of people. Funeral services were conducted by Joseph Detweiler, Henry Rosenberger and Henry Landis from Heb. 4: 9, 10.

STEINER.—On the 16th of April, in Richland Twp., Allen county, Ohio, John Steiner, aged 59 years, 3 months and 29 days. He was buried on the 17th in the Mennonite graveyard. Funeral services were held by C. P. Steiner and Benjamin Diller from 1 Cor. 16: 21—23 and Phil. 3: 8. He was sickly all his life and remained as a child.

MOYER.—On the 27th of March, in Plumstead Twp., Bucks county, Pa., of scarlet fever, Phoebe, daughter of Abel and Susanna Meyer, aged 4 years, — months and — days. This is the first child that was buried out of the family. She was buried on the 30th at Dublin. Services were held by — Seiple.

SUMMER.—On the 17th of April, in Washington county, Maryland, Jacob Summer, aged 79 years, 10 months and 9 days. He was buried on the 19th in the family graveyard. Many relatives were present. Funeral services were held by M. Horst, D. Roth and Josiah Brewer. Bro. Summer was a consistent member of the church and was one of the oldest members of this church.

BITNER.—On the 15th of April, near Churchtown, Cumberland county, Pa., Gracie S., daughter of Ellsworth and Annie Bitner, aged 1 year, 3 months and 11 days. She was buried on the 17th in the Churchtown graveyard.

HURSH.—On the 16th of April, in the house of her brother-in-law, Adam Bulman, York county, Pa., Fanny Hursh, aged 79 years, 6 months and 16 days. She was buried on the 18th at the Mt. Pleasant Meeting-house. Many friends attended the funeral. Sister Hursh "kept the faith," and we believe, that she received a crown.

BRUBAKER.—On the 4th of April, in Delaware Twp., Juniata Co., Pa., Henry Brubaker, aged 36 years, 9 months and 16 days. Buried in the Lost Creek Grave-yard. Funeral services by William Graybill. Text, Rom. 4: 6—8.

BENNER.—On the 5th of April, near Mexico, Juniata county, Pa., of pneumonia, Thomas Benner, aged 55 years, 8 months and 20 days. Brother Benner was a consistent member of the Mennonite Church for many years. He leaves two sons and four daughters. Buried in the Lost Creek Grave-yard. Many friends met to pay their last respects. Funeral services by Jacob and William Graybill from Matt. 23: 23.

HECKMAN.—On the 12th of April, in Lost Creek Valley, Juniata county, Pa., Sarah Heckman, aged 53 years, 6 months and 26 days. She was buried in Lost Creek. Services were held by Jacob and William Graybill from Mark 13: 33—37.

BENNER.—On the 14th of April, near Thompson town, Juniata Co., Pa., Ameha N. Benner, aged 23 years, 3 months and 2 days. Her maiden name was Martin, formerly of Lancaster county. She was a member of the Mennonite Church and leaves a husband and three children. Buried in the Delaware graveyard. Services by Jacob and William Graybill, Text, 1 Kings 1: 2.

BARNES.—On the 12th of April, in Bucks Co., Pa., Mary Ann wife of John Barnes, aged 34 years, 3 months and 6 days. She was buried on the 15th in the Doylestown Mennonite graveyard. Funeral services were held by Samuel Godshalk, A. Meyers and S. Gross.

"Dear companion, thou hast left us,
Here thy loss we deeply feel;
But 'tis God that hath bereft us,
He can all our sorrows heal."

ANGENY.—On the 14th of April, in Bucks Co., Pa., Catharine, wife of William Angeny, aged 68 years, 10 months and 20 days. She was buried on the 18th at the Deep Run

Church. Services were held by S. Godshalk and S. Gross. Many friends were present at the burial.

HONSBERGER.—On the 14th of April, in Bucks Co., Pa., Elizabeth, widow of Abraham Hunsperger, aged 81 years, 5 months and 21 days. She was buried on the 17th at the Blooming Glen Church. Services were held by S. Godshalk.

HERSHEY.—On the 1st of April, in York Co., Pa., Sister Mary, wife of Joseph Hershey, aged 67 years, 10 months and 9 days. She was buried at the Codorus Mennonite Church. Funeral services were conducted by Jacob Hostetter, Martin Wisler and S. L. Roth.

CANADAY.—On the 16th of April, in — Co., Neb., of consumption, Mary, wife of Frank Canaday, and daughter of Isaac and Rebecca Loucks, aged 19 years, 2 months and 6 days. She was buried on the 18th.

ZIEGLER.—On the 6th of April, in — Co., Ohio, Joseph Ziegler, aged 37 years, 10 months and 8 days. He leaves a widow and seven children to mourn his loss. He was buried on the 9th at the Oak Grove Meeting-house. Services were held by David Hostetter, D. Z. Yoder and J. K. Yoder from Matt. 18: 10, Tit. 2: 11 and Rom. 14: 8—10. Many friends were at the funeral. Deceased was a member of the Amish Mennonite Church.

BACHMAN.—On the 16th of April, in Philadelphia, of consumption, Mary, wife of Francis Bachman. She was buried on the 20th at the Hilltown Pa. Reformed Church.

Letters Received.

WITHOUT MONEY.

D K Beiler, J K Zook, I H Moyer, John D Hershey.

WITH MONEY.

A—John U Albrecht, Joseph B Allebach, Belle Allen, Henry Adrian.

B—Joseph Bossart, John Blosser, Thomas F Beck, A B Brennemann, Levi Brough, Simon Bough, B B Brown, Jonas Buckwalter, Michael Beiler, Susan Brubaker, Martha Bachman, Barbara Baer, A W Blanch, Joseph G Beyer.

C—M H Cassel, Charles Calherson.

D—D F Driver, August E Doering, Gerhardt Dick, E C R Egle, Isaac Eby, John R Ebersole, Samuel C Eash.

G—John Gerhardt, Peter Goertzen, Peter Gerber, Mary A Good, Jonas Goel, Christian Gingerich, Henry Gantsch, Peter H Goertz.

H—Tollas Hostetter, E Hostetter, Lydia W Hollinger, Levi Huber, Joseph Hartzler, John Harter, J F Hiltun, Chr H Herr, Ben Hostetter, A M Hiesland, J M Herr, Albert Herr, Dabold Hiesholter, Martha Hess, Levi D Hostetter.

J—E Johns, Daniel Jantzi, Peter J Jantzen.

K—Moses H Kauffman, Tobias R Kreider, Peter N Kreybill, H S Kreybill, Joseph Klopfenstein, Wm S Kreybill, Fannie Kinsinger, Jacob Kroscher, Daniel King.

L—Maria Leuthner, L Loewen, Christian F Lee, M—Anna H Musser, Joe Miller, Tobias L Miller, M T Miller, W J Martins, J E Musser, L Martin, John Miller, Daniel D Miller.

N—P Newbamer, Abraham K Newcomer, Jacob Neufeld, J M Nyce, Mrs Emily Nicolai, Henry Nicksel.

O—Mary Obenwald.

P—S Petrutatzky, John J Plank.

R—Charles E Reimelin, S J Ressler, David Russer, Wm Reinhard, Christian Rueser.

S—W H Symmons, D D Stump, Elshah Stahl, Solomon M Salla, M K Strie, H Shelly, Joseph Summers, Daniel Schindler, Peter E Shelly, J S Shoemaker, Strangway, Lydia Schock.

T—U—Abraham Tyson, David Tinger.

V—Mary J Vandamker, John Vogt.

W—Gilson Wenyer, P Warkentin, Levi Weaver, P W Williams, John W. W.

Y—Lizzie Yoder, I P Yoder.

Z—John K Zook.

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than onward. Many are willing to come to the Savior to be relieved of their load of sin, and find rest to their souls; but when called upon to take up the cross daily, and follow the Savior in meekness and lowliness of spirit, denying themselves the liberty of a free indulgence in dress, appetite and many things that have a tendency to mislead, they begin to hesitate and stagger as it were, and the enemy of souls comes in and cases the guilty conscience by hinting that we can be good Christians without keeping all the commands. He boldly suggests that we need not be so anxious or careful, and many more things he is always ready to implant in a lukewarm heart. In proof of his theory, he will point to some cold professor that is not on the line of duty; and in this way conscience gets hardened. That portion of Scripture which does not agree with carnal nature is rejected, and thus Christ becomes a stumbling-block and a rock of offense.

Satan leads some on the pinnacle of the temple, higher up the giddy heights of spiritual pride, until the soul overleaps the abrupt precipice, and is lost forever in the awful abyss below. Many souls are ruined in this way.

In looking at the state of the church, and the coldness and lukewarmness so prevalent to-day, we must conclude that the enemy of souls has rocked to sleep a much larger proportion of believers than are lost in any other way. They seem to be so soundly asleep on some of the most essential points of salvation that it is to be feared that they will not be awakened until forever too late. Let us then watch and pray, looking unto Jesus, taking him for our model and our man of counsel, and not pattern after men, and we will surely gain the crown.

Let us always remember that the Christian life is one of self-denial. No lexicographer, ever so learned, has ever given as good a definition of self-denial as Christ has given us in his life. He left the pleasures of heaven, and came down into this sin-polluted world, and died the ignominious death of the cross for his enemies. Let us look at this for one moment. We believe that the Son of God had a blessed home in heaven, far exceeding in splendor and beauty anything that has been seen on this earth, yet he was willing to leave even this for us. How willing are we to leave our homes, though plain and homely compared to his home, for the good of our fellow-men, and for his honor and glory? In Mark 10:29, 30 we read that Jesus answered and said: Verily, I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, but he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions;

and in the world to come eternal life." Would not this be a good investment? Do we believe this portion of Scripture? Do we act as if we believed it? Whoever heard of investing money that brought a hundred fold equal to ten thousand per cent. of the investment? How willing people would be to invest in an enterprise that paid such a high rate of interest! But when this is to be done to the honor and glory of God, there is not much effort made.

More might be willing to engage in the work had the Savior left out the "persecutions;" but the promise is that they must come. This is something that flesh and blood naturally shrink from; but Christ did not shrink even from the cross. We are taught in God's word that if we have not the spirit of Christ, we are none of his. This entitles us off again. We have no way of escaping the nature, life and sufferings of Jesus.

In traveling over our common highways in the country, and we chance to meet with an obstruction, we remove it, and pass on; or if it is too large for one man to remove, we get help, and the obstacle is removed. But on this highway of holiness the case is different. That two-edged sword has already cleared the way of all obstructions; and in order to get on this road, we must come to where the text says, "deny ourselves," and take the cross upon us. Let us not deceive ourselves. So long as we are not in line with the plain teaching of the word of God, we cannot be on this holy way. If we seek to evade the least duty to God or our fellow-men for fear of persecutions, we are not on this way. Self has no room on this narrow way; and when self is dead, then all fear of persecution is gone, and "perfect love casteth out fear."

Let us therefore double our efforts, and give diligence to enter into the "rest," and remember that this is a work between us and our God. To him will we be accountable for neglecting our duty and disobeying his commands, and not to men, or any organizations or set of men. To God only be praise now and evermore.

A. K. K.

For the Herald of Truth.

SECRET FAULTS.

There are many incidents connected with the private histories of men, which, if they were closely observed by others, would tend to show their characters in a different light from what they really appear without a close acquaintance. Man learns a great deal from observation, yet it sometimes takes us years to learn that our closest friends have been enemies to our souls, whether intentional or not. It is human nature to judge our fellow-beings solely by outward appearance, man not having the power of knowing what

is hidden in the heart unless it is possessed in such a degree as to manifest itself in the very acts of its possessor. On the other hand, by rashly judging by outward manifestations, we are very apt to misconstrue sometimes the best and purest motives, and regard with suspicion the most righteous intentions of others. But hypocrisy has always been a leading drama in the world, and we may expect it thus to continue unto the end of time.

Of the above facts we have ample illustrations, in both the Old and New Testaments, but deem it sufficient to mention the betrayal of the Son of God with a kiss, by one who, for years had enjoyed his presence and closest companionship. One great hindrance to our salvation seems to be the *secret faults* lurking in our hearts, and of which the world, and even our nearest companions are ignorant. Such faults may not come to light so long as we can appear respectable before men, and feel assured that they have not been discovered. This is doubtless true of many professed Christians who love to appear in sheep's clothing, but are spiritually the off-spring of ancient Phariseism.

Glaring faults of church members can be Scripturally dealt with and are not very likely committed and passed by unnoticed; hence it is natural that the secret sins that are hid in the heart, and practiced unobserved by others, are more apt to remain to pester us to the grave, than glaring, open faults, of which we are more liable to be reminded by others. Open quarrel or strife with our neighbor is not as likely to occur as a secret spite or malice; for so long as we can abstain from giving vent to our wounded feelings, the deed is only cherished in the heart and not carried out in action. But as long as we remain in this state the fear and love of God has not taken full possession of our hearts, and we are Christians only in name.

David has taught that the fear and judgment of the Lord are more to be desired than gold; and "moreover by them is thy servant warned; and in keeping of them there is great reward," Ps. 19:9-11. He has foreseen clearly the great danger of these hidden sins and abhorred them in his heart when he cried to the Lord, "*Cleanse Thou me from secret faults.*" Keep back thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgressions," Ps. 19:12, 13.

In many of the spurious conversions of our day, the "great transgressions" apparently are sought to be "buried in baptism" while the "secret faults" remain undisturbed in the heart. But if the heart is not changed the work is not done. The old Adam cannot be "fixed up," but a new creature in Christ must be born, and the old man crucified. A secret sin

is as effective in barring us from God as a great transgression, if repentance does not follow.

Unless we are free from evil passions; from a desire for things we should not have or practice; from allowing our thoughts to dwell on earthly and abominable things; from cherishing hatred and malice against our neighbors or enemies, and from the practice of all secret vices, we are not free from all secret sins. But the Lord "knoweth them that trust in him," Nahum 1:7. This prayer of David is always applicable to a sincere Christian: "Search me, O God, and know my heart: try me and know my thoughts, and see if there be any wicked way in me, and lead me in the way everlasting." Ps. 139:23, 24. A prayer more searching can hardly be made.

A. METZLER.

For the Herald of Truth.

THE PRODIGAL SON.

(Luke 15).

This parable like all the others of our Savior is intended to teach us a spiritual lesson. In verses eleven and twelve of this chapter we read, "A certain man had two sons: and the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living." Using this as a spiritual lesson we might say, this son has now come to the years of understanding to know good from evil, and he must choose one or the other. Instead of making good use of his heritage, he asks his father the privilege of serving sin, and his request is granted.

"He wasted his substance in riotous living." He now starts out from his home against his parent's wishes, and mingles in wicked company, indulging in excesses and carnality, thinking to enjoy himself, probably not expecting to harm anyone; he may say, "I am only sowing a little wild oats," not realizing that he is robbing God by misusing the talent that has been lent unto him for a better use.

"When he had spent all, there arose a mighty famine in that land; and he began to be in want." This is the condition of many a wayward son, who has wandered away from God. Having spent all his earthly substance, he now begins to think of eternity, where he must give an account of his deeds. He thinks of the duties he has omitted, of the deeds of sin he has committed, and knows that for these he will reap eternal destruction. He sees that all is now spent, and begins to regret that he ever began his wild and sinful career. Let no one deceive himself, for whatsoever a man soweth that shall he also reap.

"He went and joined himself to a citizen of that country; and he sent him into his fields to feed swine." In these cir-

cumstances the sinner feels himself in great distress of soul. He begins to wonder whether God would accept him if he should return to his Father's house. He tries to ease his conscience and forget his wretchedness by indulging in the lowest of carnal pursuits. He would now be satisfied with the most common and least enjoyable pleasures, but no one gives them to him. The hucks that the swine did eat would be acceptable to him in his wretched condition. He would satisfy himself with the food of unclean beasts, he would forget his misery by amusements and gratifications of the same kind that brought him into his misery. But his utter destitution keeps before him his misery; convictions take hold of his soul, and he can rest in this condition no longer.

"And when he came to himself, he cried, How many hired servants of my father's have bread enough and to spare, and I perish with hunger." At this point the sinner begins to think that many other sinners as vile as himself have been accepted at a throne of grace. He begins to read the promises which tell us that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." He learns of the abundant grace with the Father by which he has received those who have come unto him.

"I will arise and go to my Father, and will say unto him, Father, I have sinned against heaven, and before thee." He has now arrived at a conclusion. He must change his condition; it is no longer possible for him to live without making a change.

"And am no more worthy to be called thy son; make me as one of thy hired servants." The truly penitent soul is satisfied with the lowest place in the kingdom of God. His great desire is that he may have a place there, be it ever so humble, and he will trust God that he will be happy in occupying that place.

"And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him." While he is in the midst of his sins he turns from pursuing them, and goes in the opposite direction. God is full of compassion; he meets him while he is yet in the distance, and receives him with the expression of the warmest love.

"I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son." He seems to feel still that he cannot be restored to the place of a son from which he fell; but see what the father says to his wayward child:

"But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand and shoes on his feet: and bring hither the fatted calf, and kill it; and let us eat and

be merry. This shows to us how the poor wandering sinner is received with God. There is more joy in heaven over the repentant sinner than over ninety and nine just persons that need no repentance. The sinner has now come into the blessed condition of which the apostle writes in Eph. 2:19. "Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God."

HENRY HYGEMA.

MINISTERIAL MOUNTEBANKS.

"I once attended, on his dying bed," says Mr. Ford, "a man whose early history had given promise of better things, but whose goodness was as the morning cloud and the early dew. As I entered the room, he fixed his eyes upon me, with a fearful expression of countenance, and in the spirit, and in almost the very language of the Gadarene demoniac, exclaimed:

"Why are you come to torment me?" I replied, "I am not come to torment you; I am come to tell you there is mercy, mercy yet, mercy even for you."

He raised his arm with vehemence, and said: "No mercy for me; no mercy for me; no mercy for me. I have sinned through all; I have despised all; I am dying, and I am damned."

His arm fell, and he apparently ceased to breathe. I thought him dead, but was mistaken; there still was life, there was even consciousness. Fetching a long-drawn breath, as if for some desperate effort, and covering his face, with the evident intention of concealing the agony which was written there, he uttered the most awful groan I ever heard, and then expired.

If anything could increase the horror of that scene, it was the following circumstance: That man ascribed the ruin of his soul to a popular preacher, who, on some public occasion, he heard deliver a sermon which deeply affected him; and whom, at the close of the service, he was delighted to meet at the house of a mutual friend. But great was his disappointment; the individual who in the pulpit was a Boanerges, in the parlor played the mountebank, and in either character seemed perfectly "at home." His adventures, jokes and anecdotes kept the company till past midnight in a roar of laughter. The consequence may be easily imagined. The unhappy man who was doomed to witness that incongruous scene, persuaded himself that Christianity was disbelieved by its professional advocates, and henceforth he treated it as unworthy of notice. "Take heed lest by any means this liberty of yours become a stumbling-block to them that are weak." 1 Cor. 8:9.

For the Herald of Truth.

BE CONSIDERATE.

As I think of the words of the apostle, where he says admonish each other in the Lord as long as it is called to day. Although we cannot all speak face to face, I feel as if we should avail ourselves of the opportunity of doing so through the columns of the HERALD OF TRUTH, and many are the encouraging words which we find in it by reading the kind words of the brethren and sisters. And to all the readers of the HERALD we wish grace, peace and mercy from God the Father and our Lord Jesus Christ, who is the propitiation for our sins, and if we trust in him, and believe in his name he is willing to be our advocate to the Father, and may we be found bearing branches in him which says, "I am the vine, ye are the branches, every branch in me that bringeth forth fruit my Father will purify that he will bring forth more fruit, and every branch in me that beareth not fruit he taketh away. So let us beware, and strive to bring forth fruit, lest we be found barren branches, and such which it will be found necessary to take away, so that the fruitful ones may not be hindered. But how are we to be, that we may show ourselves to be branches in the true vine. I believe if we take into consideration the article written by Bishop Weaver in the April 15th No., we have great reason to believe there are a great many professing to be followers of the meek and lowly Lamb of God, and branches in the true vine which are not willing to do as the Savior says, "Learn of me for I am meek and lowly of heart," and unless we become meek and lowly of heart, it shows that we have not learned of the Savior, as we cannot learn pride of him, and as long as we have pride in our hearts and have a desire for those things which we find is an abomination in the sight of the Lord (viz, the lust of the eye, the lust of the flesh, and the pride of life), that goes to show that we are not learning from that meek and lowly Lamb of God, and that we are not receiving nourishment from the true vine. Let us remember the words of our Savior, "He that loveth more than me is not worthy of me." The question often presents itself to me, why is it that so many of the brethren are not willing to dress themselves according to our church order. Would it not show more love towards each other if we would all wear our cloth according to church order and show more respect for our church and also thereby show that one has no desire to be above the other, and go more hand in hand, encouraging each other, and show that we have love amongst ourselves and more fulfill the words of the Savior where he says, "Thereby all men may know that ye are my disciples." Let us at all times remember the words of the apostle, "God

resisteth the proud, but giveth grace to the humble." N.

For the Herald of Truth.

THE RELATION OF OBEDIENCE TO FAITH.

The clearest answer of the relation of obedience to faith is given in three words, Cause and effect.

Faith is that assent which we give to a proposition advanced by another.

Divine faith is that assent which we give to what is revealed by God; and saving faith is that principle wrought in the heart by the divine Spirit whereby we are persuaded that Christ is the Messiah; and by which we possess such a desire and expectation of the blessings he has promised in his gospel, as engages the mind to fix its dependence on him in all the ways of holy obedience.

Obedience is compliance with a command, a known law, or rule. "Thou hast commanded us to keep thy precepts diligently." Ps. 119:4.

Faith is the great principle of the christian life, and where it exists, true, real, and unfeigned, obedience flows from it as surely as heat radiates from fire or light from the sun. So closely are the two principles allied that we may call faith the parent and obedience the offspring; or as stated in the beginning of this article, faith is the cause and obedience the effect. In a true believer's life, one cannot exist without the other; when faith takes possession of the heart and mind, obedience to God's commands and laws follow as the effect of that faith.

The proposition we have advanced need but few citations from the Scriptures to recommend its acceptance, and show the relation of obedience to faith. God commanded Noah to build the ark; his faith begat obedience. God commanded Abraham to leave his kindred and sojourn in a strange land; the consequence of his faith was obedience. The observance of the Passover by Moses was the effect of his faith, as Paul declares. "Go wash in the pool of Siloam," said Jesus to the blind man; the effect of his faith was obedience to the Savior's commands and the result and blessing was vision.

The negative of our proposition is clearly demonstrated in the case of the rich young man. "Sell all thou hast, give to the poor, take up thy cross, come follow me, and thou shalt have treasure in heaven." Here is command, entreaty and promise, but not obedience because faith was wanting. Therefore, to make obedience active and effectual, there must be a living faith that will effect compliance with what God requires of us, to make us friends with God. "Ye are my friends if ye do whatsoever I command you," says the Savior.

Roth, Maryland. JOSIAH BREWER.

For the Herald of Truth.

VALUE OF GOOD WORKS.

Since reading and reflecting over a few very interesting articles in the February 15th No. of the HERALD, under the heading, "Sleeping Professors" by A. M. C., "Lazy Christians" by W. M., the latter showing how men can successfully carry on a farm, or a mill, and make trade pay, who know how to succeed in almost any kind of business, will let a church run down for want of a little religious enterprise. A community of Christian farmers who know how to improve their stock and make a farm pay, who, on hard soil, will make a good living, and keep their house neat and in good order, will let the church die out, because as farmers, they work, but as christians they are idle.

I will now add a few scripture passages. In psalm 126 we read, "They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." "Those that sow sparingly, shall reap sparingly."

To him who had received the one talent, as we read in the word of God, and made no use of it, the Lord said, "Take therefore the talent from him, and give it unto him that has ten talents." "And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth." Matt. 25: 28, 31. No christian has so little talent or is in so humble circumstances that he can give a just excuse at the great day for standing "here all the day idle." Our time is short, and is not to be trifled with or spent in idleness. How often we see the Sabbath afternoon spent in vain and idle talk, and sometimes in the presence of ministers, when they should be an example to the rising generation and show by their good works, and by their acts and conversation, that they have the love of the Savior in their hearts.

I once read an incident of a minister, who was riding through a section of the state of South Carolina, where custom forbade inkeepers to take pay from the clergy who stayed with them. The minister in question took supper without prayer, and ate breakfast without prayer or grace, and was about to take his departure when "mine host" presented his bill. "Ah, sir," said the guest, "I am a clergyman." "That may be," responded the inkeeper, "but you came here, smoked like a sinner, ate and drank like a sinner, and slept like a sinner, and now, sir, you shall pay like a sinner. The poet says:

So let our lives and lips express,

The holy gospel we profess;

So let our works and virtues shine,

To prove the doctrine all divine.

Ontario.

I. H. MOYER.

For the Herald of Truth.

LOOK ON BOTH SIDES.

How many things, from time to time, are turned against us to draw our hearts from God, who in love kindly asks us to give them to him. The love of God abounds toward us both in temporal comforts and in spiritual privileges, and what an unworthy offering we bring him. Often we are so cold, fearful, and unbelieving, and often we need renewed pardon. We are not only sinful, but also helpless, and a dependent being. Of necessity we need to look continually to a higher power, to a mightier strength than our own. His guidance is not only perfect freedom but perfect safety.

Our greatest danger begins from the moment we imagine we are able to go alone. Nothing will make us truly humble, and make us so watchful, as this ever abiding sense of our own corrupt and helpless nature. We are not able to find in ourselves anything that is good, neither do we find power to avoid by our own strength anything that is evil. Then let us look to the mercy of the Lord to save us, as well as to our rebellious nature from which we wish to be saved. If we contemplate his grace as displayed in the gospel, though our humility will increase, our despair will vanish. Then we love God because he first loved us. Let us always keep our unworthiness in view to remind us that we stand in need of the mercy of God in Christ. Let us never plead mercy as a reason why we should not draw nigh to Him to claim that mercy. The best are unworthy for their own sakes; the worst, on repentance will be accepted for Christ and through his merits.

The perfections of God and his mercies in our redemption, should occupy our thoughts as much as our sins. Our obligations to him, as much as our departure from him. We should keep up in our hearts a constant sense of our own weakness, not with a design to discourage the mind and depress the spirit, but with a view to assistance. We should contemplate our infirmities in order to draw us to look for His strength and to seek that power from God which we vainly look for in ourselves. Christ alone is the perfect pattern. To be an imitator of him is the duty and privilege of a Christian. Oh that we were daily imitating that noble pattern which his holy life exhibits.

Let us become daily more acquainted with the spirituality of God's law and the deep depravity of our own heart. For we are continually prone to err. If we examine our motives, and scrutinize the working of our hearts, we discover a variety of things of a sinful nature which we desire heartily and sincerely to confess at a throne of grace. If we realize the presence of God the awfulness of

eternity, and the vast importance of heavenly things, we get more humble views of ourselves, and make fresh discoveries of the exceeding sinfulness of sin, of the long suffering patience of the Lord, and of the grace he has bestowed on us. Let us always present ourselves before God with a firm faith and hope in his promises and mercy with the humility of an offender, and with a full purpose of keeping God's commandments. May the thoughts of eternity quicken our devotions and our wants make us earnest; and may we never willfully give way to any distracted thoughts, sinful inclinations, or carnal reasonings; but have God always in our minds in the whole course of our lives. There are no desires so confused, no requests so broken, no efforts so feeble as to escape his notice. "The eyes of the Lord are over the righteous, and his ears are open to their prayers."

SISTER C.

For the Herald of Truth.

"THINGS NEW AND OLD."

"Then said he unto them, Therefore every scribe which is instructed unto the kingdom of heaven, is like unto a man that is a householder, which bringeth forth out of his treasure things new and old." Matt. 13:52.

There is an old proverb which says: "Familiarity breeds contempt," and by observation we are taught that men, generally speaking, are not so much inclined to be taught by their neighbors or their relations, or even by their equals. It is often the case that the truth is disregarded in proportion as the speaker is known, and that too, when there is no apparent reason for it either in his conduct or character.

Like the Athenians of old, people as a class, are to-day probably too much inclined to search out and pry into new things, their curiosity becomes excited over the hearing of new preachers and new doctrines—thus neglecting the older and more stable matters relating to a vigorous growth in grace and general spiritual progress.

It is true that we live in a progressive age; yet there never was a time before this, that men needed more to give their attention to the events of the past in order to learn lessons of wisdom for the future, because it is by knowing and pondering over the things that transpired in the distant past, that we can properly shape our conduct for the future.

In the parable just preceding the one quoted above, concerning the "net cast into the sea," we are shown that man is far from being a perfect creature, a fact to which we can all bear testimony, when we see in the character of our best friends and associates the sharp points by which we occasionally wound each other. In

every shade and phase of human character we readily detect the faulty constitution of our old Adamic nature, but he is "instructed unto the kingdom," like the man who is a householder "bringeth forth out of his treasure" the things "new and old" that tend to make the second Adam a living, working and God-serving creature. According to "Seas' Commentary" the scribes in the time of our Savior were the teachers of the Jews, and the Israelites depended upon them, as we at the present time depend upon the ministers of the gospel for spiritual food. "As stewards of the mystery of God" they were expected to treasure up in their minds all that they learned, and from this general fund of knowledge they were expected continually to derive fresh instructions from all that they heard or saw, or experienced.

In this way the minister of the gospel becomes able to bring forth old truth with new observations and illustrations—thus leading the people forward in the knowledge pertaining to spiritual things, as they progress themselves in the ways of peace and holiness.

The same author further says: "To be as good scribes well instructed unto the kingdom of heaven, we must always be learners, because we need daily to study the old lessons of life over again and constantly be seeking after an increasing fund of knowledge that we may add new fruits of the Spirit to those already produced as old ones."

L. J. HEATWOLE.

Dale Enterprise, Va.

For the Herald of Truth.

DRUNKENNESS.

My dear sisters, daughters of Zion: how much is said and written at the present day of men getting intoxicated, and neglecting and abusing their families. We all know how wrong and sinful it is, for the Scriptures teach us that there is no inheritance in the kingdom of heaven for the drunkard.

While there is so much said of this one sin that is peculiar to the men of our land, let us look around us and see how many daughters of this fair land are as great slaves as the greatest drunkard among the sterner sex. With what vanity, with what idolatry, and how foolishly are they adorning their bodies. They certainly forget or have never learned what Peter writes in his first epistle, the 3d chapter, where he writes of the duties of women, "whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel." This entreaty of the holy apostle, who wrote the word and will of God, they are despising and entirely disregarding. Instead of being peculiar and chaste in their tastes and appearance, they pattern after the world, according to the sug-

gestions of the carnal mind, which the Word tells us is enmity against God. They do this with a boldness as though the Lord had not said, "That which is highly esteemed among men is abomination in the sight of God." If the present styles of dress with its feathers, and flowers, and ruffles, and puckers, and unearthly shapes, and profuse ornamenting; and the hideous hair-dressing with its array of bangs and frizzes are not abomination in the sight of God, it would be difficult to imagine what manifestations of female vanity would be.

Sisters, I think the milliner shops should be as positively shunned by the women as the saloons by the men. The daughters of Zion should show a better example than to spend their spare change in these shops of vanity for that which is idolatry and leads the soul away from God to ruin.

Search your houses, sisters, for magazines on the latest styles and fashion plates and destroy them the same as you would a viper or a man's rum bottle. Teach your sons to stay out of the saloons and drink houses, but forget not to plant into your daughters the danger that lurks about the milliner, and teach them with the same motherly love and earnestness to give them a wide berth.

How few are the number of Christians to-day that seem to think it wrong to wear gold? They love to decorate themselves with the shining metal, and seem to think it perfectly right, yet the Scriptures state about as plain as language can make it that we shall not wear gold, or pearls, or costly array. How can we expect God's favor upon us when we disobey commands so plain and which we know so well?

We should ask ourselves many times whether our lives correspond with that of our Savior. He was all humility; but where is the humility to-day among his followers. We are compelled to be on our guard in this evil day lest we be deceived. Let us read the third chapter of Isaiah and see what God said of the daughters of Zion in Isaiah's day. Their ornamenting and putting on of apparel was abomination to him then, and it can be no less so now, especially when we have his plain teaching of the truths in the New Testament Scriptures.

The Lord hates a proud look, and has given instruction that women "adorn themselves in modest apparel, with shamefacedness and sobriety; not with braided hair, or gold, or pearls, or costly array." Let us then be modest, and put away these outward vanities, and we will have more time to devote to the religion of Jesus. Then the poor saints might more frequently be comforted by a garment from the hands of a pious Dorcas, and not so often feel that they cannot attend the worship of God because their clothes are not good enough; that they will be

put to shame beside the sinful finery of the richer members of their congregations.
A. SISTER.

For the Herald of Truth.
IN GOD.

"For in him we live, and move,
and have our being" Acts 17:28.

In God alone there is rest and satisfaction for the soul; Christ is the way through whom the soul hath admittance to God. In order to come to God through Christ, we must be enabled to know Christ, we must have faith by which we put on Christ, in him appear before God, and trust in Christ's merits and blood. We must trust in his righteousness, victory, intercession.

By virtue of this union is the Holy Spirit conveyed into us, whereby we are able to pour out our hearts or souls to God by the strength or assistance of his Spirit. For without union to Christ, there is no Christianity; and without the life, spirit, and power of religion in the heart, we are mere skeletons. Why do we love and labor in the cause of religion if it be not for the love we bear him who first loved us, and first served for us?

Sometimes mere habit leads to the outward performance of worship. Multitudes travel in the path of outward duty from the most sordid and unspiritual motives, and are yet under the law, and not under grace, under Sinai, and not under Calvary. To be a disciple, our motives must be of the most spiritual order—love for Christ. Unless we seek him by spiritual service, we will be unable to bear the burdens of life. When the soul feels, "For me the Savior died," there will be a constant joy and support. Can we bear, Christ-like, to be mocked and persecuted? Has our close adherence to Christ enabled us to see the fingers of his providence guiding all the threads of our life? Do we truly feel that "all things work together for good to them that love God?" It is alone by the love of Christ that our hearts are melted, and we are constrained to yield to the grace of God.

It is from drinking at the fountain of his divine fullness that we are enabled to rejoice with joy unspeakable and full of glory. What a blessed privilege to have been called to submit to the guidance of God's love and power, that we may be led, step by step, as we are able to bear it, to comprehend what is the breadth, and length, and depth, and height, and to know the love of Christ which passeth knowledge, that we might be filled of God! He would reveal to us the fullness of his love, but our hearts are too carnal, and we must pass through the refining fire, the furnace of affliction. He cannot reveal his perfect love to us until we have come into so close a union with him that no earthly thing can stand between. O let us yield to him and give him a heart devotion.

Paul said we should beware lest any spoil us through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. "For in him dwelleth all the fullness of the Godhead bodily," and are hid all the treasures of wisdom and knowledge. He tells us to seek the Lord, if haply we might feel after him, though he be not far from every one of us; for in him we live, move, and have our being. For we are also his offsprings.

Jesus said, John 5:24, "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life. If we receive Christ for our substitute and Savior, the judgment which has fallen upon him will never be repeated. Oh, what a glorious salvation! and all are welcome to receive it, without money and without price; what great love in God, and his dear Son to take the sinner's place. "Praise the Lord, O my soul, and forget not his mercy and all his goodness!"

"Our heavenly Father calls
Christ and his members one;
We the young children of his love,
And he the first born Son."

A. M. C.

For the Herald of Truth.
JUDGE NOT.

It is my desire to write a few thoughts from the words of our Savior when he said, "Judge not, that ye be not judged." It is quite too common for neighbors, and even church members to judge one another unjustly. I would refer the reader to what Christ says in Matt. 7:3, "For with what judgment ye judge, ye shall be judged." How often do we speak of persons and say something like this, He is not a very good Christian, he is dishonest, he loves money too well; and at the same time he that is judged might have good reasons to judge us of the same faults.

Christ also says in Matt. 7:5, "Thou hypocrite, first cast out the beam out of thine own eye; and then thou shalt see clearly to cast out the mote out of thy brother's eye." Why shall we not first correct our own faults, and then go to our brother and tell him his fault? We should reason with him kindly, and try to help him instead of tell his faults to others, which will do him no good, and at the same time make his faults appear greater than they really are.

Let us rather, dear readers, labor and pray that God, when he comes to judge the world, may find no fault with us. May we hear the happy welcome, and have a share in the joys of that glorious home which he has prepared for all those who truly love him and look for his coming.
C. M. B.

For the Herald of Truth.
A FEW WORDS FOR THE
SINNERS.

"For when we were yet without strength, in due time Christ died for the ungodly." Rom. 5:6.

Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven. Matt. 18:3. Sinners, come to Christ, make no delay. Christ died for the ungodly. He died for you and for me, that we might all be saved. Why still delay your coming? "The Son of man cometh at such an hour as ye think not." And if we are not prepared to meet our God, what will our lot be? Eternal death. We will be cast into outer darkness where there will be weeping and gnashing of teeth through all eternity.

Oh friends, who would not rather live a few years for the Lord, and then have the assurance of going into this heavenly mansion where all is glory, than to live a sinner's life, and then be cast into that everlasting fire? Think for a moment; this is not a trifling thing to consider. Friends, is this world all that is worth living for? Oh! no, there is a world beyond the Jordan that we must live for or be eternally lost.

Oh, what sadness does it cause to Christians to see so many of their friends going to ruin not thinking that there is a world beyond which they should live for! "Now is the accepted time, now is the day of salvation; to-day if ye will hear his voice, harden not your heart." The Savior says, "To-day."

If you should gain the whole world, what would it profit if you should lose your soul? I cannot entreat you enough to come to Christ. He is ever willing to save. If you will only trust in him and give your hearts to him, he will help you through every trial. Some may think the Christian life a hard life, but do not think so; for it is not. If we only keep Christ and the Word for our guide.

The Savior said, "Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy and my burden is light."

There are many sick people among us, and some deaths have occurred. When our time comes let us be ready. Remember the words of the Savior, "Whosoever cometh to me, I will in no wise cast out."

C. C. G.

PERSONAL WORK PERMANENT.

The most permanent thing in the world is the individual, the person. Edifices tumble in ruins; institutions perish and pass away; persons abide. The law that regulates earthly existence is a law of growth, decay, disintegration and recombination. Institutions may outlive their

usefulness; churches may fall under the control of Diotrophes, who loveth to have the pre-eminence, and thus be scattered, or through apostasy from God may have their candlestick removed out of its place; men may be bewitched like the foolish Galatians, and turned away from God like the Christians of Asia; grievous wolves may enter in, not sparing the flock; and so churches and institutions for which we may have labored long and hard may be subverted and destroyed. And so all earthly arrangements, organizations, institutions, edifices, endowments, and crystallizations of human purpose and activity, will have their day and pass away when all earthly things shall depart.

One thing survives the wreck; the individual, the man, the soul redeemed by the precious blood of Christ, illuminated by the word of truth, regenerated by the Holy Ghost, and quickened and strengthened for the service of the Master. When the church was ruined by the domination of Diotrophes, Gaius the individual was still faithful and helpful to the brethren. When the church at Sardis was corrupt, and had a name to live yet was dead, there were still a few names in Sardis who had not defiled their garments, and who shall walk with Christ in white, for they are worthy. Out of all the heaps of chaff and hay and stubble, God gathers "the wheat into his garner." The flock may be scattered never to be gathered, but there will still be sheep who have heard the Good Shepherd's voice, and a stranger they will not follow. In times of religious declension, when all around is drought, here and there we find one within whose heart there is a well of living water springing up unto everlasting life.

May we not learn, hence, to devote our time and efforts more especially to the salvation of the individual, to the cultivation of the inner Christian life, and to its development in individual lines. If there be true religion in the heart, it will also be in the home; and if it be in the home, it will be likely to find its way into the church and community. But if hearts are empty, and homes are godless, no pompous parade of public worship will supply the lack of personal piety. But when God dwells in the hearts and homes of the people, though Ahab may be on the throne, and Jezebel in the palace; though the priests of Baal may seem to bear sway and have full control, while the hunted prophet of the Lord flees and hides for his life; yet God sees, in the quiet homes, secluded among the hills and valleys, seven thousand men who have not bowed the knee to Baal, but whose hearts are yet loyal to the God of Israel.

"Ye are the light of the world." Let your light shine. An individual Christian may be set in a dark corner: the

church may be formal, the minister may be worldly; and fashion, folly, vanity, amusement, and mirth, may seem to rule the day; the majority may have left their first love, and gone in ways of worldliness and sin; but if there are individuals true to God, faithful to Christ, steadfast, immovable, and always abounding in the work of the Lord, their influence will be felt, they will be "lights along the shore," they will be rallying points for the faithful, and through their prayers and labors, and steadfast testimonies, reformation may come, and brighter days may dawn.

Let us not be content with public efforts, with reaching after the masses, and trying to influence the multitudes, but let us lay hold on individuals wherever we may, and seek the thorough conversion and absolute consecration of the few, rather than the unthinking rush of the many in paths of public profession and formal piety. One man *thoroughly converted to God* is worth a dozen half-baked converts, or half-hearted, worldly professors. Fruit from one well-pruned branch of the true vine, is worth more than that which can be derived from an acre covered with vines which are unpruned, untended, and unfruitful.—*The Armory.*

TEXTS FOR EACH DAY OF THE
YEAR.

MAY 15th to 30th.

Called with an holy calling. 2 Tim. 1:9.
Worship the Lord in the beauty of holiness. Ps. 29:2.
Thy holy child Jesus. Acts 4:27.
Follow peace with all men and holiness. Heb. 12:14.

Thou hast despised mine holy things. Ezek. 22:8.

Who is like thee, glorious in holiness. Exod. 15:11.

The Spirit of holiness. Rom. 1:4.
God sitteth upon the throne of his holiness. Ps. 47:8.

He remembered his holy promise. Ps. 105:42.

The Lord will shew who are his and who is holy. Num. 16:5.

There is none holy as the Lord. 1 Sam. 2:2.

I dwell in the high and holy place. Isa. 57:15.

Sealed with that holy Spirit. Eph. 1:13.
Holiness becometh thine house. Ps. 93:5.

Receive ye the Holy Ghost. John 20:22.
He that is holy let him be holy still. Rev. 22:11.

We have trusted in his holy name. Ps. 33:21.

HERALD OF TRUTH.

JOHN F. FUNK, EDITOR.
J. S. COFFMAN, ASST. EDITOR.

May 15, 1886.

Entered at the Post Office at Elkhart, as second class mail matter.

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SCHOLARS' HAND-BOOK.—From the American Sunday School Union 1122 Chestnut Street, Philadelphia, we have a valuable Sunday-school work called the Scholars' Hand-book, giving instructions, suggestions and illustrations on the international Sunday-school lessons for 1886. The book gives the Scripture text, connected history, notes, explanations, questions, practical lessons, &c., and is a very convenient help to those using these lessons. The book contains 196 pages. Price, in paper covers, 12 cents, or ten dollars per 100; in board covers, 15 cents per copy, or \$12.00 per 100.

NOTICE.—The annual meeting of the stockholders of the Mennonite Publishing Co., will be held in Elkhart, Ind., on Monday the 24th of May.

WANTED.—A young man who can read and write both English and German, and is a member of the Mennonite Church may hear of a good situation by applying to the Mennonite Pub. Co., Elkhart, Ind.

BRO. J. F. FUNK who spent four weeks visiting among the brotherhood in Eastern Pennsylvania has returned safe and well to his home on Wednesday May 5th.

SPECIAL TO BRO. HENRY YOTHER.—Please send us your address. We have a letter, and also some other communications for you.

BRO. HENRY GOERTZ, of Mountain Lake, Minn., who through his writings in the HERALD is well known to most of our readers, has recently removed to the home of his son Peter H. Goertz, in Marion Junction, Turner Co., Dakota. The old brother's eyesight has been failing recently to such an extent that he is not any longer able to read or write much. We regret to hear of this affliction of our brother, and hope that he may improve again.

STRANGE.—From a German memorandum book of the last century kept by Bishop Christian Herr of Lancaster Co., Pa., and which lately came into our hands we find the following singular entry. "April 2d. 1785. It snowed 3 inches deep, and while it snowed there was thunder."

SUNDAY SCHOOL in Branch Co., Michigan.—We are informed that the brethren have organized a Sunday School at Pleasant Hill, Branch Co., Mich., with fair prospects for an interesting school. Bro. Friesner is superintendent.

THE GERMAN SUNDAY SCHOOL in Gehman's Meeting-house, in Montgomery Co., Pa., was opened on Sunday April 4th for the present summer. We hope the school may prosper and prove a blessing to all who may participate in it.

COMMUNION MEETING in Kalamazoo Co., Mich.—On Sunday, June 6th, there is appointment for a communion meeting near Fulton, Kalamazoo Co., Mich. There will be meeting at the school-house near Jacob Krupp on Saturday evening the 5th. Bro. Miller of LaGrange, Ind., will attend the meetings, and see that there is some brother with him to preach in English. The brethren there will make the appointment for Sunday where it will suit them best—either at the school-house near Jacob Krupp, or at the school-house near Christian Berger.

It is very desirable that a number of the members in Elkhart and LaGrange counties, Ind., would attend these meetings. They could drive across with their teams or find convenient R. R. conveyance. Those going from Elkhart will

find their most convenient route to take the 10.20 train at Elkhart for Granger, and wait there for the afternoon train on the Grand Trunk railroad to Vicksburg where Bro. Berger will meet them if they write to him at Fulton. Those going on the G. R. & I. R. R. will stop at Mendon, where Jacob Krupp will meet them if they write to him at Mendon.

CHURCH NEWS.

THE CHURCH in Allen county, Ohio, has at present eight applicants for membership.

NEW MEETING HOUSE.—From the Lancaster *Volksfreund* we learn that the brethren near Martinsdale, Lancaster Co., Pa., have sold their old Meeting-house and grounds to Martin Zimmerman for \$1062, and intend to build a new house near the graveyard, west of town.

FROM A PRIVATE LETTER we learn that the Sunday School at Breslau, Waterloo Co., Ont., has been opened again for the season with good prospects under the circumstances, as there are two other Sunday schools in the village. The school at Centreville is also about to be opened for the summer. May God prosper this branch of his work that both the young and the old may be edified by the instructions received.

FROM AUGUSTA Co., VA.—A communication from Brother Hildebrand informs us that the brethren expect to hold their communion meeting in Hildebrand's Church, in Augusta county, on the fourth Sunday in May (23d). There will be public services held on Saturday previous at two o'clock.

On the fifth Saturday in May they expect to hold their first service in the new church house at Kindig's; and on the first Sunday in June they expect to hold their communion at the same place. Meeting also on Saturday previous at two o'clock. Brethren from all parts are invited.

FROM MAHONING Co., O.—We are pleased to say that a Sabbath school was organized at Oberholtzer's Church on Easter Sunday, with Joseph Metzler as superintendent. The class will meet every Sabbath at three o'clock, except every third Sunday when it will meet in the morning before Church services. Steps have also been taken to organize separate Sunday schools both at Metzler's and at Nold's Churches. This is a work that has long been neglected here, and we hope the Lord will prosper us, and that much good will result from this important work which the brotherhood has just reassumed after years of suspension.

Communion services will be held at Oberholtzer's on Sunday following the

Ohio Conference (May 23d) and services will also be held at the same place on Saturday the 23d. Brethren and sisters, especially ministers, are cordially invited to meet with us on these occasions.

CORRESPONDENCE.

BISHOP DANIEL BRUNDAGE of Canton, McPherson county, Kan., was taken seriously ill on Friday the 30th of April. He is recovering but slowly, as we may expect from one who has passed the allotted three score and ten years. He will not be able to attend the Conference of this month in Cherokee Co., Kan., as was anticipated.

BRO. E. M. SHELLENBERGER of Peconia, Ill., is at present visiting and preaching in the various Mennonite congregations in Marion, Butler, Harvey and McPherson counties. On the 5th of May we started in company with Pre. Daniel Wismer, Pre. David Weaver, and Pre. Jacob Holdeman, of Marion, Harvey and McPherson counties, to attend conference in Cherokee county.

CONFERENCE.

THE ANNUAL CONFERENCE for the State of Ohio will be held in Mahoning county on the third Friday in May (21st), at Oberholtzer's Meeting-house, three miles north of Columbiana, which is the nearest railroad station. Conveyances will be furnished, and all are invited to attend, ministers and deacons especially.

JOSEPH BIXLER.

THE ANNUAL CONFERENCE for the state of Illinois, will be held on the last Friday in May.

THE ANNUAL CONFERENCE in Canada will be held this year on the last Friday in May, at Wideman's Meeting-house in Markham.

THE ANNUAL CONFERENCE in Illinois will be held in the Church near Freeport, Whiteside county, on the fourth Friday in May (28th).

WHEN you make a promise to a child, keep your word to the minutest particular. The childhood of the person to whom a promise is made, is never an excuse for the breaking of that promise; on the contrary, it exaggerates the offense. Do not betray a child's holy trust, unless you wish him to grow up cynical and distrustful. If you wish him to mature into a true and faithful man, know that your surest means of winning that end is by being always true and faithful to him. How hard must it be for a child to trust God, who has learned not to trust his own mother or teacher!

A TRIP TO PENNSYLVANIA.

For the Herald of Truth.

As it may be of interest to our readers to hear where we were, whom we met, and what we were engaged in while absent from the usual busy routine of work in our office, we will try and give a brief sketch of our journey, not perhaps a connected story, as that might take more time and space than is just now at our disposal, but referring more especially to facts and incidents of more especial interest, for the reason that traveling, in late years, has become so general that the dry details of a journey often become monotonous and wearisome.

I left on the night of the 8th of April, and made my first stop in Medina Co., Ohio. I arrived at the house of Pre. Martin Leatherman, on Friday afternoon. On Saturday evening I attended an appointment at Baker's school house; on Sunday I met with the brethren at their usual time of meeting in the Upper Meeting-house, and on Sunday evening an appointment was made at Kapp's School-house. On account of the heavy snow fall on the previous Tuesday, the roads were very muddy, and on this account the meetings here were not so largely attended, yet we had very pleasant meetings, realizing that the promise, that "where two or three are gathered together in my name there will I be in the midst of them," was fully verified.

During my stay here I also visited among the brotherhood, and among them, two aged sisters, one of whom (Sister Oberholtzer) was quite seriously afflicted. They both gave evidence that they had been with Jesus and learned of him the great lesson of trust and patience, and that they are waiting for the hour when they shall be taken home to be with Jesus.

On Monday, April 12th, Bro. Daniel Freed took me to Lake Station and I went to Orrville, in Wayne county, and spent one day there, and attended one appointment. The roads continued still very heavy and the attendance consequently was not very large.

The same evening I proceeded on my journey east, stopping over one day in McVeytown, Mifflin Co., Pa., where I visited Bro. J. K. Hartzler, whom our readers will remember as a contributor to the HERALD OF TRUTH for many years, and whom I had never before met. I need not say that our meeting was a pleasant one. We visited together a number of the brethren and sisters in the vicinity, among them Bish. Michael Yoder, whom I had met last fall while he was visiting in the west. The day was spent pleasantly and I hope profitably.

During the night I proceeded to Philadelphia where I visited a sister, bought some printers and binders supplies, and arrived at Line Lexington in the afternoon. This was home, because here

mother lives; here is the old meeting-house where in childhood and youth we attended public worship; here is the old graveyard where sleep the dear ones of the household who have gone before to the land of the departed—father, sisters, friends,—and here still we meet many familiar faces of old, though the hand of death is ever busy among them and soon the places that knew them shall know them no more forever.

Mother is now in her 85th year; a kind heavenly Father has watched over her through all these years, and she is still enjoying a reasonable degree of health, still able to go about and work a little, still able to read, though her hearing is so impaired that she has very little benefit of the public services, though one can readily converse with her by the use of an ear trumpet. May God give her grace to hold out faithful until the end.

The following day I visited Bro. B. Frick, and was not a little surprised to meet also Pre. Samuel Godshalk of Deep Run, who called there for the purpose of getting some books for their Sunday School, which has been reopened for the summer, with encouraging prospects. May the Lord bless the work.

I spent here in Bucks and Montgomery counties, about ten days. To give in detail my visiting would take too much time; let it suffice to say that we visited many friends and relatives, many brethren and sisters; the time passed very pleasantly and was to us a source of spiritual comfort and enjoyment. I attended meeting at Line Lexington on Sunday the 18th and on Good Friday at Blooming Glen; on Sunday the 25th at Franconia, in the forenoon, at Doylestown in the afternoon, and at Frick's Meeting-house, west of Line Lexington, in the evening. On Monday there were services at Toamencin, on Tuesday forenoon at the Plain Meeting-house, and on Tuesday evening in the meeting-house at Souderton.

On Sunday afternoon April the 18th, I visited Bro. Abraham Kratz, in Chalfont, where an appointment had been made for preaching in the evening, and we had a pleasant meeting which was largely attended. Bro. Kratz has been afflicted with palsy of the left side for about a year, and since then is confined to his chair and unable to walk. May the Lord grant him grace by patient endurance to hold out faithful to the end. This too is indeed his prayer and desire.

On the afternoon of Good Friday I also attended a meeting at the house of Bro. Jacob Loux. A large number of brethren and sisters assembled and the spirit of God seemed to be there. Bro. Loux has been afflicted for three years or more and is very feeble, feeling that the sands of life for him are well nigh run. He selected as a text for the occasion Phil. 1:23: "Having a desire to depart and

be with Christ; which is far better." His hopes for the future are well grounded.

Bro. Isaac Oberholzer (Bishop) who was so afflicted with bodily weakness in back and limbs during the winter that since last fall he was unable to attend the public services, had so far recovered that on this day he was able to attend the meetings both in the forenoon and in the afternoon, and it seemed good to hear his familiar voice testifying to the love of Jesus. May God give him strength yet often to tell the people of the love of Jesus.

I also visited Bro. Enos Geil who was suffering from a severe attack of rheumatic fever, but was again improving. Also Sister Elizabeth Rosenberger now in her ninety-eighth year, and for twelve years entirely blind. We trust she may soon be brought to the home where there shall be no night, and where all may see the glory of the Father with unimpeded vision.

Bro. Boorse in Toamencin, was also suffering with rheumatic affections and was quite sick yet. He recently gave his heart to God, was baptized and received into the Church, and desires to spend the residue of his days in the service of Christ.

Bro. Metz in the same neighborhood is eighty-eight years old, and the strength of his life is ebbing away. He is weary of the toils and sufferings of this life and desires to go home and rest. May God be with him and bless him in life and in death crown him with the life to come.

We also spent a short time with Bro. Allebach (Deacon) whose days of active labor are past, and now in the evening of his days, he too like many others, is only waiting till the "shadows grow a little longer," and the days of suffering are over and he may go to his reward.

Bro. Jacob Detweiler in Souderton is afflicted with palsy so that he finds difficulty both in walking or speaking. But seems resigned and willing to bear his afflictions till the promise in him too shall be fulfilled and the Lord will take him home.

At the meeting in Franconia I was glad to meet the aged Brother Dea. John B. Tyson of the Skippack Church. He is still strong and vigorous and zealous in the cause of Christ, and as my time would not permit me to go to visit him I was especially glad for this opportunity to spend a day with him in worship and in visiting among the aged and the sick.

I regret that I could not visit some of the other churches in the neighborhood and meet the brethren face to face. I was exceedingly pleased to meet so many of the dear ministering brethren through these congregations as well as other brethren and sisters, and I cannot pass by without expressing my gratitude for the many favors and manifestations of love and kindness toward me. May the Lord reward them all for their love and expressions of kindness and good wishes.

(To be Concluded).

THE BLESSEDNESS OF THE RIGHTEOUS.

Blest are the humble souls that see
Their emptiness and poverty;
Rich gifts of grace to them are given,
And crowns of life laid up in heaven.

Blest are the men of broken heart
Who mourn for sin with inward smart;
The blood of Christ divinely flows
A healing balm for all their woes.

Blest are the meek who stand afar
From rage and passion, noise and war;
God will secure their happy state,
And plead their cause against the great.

Blest are the souls that thirst for grace,
And hunger after righteousness.
They shall be well supplied and fed
With living streams and living bread.

Blest are the tender hearts, that move
And melt with sympathy and love;
From Christ the Lord shall they obtain
Like sympathy and love again.

Twice blest are those whose hearts within
Are free from every stain of sin;
They'll see their God on Canaan's shore
And praise his name forevermore.

Blest are the men of peaceful life
Who quench the fires of burning strife,
They shall be called the children of
The everblessed God above.

Blest are the sufferers who partake
Of pain and shame for Jesus' sake;
Their souls shall triumph in the Lord,
In heaven they'll find a great reward.

For the Herald of Truth.

OUR BATTLE WITH AMALEK.

"So Joshua did as Moses had said to him, and fought with Amalek: and Moses, Aaron, and Hur went up to the top of the hill. And it came to pass when Moses held up his hand that Israel prevailed: and when he let down his hand, Amalek prevailed. Exodus 17: 10, 11.

It is important to us now to know what those fightings in those days of old signify for us. Their cause was disobedience to the commandments of the Lord. The children of Israel represent the children of God, or the Church. Moses was their leader, and he led Israel out of the land of bondage. So Christ is our leader, and is willing to lead us out of the house of bondage if we will be led by him.

Christ is always ready to direct the battle before us if we are faithful, and entreat the Father for us. Moses held up his hand and had the rod of God in it; this represents prayer.

The question is often asked why the great body of professors known as the church has to go through so much unpleasantness. Here comes Amalek—sin of every description—into the Church. He comes in the

shape, of malice, anger, strife, backbiting, pride of every style and fashion, revelling and drunkenness. Then he ventures farther and brings in sin clothed with piety in the shape of church festivals, and fairs, and costume sociables, under the pretense that they are to support the minister. Where is all this going to end? O Christians, let us hold up our hands in unceasing prayer that Amalek may not prevail. If one congregation is not able, let others help to hold the rod of God. Our standard is truth, righteousness, and unceasing prayer. How sad it is to see one or two churches striving to fight Amalek while the others have taken down their standard and become careless and cold, Amalek prevailing. O sleeper in Zion, arise, put on thy cloak of righteousness, take up thy standard, and follow Jesus in the way.

We see Amalek at work. He has come out to fight us at Rephidim—in the Church. Let us put on the whole armor of God, and battle with prayer till we shall prevail over sin, death and hell. Let us call on the Lord Almighty to be with us in the battle, and in Him we are able to prevail.

There is another place where Amalek is to be fought. We must meet him individually. If this were done, we would not have to fight him in the Church. If each church member would fight every sin within himself manfully, with fasting and prayer, Amalek would never come to Rephidim—the Church—to fight us there. May the Lord help us to fight Amalek in ourselves and become obedient to the commandments of the Lord.

If we are in the Church, we are not yet in the promised land. We have more bitter water to drink. We sometimes feast on the good things of God till they become loathsome to us, and we murmur. It is nothing but sin that will make us loathe the goodness of God. When we murmur, we always must smart for it as well as the children of Israel.

Moses, and Aaron, and Hur went on top of the hill. So must the ministers scale the heights of sin and pull down the strongholds of Satan. How many commence at the bottom, and quarry a few stones out of the wall of sin, and down it comes, and crushes them beneath it. Many a minister lets the sin of his

church ruin him. What sin is committed by those who profess to be the followers of our meek and lowly Savior.

God commanded Moses to "Say unto the children of Israel, Ye are a stiffnecked people: I will come up in the midst of thee in a moment, and consume thee: therefore now put away your ornaments from thee, that I may know what to do unto thee." Exodus 33: 5. If God had displeasure then against Israel for her love of vanities, he must be displeased with such vain professors to-day. Let us all help to bear up the hands of prayer in the battle, and keep a faithful watch that the hands grow not weary and prevail. God will fight the battle for us if we have our spiritual Moses to intercede for us and direct us as we go on to victory.

D. B. SHELLEY.

A PEACE PROFESSOR IN PATAGONIA.

Some particulars of the useful labors of Titus Coan in the Sandwich Islands during the past five and forty years, are known to most American readers; and true is the tale, that the descendants of the savages by whose war clubs the adventurous Captain Cook was murdered, have come under the dominion of the gospel, and are now more peaceful as a people than is perhaps any other professedly Christian nation. But it is only within the past year (1880) that the veteran missionary, after the lapse of nearly half a century, has made public in book form the narrative of his several months' sojourn in Patagonia.

With the object of determining upon the suitability of Patagonia as "a field for missionary labor," Titus Coan, in his early manhood, was requested to go to that unpromising land. Upon a prayerful consideration of the matter, he felt free to proceed, and accordingly, in the summer of 1833, embarked with a single companion on a sealing vessel bound to the Straits of Magellan.

Arriving at a suitable anchoring ground a few miles within the straits, Titus Coan, his companion, and the captain of the vessel, landed on the northern shore. Upon seek-

ing for the natives they were found several miles in the interior.

The guanaco, a species of llama, is almost the sole subsistence of the people. Its flesh is their meat, its skin forms their hut coverings, bed spreads, and cloaks; and out of the rawhide they fashion their shoes and the several-thonged "bolas," with which they entangle and capture the guanaco itself. The captain having returned to his vessel, Titus Coan thus refers to his sensation upon awaking the following morning:

"On awaking this morning, every trace of home and country, every mark of civilization, had fled. The little vessels, like sea birds, had spread their white pinions to the breeze, and sped to the West. Around us were savage horses neighing, one or two hundred savage dogs barking, and forty or fifty savages, men, women, and children, spread out upon the ground—some fast asleep, some just opening and rubbing their eyes, some jabbering, some sitting up, some smoking the nauseating pipe, some moving slowly about without apparent motive, some looking at their horses, some turning on their earthly beds, 'like a door on its hinges,' half waking and falling asleep again. But no one was washing hands and face, no one bathing in pure water, no one reading, no one praying, no one laying a clean breakfast table, no one cooking a morning repast, and no one eating, drinking, or giving signs of having anything to eat! This is poverty, nakedness, hunger, filth; this is squalid misery; this is heathenism and savagism of the lowest type; this is man with the image of God erased from mind and heart—man sunk below the brute he feeds on!"

Titus Coan, however, soon observed that all the savages of the land were not of one type, those answering most nearly the above description, and withal the most numerous, belonging to a tribe from Tierra del Fuego, across the strait, while the others, who were properly Patagonians, were possessed of somewhat more generous and appreciative traits. A young chief and his aged father and mother steadily befriended the two Americans during their brief stay in the country, their gentle demeanor going to prove that God had not left

himself without a witness, even in that benighted land.

The evidence of hostile feelings between the two clans soon manifested itself, and one morning, after a war of angry words between the opposing parties, they savagely attacked each other, using no other weapons, however, than their ten clawing fingers—no firearms, bows, and arrows, knives or clubs, and, apparently, also, having had no intoxicating liquors. To these several favorable conditions, therefore, was to be attributed the consoling fact that, notwithstanding the fierceness of the fight, in which many of the combatants were smeared with blood and dirt, and had their hair torn out, none of them were killed or dangerously wounded. The struggle was ended by the interposition of a mild-mannered Indian, who harangued both parties in eloquent tones. "He spoke for about fifteen minutes," says the narrative, "and in such a manner as to chain the attention of all. His speech was marked with energy, animation and pathos; he had varied and melodious intonations of voice, and used seemingly appropriate gestures. Of course, we could not understand his language."

Having become exhausted by fighting, and then an amicable settlement by compromise being effected, gives occasion to the narrator to justly remark: "This reminded us of what men call civilized and Christianized warfare. Had these savages reasoned better, they would have settled their respective claims by arbitration or by mutual concessions and agreement without a fight. But in savage as in civilized warfare, after blood has been shed, property destroyed, misery inflicted, and hatred engendered, the parties come back upon the right ground of settlement, that of negotiation and reason."

Some days later, upon the arrival of another band of thieves, Titus Coan and his companion were much surprised to meet with two young sailors, who, a few months before, had run away from their vessels, thinking they might become chiefs or attain to some other superior post among the savages. Instead of that, they were degraded to the most abject condition. Nevertheless, they were active in exercising a most baleful influence upon the Indians, teaching them, *first of all,*

the use of the vilest and most profane words, they themselves scarcely uttering a sentence without an oath. For this the two God-fearing men had very frequently to rebuke them, while feeling for their miserably outcast condition a painful sympathy.

Early in the first month, 1834, a British vessel entered the strait, and, anchoring near the shore, the captain and the owner came ashore. Being informed of the fact that our two Americans were a few miles inland, they accordingly paid them a visit. Returning to the beach, the captain was rowed back to the vessel, but the sea becoming immediately afterward much agitated, and the night being very dark, the owner (Penny) concluded to remain on land. On his way back to Coan's camp, with an Indian as an escort, the latter, ordering him to dismount, began to rifle his pockets. Penny finally satisfied him with several gifts, although he carried a brace of pistols for his protection. Upon this incident Titus Coan remarks: "It was fortunate that Mr. Penny did not attempt to use his pistols in this unhappy moment of excitement. Had he done so, instead of proving a protection, they would undoubtedly have cost him his life. Had he dispatched this savage there were two more near by, who were no doubt watching the officer in the dark, and who would have avenged the act instantly." The narrator adds the following valuable testimony:

"And just here it may be proper to remark that, from personal experience, observation and reflection, I have been led to the firm conviction that carrying weapons, whether at home or abroad, whether traveling in civilized or savage countries, is seldom a protection of life, but the contrary. Among savages the armed man is watched, inspected, feared, and this jealous fear often provokes attack. As with nations, so with individuals, arming on one side leads to arming on the other side; suspicion excites suspicion, fear awakens fear, and intimidation provokes intimidation, until blow responds to blow, and there is war in the wigwam, in the camp, and in the field."

That this enunciation was no mere sentiment on the part of the one who penned it, but that he had reason to know that there was One who, watching over him, was able to pro-

tect him, was verified on a certain night, when a troop of the savages, after a day's hunt and most of the night spent in carousing, came "like a rushing tempest" toward his tent, and surrounded it with a close circle. In that position they remained, talking in an undertone for ten or fifteen minutes, then, with a whoop, broke up the ring and disappeared. He afterward learned that what he beheld was the "death ring," and that the final consultation decided the question of release or death.

Several other runaway sailors, beside the two already mentioned, were met with. They had been probably beguiled by that alluring recital in the school geographies which says that in the land of the Rio de la Plata, even the beggars have horses to ride upon. The narrator says of one of these errants, a young Englishman of only twenty years:

"The poor fellow was beguiled to his cost, and his experience has been bitter. He seems a pleasant and amiable young man. He is modest and respectful, and uses no profane or vile language. The contrast between him and other sailors whom we have met here is very striking."

Titus Coan and his companion, believing their mission to be ended for the time, embraced the opportunity afforded by a passing vessel to proceed to the Falkland Islands. From thence, in another vessel they sailed to their homes. Their visit to the Falklands and Patagonia was memorable as having occurred at the same time as that of Charles Darwin, the naturalist. His "Voyage Around the World" in the ship *Beagle*, commanded by Captain Fitz Roy, is a work which has been extensively circulated.

The book of Titus Coan's concludes with portions of Darwin's narrative relating to Patagonia, together with a notice of the attempts of Captain Gardiner and others to civilize the Fuegians, and of the disastrous termination of these attempts by massacre and otherwise. These did not, like Coan, so estimate the value of a thoroughly peaceful profession of the Christian religion, as to be willing to abide among savages, even without so apparently trivial a weapon as a pocket-knife.—*Josiah W. Leeds.*

THE LESSON OF THE LILIES.

As I sat in a pleasant room sewing, one sunny day in the early Spring time, my thoughts seemed to be led away from the work with which the fingers were busied, to dwell on the spiritual raiment—the "white garments," which our Savior so earnestly counseled the self-satisfied Church in Laodicea to buy of Him.—(R. V.)

A sight, often witnessed on the fine avenues of New York City, seemed to come before me, when the free course of wayfarers may be interrupted for a time by the preparations for a wedding festivity at the mansion of some merchant prince or wealthy family. The entrance covered by an elaborate awning, and a costly carpet laid over the steps and sidewalk; and as the carriages roll up, one after the other, their occupants step out and pass quickly into the brilliant hall.

Often, upon such occasions, a group of shabbily clad women and children may be seen gathered near the area railing, to catch passing glimpses of the shining robes and glistening adornments of the invited guests; and through the open door some gleam from the radiant light within may reward their wistful gaze; and the fragrance of exotic flowers, or the appetizing odors of the delicate feast prepared may float out upon the air, or perhaps some soft strain of music may reach their listening ears; but this is all. They may not enter unbidden, nor may they tarry very long even to look in,—soon ordered to "pass on," if they linger.

In contrast with this cold conclusiveness, how royal is the provision of our King, who sends forth his servants again and again to invite the thankless and indifferent, and even into the streets and lanes of the city, or on the highway and hedges of the country to compel, with loving constraint, His guests to come into the marriage feast he has prepared, yet though his invitation is so free and universal, it has its unalterable condition. "When the King came in to behold the guests, he saw there a man which had not on a wedding garment." We may wrap our robe of self-righteousness so closely around us as to evade the scrutiny even of His door-keepers,—but with himself all disguise is useless. His eyes penetrate through every false show and hollow outward profession.

We have nothing of our own in which to present ourselves acceptably before him.

"Just as I am, without one plea,
But that Thy blood was shed for me,
And that Thou bidst me come to Thee,
Oh Lamb of God, I come."

must be the cry of the seeking soul. The returning prodigal did not help to make the robe which was already provided for him. It was the blessed privilege of the servants to bring it forth,

and to put it upon the repentant wanderer; but it was "the best robe" in the Father's house.

Nothing less than the perfect raiment of Christ's righteousness, "exceeding white and glistening," will suffice for our apparel in the presence of the King.

Then I recalled the loving injunction of our Savior to his over-careful disciples, to "Consider the lilies," and I laid aside my work and went out into the garden to find what lesson they had for me, so early in the Spring time. The frost still held the garden mould fettered—there was hardly an indication of life or greenness apparently on the surface; but down in the warm bosom of the earth the young bulbs were already astir, sending out rootlets to seek nourishment and support. So I read as the first lesson, the need of being "rooted and grounded in love;" Christ Jesus dwelling in the heart by faith. That in the life which is hid with Christ in God lie the sources of the Christian's strength and spiritual prosperity.

We need to be not only firmly rooted, but growing in grace, for there is no continued life without growth. The gracious promise of the Lord is:

"I will be as the dew unto Israel;
He shall grow as the lily."

He who weighs the clouds and measures the winds, who is himself the "Sun of Righteousness," will send the one, or shed forth the healing beams of the other, according to his wisdom and his love, to promote the healthful growth and development of His own plants. He calls: "Awake, O north wind, and come thou south: Blow upon my garden that the spices may flow out."

The keen "north wind," as well as the balmy breath of the south, may be needed to bring out the sweet incense of prayer and praise; to perfect the pleasant fruits which the Great Husbandman comes down to seek in his garden.

The "Calla Lily" plant, through all the long bright Summer days in an obscure corner of the garden may seem to be unattended, apparently neglected, but it is only that in stately beauty it may bloom at Easter time the fairest among the flowers. Adversity, disappointment, neglect,—these under the skilled Hand which sends or permits them, though grievous at present, will yield, as they are patiently submitted to, the "peaceable fruits of righteousness" to them that are exercised thereby. Every fruit-bearing branch He prunes that it may yield more fruit.

In the fragrance of the lily lies one of its sweetest teachings for us. Of the ideal Church it is said: "All her garments smell of myrrh," and in our daily lives, as members of the household of faith, the perfume of the name of Jesus, as sweet "ointment poured forth," should fill our homes and our assemblies.

In "Him all beauty and all truth center and harmonize, so the varied colors and shapes with which he has clothed his lilies, are fraught with significance.

The "Calla" in its purity, snowy white to the centre of its deep cup, reminds us that robes ordained of the Lord for his priests are to be garments of holiness as well as of beauty. "The King's daughter is all glorious within;" the holiness approved of the Lord is of the heart, manifested in the whole life.

A little defect mars the beauty of the flower. His chosen priests were to wear nothing that "fretted" or irritated the skin. To his chosen ones now he will give grace and the spirit of forethought, so that they may not, through inadvertence, put on a garment of fretfulness;—which might bring sorrow or regret to themselves and reproach upon His cause.

The fragrant "Lily of the Valley," wearing its high honors so meekly, as a symbol of the Church, would seem to bid us also to be "clothed with humility,"—a fabric whose texture will outlast all of Earth's changing fashions.

The "Amaryllis" blooming as brightly in its scarlet dress in the south window of a sick room, as it would in the most favored garden spot, speaks to us of the cheerful graces which should flourish and brighten our firesides and our home nurseries.

The "Day Lilies," exquisite in their delicacy, coming with the intense heat of the midsummer, seem akin in their fragile natures to the quiet little infant forms they are so often used to adorn:—early flowers gathered like the pure white lilies before they have had time to fade.

Of late years our gardens have been ornamented with new varieties of lilies,—rich in hue and flecked with unfamiliar Oriental coloring, they come to us from the Bermudas, or from Japan, or from some other distant country to help us bear in mind, it may be, other more precious lives in far away lands, souls for whom Christ died who may through our instrumentality be brought to join the innumerable company who have "washed their robes and made them white in the blood of the Lamb."

He who was clothed with honor, majesty and light, "laid aside his garments" and took upon himself the form of a servant, that we might be clothed with his salvation. By the arbitrary law of an Eastern despot none might "sit in the king's gate clothed in sack cloth;" but our King, "a man of sorrows and acquainted with grief," to whom the world gave in mockery the purple robe and crown of thorns. He gave to his redeemed ones "the oil of joy for mourning and the garment of praise for the spirit of heaviness."

And as through his sustaining grace we "walk with him in white" throughout life's journey to the end, we may look

forward with joyful assurance to a place with him in heaven, where no defilement or stain of sin can mar the whiteness of the robes in which we shall be forever arrayed.—*M. T. K. in Star and Crown.*

WASTE OF MATERIAL.

There is a great deal of waste of material in our daily life, concerning which the best economists are little troubled. Our Savior told his disciples to take no thought for the morrow; the morrow would take thought for the things of itself. The divine wisdom declared that sufficient unto the day is the evil thereof. But we, forgetting that the heavenly love is pledged to guard us from disaster, and that the heavenly promise is that our steps shall be guided, insanely endeavor to carry the burden of a week, a month, a year, or a lifetime, in an hour. We waste our strength in trying to do more than God is willing that we should. Here and there we come to a turn on the road and we dread to go forward, for we know not what of danger, of difficulty, or of sorrow may be just out of sight. Querulous and complaining, we pause and question Providence, though clear and sweet above our waves of trouble sound the words of comfort, "As thy day shall thy strength be."

Another reckless waste is found in the intensity of feeling we spend over trifles. An expected letter fails to come. A storm delays our journey. The friend we looked for is detained from visiting us. Somebody has borrowed a favorite volume and neglected to bring it home. A servant is exasperating or careless. A little child is perverse and contrary. A dish is broken. The cup of coffee is upset on the clean table-cloth. There are muddy foot prints on our immaculate front porch. The carpets are wearing out. The clothes do not get dry, and the washing is likely to be around the whole week. An acquaintance, hitherto cordial, passes us with a hasty bow. A friend misconstrues our motives. An enemy sows tares in our field of wheat. There are a hundred little things in every life—nay, in every day—that, if allowed, may disturb our composure and give us distress. We waste our resources in feeling too keenly the trifles which should be met with philosophical firmness, or, better still, with Christian patience.

A very large waste of time and of force comes from the habit of postponing necessary effort. By and by, we say, will do as well as the present time for this or that engagement. And so our work gets ahead of us, and we never overtake it. They who look steadily after the present moment, utilizing it and grasping it with its appointed task, are surest of harvesting their sheaves in golden hours of glad fulfillment and joy.

HAVING YOUR OWN WAY.

How many persons there are whose lives seem to be one long journey of pain and sorrow and toil; women whose married life is like being broken upon a wheel; men whose years, that should be full of ripeness and blessing, are filled with disappointment and mortification; and often people look, and wonder why such mal-adjustments are permitted, and query whether God in his providence does not make some mistakes.

A careful examination of such cases will usually convince us that whatever calamities may have come, some one besides the Lord is chargeable with them. It will be found in the most of these instances that persons have planted their pillows with thorns by *disobedience to God*, by neglect of his commandments, and by their own willfulness, self-sufficiency, and self-conceit.

A young man who despises instruction and scorns reproof, who disregards the admonitions and prayers of his father, and the tears of his mother, is just the person to be captivated by a fair face and gay apparel, and so be condemned to long years of sorrowful experience and slavish drudgery. A young lady who knows too much to be advised, who despises her father's wisdom and her mother's counsel; who insists on going where she pleases and doing as she likes; who plans and schemes and plots to outwit her praying father and her godly mother; who adorns herself with every kind of ornament except that of a meek and quiet spirit, is just the one to attract the attention of some rash, daring fellow, and to join herself as with an iron chain to one who will wreck her hopes and blast her life. Attention to parental counsel would have saved her shame, and sorrow, and disappointment; but when people are rash and headstrong, when with all the serenity and calmness of omniscience they hear everything wise counselors have to say and in the coolest manner disregard the whole of it, they need the kind of teaching which is only found in the school of adversity, where the instruction is emphasized by sorrowful experiences, broken hearts, blighted hopes, and life-long agonies.

May the young, as they look upon blasted homes and see how many a fair young life, full of promise and hope, has withered into dust and ashes through rashness, willfulness and haste, learn submission to the law of God, obedience to parents, and patience and quietness of spirit, that they may escape the bitter discipline reserved for those who disregard the counsels of the Lord, and the advice of wisdom and experience.—*Common People.*

ENTIRE CONSECRATION.

As the earth is but a point compared with the heaven, so are earthly troubles compared with heavenly joys.

Certain Moravian missionaries, in the old times of slavery, went to one of the West India Islands to preach, and found they could not be permitted to teach there unless they themselves became slaves; and they did so—they sold themselves into bondage, never to return, that they might save slaves' souls. We have heard of another pair of holy men who actually submitted to be confined in a lazar-house, that they might save the souls of lepers, knowing as they did that they would never be permitted to come out again; they went there to take the leprosy, and die, if by so doing they might save souls. I have read of one, Thome de Jesu, who went to Barbary amongst the Christian captives, and there lived and died in banishment and bondage, that he might cheer his brethren, and preach Jesus to them.

Brethren, we have never reached to such devotion; we fall far short of what Jesus deserves. We give him little; we give him what we are ashamed not to give him. Often we give him our zeal for a day or two, and then grow cool; we wake up all of a sudden, and then sleep all the more soundly; we seem to-day as if we would set the world on fire, and to-morrow we scarce keep our own lamp trimmed; we vow at one time that we will push the church before us and drag the world after us; and by-and-by we are like Pharaoh's chariots with the wheels taken off, and drag along right heavily. Oh, for a spark of the love of Christ in our souls! Oh, for a living flame from off Calvary's altar, to set our whole nature blazing with divine enthusiasm for the Christ who gave himself for us that we might live! Henceforth, take upon yourselves in the solemn intent of your soul this resolve: "I will unloose the latches of his shoes; I will seek out the little things, and I will do them as unto the Lord, and not unto men, and he may accept me, even as he has saved me through his precious blood."

Married.

WENGER-GRIFFY.—On the 13th of April, at the residence of the bride's parents in Iowa Co., Iowa, by Pre. W. S. Gardner, S. B. Wenger, of Keokuk Co., Iowa, and Belle I. Grey.

JOHNSON-DIFFENBAUGH.—On the 24th of April, at Messtown, Fayette county, Pennsylvania, by John N. Durr, Lowry Johnson and Mattie E. daughter of Preacher Ch. Duffenbaugh, all of Fayette Co., Pa.

On your voyage o'er life's heavy waters—
Two souls within a single boat—
Keep in sight by faith the blessed haven;
Let your shining, guiding-star be Jesus—
Two hearts with but a single thought—
Both to land in blessed rest in heaven.

Died.

HAULMAN.—On the 6th of May, near Mannheim, Waterloo Co., Ont., wife of John Haulman, at an advanced age. She was buried on the 9th at Latchar's Meeting-house near Mannheim.

HAUTER.—On the 25th of April, near Culom, Livingston Co., Ills., of hemorrhage, Jacob Hauter, aged 68 years and 8 months. He was buried on the 27th. Funeral services were held by Peter Hunsicker and John P. Schmitt from 1 Thess. 4: 13. The deceased brother leaves a sorrowing wife and 3 children.

REIST.—On the 25th of April, near Kossuth, Waterloo Co., Ont., of cancer and dropsy, Magdalena, wife of Joseph Reist, aged 67 years, 4 months and 8 days. She leaves a bereaved husband and 4 children to mourn their loss. Funeral services were held by Jacob Woolner and Solomon Eby from 1 Cor. 15: 55-57. She was a member of the Mennonite church and was buried in Warner's graveyard.

FISCHER.—On the 25th of April, in Hespeler, Ontario, Annie, wife of Christian Fischer. She was buried in the Hespeler graveyard. She was highly respected by all who knew her.

PETERS.—On the 26th of March, in Fairbury, Jefferson Co., Neb., Bernhard, infant son of — and — Peters, whose death occurred on the 25th of January.

MILLER.—On the 13th of April, near Bronson, Branch Co., Mich., of consumption, Abraham T. Miller, aged 71 years, 8 months and 16 days. He was buried in the Pretty Prairie graveyard, LaGrange Co., Ind. Funeral services were held by Christian Naffsinger and Peter Long, from Rev. 2: 2. He leaves an aged widow and 6 children to mourn his departure.

BYLIX.—On the 29th of April, in Locke, Elkhart Co., Ind., from a severe scalding ten days before her death, Ida, daughter of Fred and Mary Bily, aged 1 year, 8 months and 3 days. Funeral services were held by P. J. Kaufman and N. J. Meyers.

TROYER.—On the 25th of April, in Newberry Twp., LaGrange Co., Ind., infant son of Jeremiah and Elizabeth Troyer, aged 1 month and 21 days. The mother died on the 18th of March. He was buried on the 26th in J. E. Borntrager's graveyard. Funeral services were held from Mark 10: 13-16. Many people were present at the funeral.

MUMAW.—On the 24th of April, after a lingering illness of nearly two years, George Mumaw, aged 68 years and 14 days, was buried on the 27th at the Longenecker Church Burying-ground when appropriate remarks were made by Michael Rohrer and Henry Kilmer from John 11: 25. Bro. Mumaw was a consistent member of the Mennonite Church over forty years, and died in the hope of a blessed immortality. The deceased was born in Westmoreland county, Pa., April 10th, 1818, and emigrated to Holmes county, Ohio, in 1830, where he was a resident fifty six years. He was married to Barbara Freed in 1840, by whom he had one son who died in infancy. His wife, Barbara, died at the same time. He was married to Catherine Bunnison in 1843, by whom he had eight children, seven of whom are still living. He was a kind husband and father, whose departure is mourned by a large circle of friends and acquaintances.

PEIFER.—On the 26th of April, near Salunga, Lancaster Co., Pa., Martin B. Peifer, aged 67 years, 1 month and 21 days. Funeral on May 1st. Text, Isaiah 58: 1. Buried in the

family graveyard. A large congregation assembled to pay the last tribute of respect, and to sympathize with the bereft children.

family graveyard. A large congregation assembled to pay the last tribute of respect, and to sympathize with the bereft children.

TROYER.—On the 1st of March, near Arthur, Moultrie Co., Ill., of diphtheria and croup, Mattie, daughter of Eli D. and Susanna Troyer, aged 8 years, 6 months and 28 days. Funeral services were held by Jonas J. Kaufman on the 9th at Latchar's Meeting-house near Mannheim.

MILLER.—On the 26th of April, in Hayes Twp., McPherson Co., Kan., Catharine, wife of Peter J. Miller, aged 35 years, 4 months and 5 days. She was buried on the 28th in the West Liberty graveyard. She was a faithful member of the Amish Mennonite Church and leaves a sorrowing husband, 9 children and many friends to mourn their loss. Funeral services were held by John Zimmerman and D. K. Zook from 1 Cor. 15: 1— and John 5: 21-28.

MEYERS.—On the 20th of April, in Putnam Co., Ohio, of old age, John Meyers, aged 93 years, 4 months and — days. He was buried the 22d in the presence of a large congregation. Services were held by H. H. Good, Eli Stofer and — Provost from 2 Cor. 5: 1. He was a faithful member of the Mennonite Church for many years.

GROFF.—On the 27th of April in East Lampeter Twp., Lancaster Co., Pa., Benjamin B. Groff, aged 59 years, 5 months and 20 days. At his burial on the 30th, funeral services were conducted by I. Eby, J. E. Funk of Elkhart, Ind., and Amos Herr. He was a faithful brother in the Mennonite Church.

SHELLENBERGER.—On the 1st of May, at the residence of Rudolph Pryor, Spring Garden Twp., York Co., Pa., Lida Shellenberger, aged 77 years, 4 months and 21 days. She was buried on the 4th of May at Witmer's Meeting-house in Stay Brook.

RITTENHOUSE.—On the 22d of April, in South Cayuga, Ont., of dyspepsia and other ailments, Christopher Rittenhouse, aged 73 years, 3 months and 28 days. He was buried on the 25th at the Mennonite Church in South Cayuga. Funeral services were held by Christian Gayman and Leonard Hoover from 2 Tim. 4: 6-8. He leaves an aged widow and nine children to mourn his death, but they mourn not as those without hope.

ZIMMERMAN.—On the 17th of September, 1885, near Shiloh, Pennsylvania, Cumberland Co., Pa., Susan Alice, aged 38 months and 22 days, and on the 23d of April, Mervin Franklin, aged 2 years and 1 month. The above named two were children of Bro. and Sister John Zimmerman. They were both interred at State Hill. Funeral services were held by J. M. Herr and J. K. Brubacher.

OTTO.—On the 3d of May, near Arthur, Moultrie Co., Ill., of dropsy, Barbara, wife of Daniel Otto, aged 48 years and 10 days. She leaves a deeply bereaved husband and several children to mourn their great loss, but not as those who have no hope, for she said before her departure, that she was going home.

DILLER.—On the 9th of April, near Scotland, Franklin county, Pa., of paralysis, Bro. Francis Diller, aged 60 years, 3 months and 5 days. He was buried on the 21st at the Chambersburg Church, where services were held by Philip H. Parret and Peter Wedel from 2 Cor. 5: 1. The deceased was for a long time a member of the Mennonite Church and enjoyed a hope of that rest which remaineth for the people of God. He leaves a sorrowing widow and six children to mourn their loss.

RIEPE.—On the 25th of April, near Strasburg, Franklin county, Pa., of chills, Amanda, wife of Philip C. Rife, aged 26 years, 4 months

and 4 days. She was a daughter of Bro. Isaac Coffman. Some time before death she became anxious about her soul's salvation, but she found pardon, was received into the church by baptism, and from that time on she felt satisfied and died in a full hope of eternal life. Just before she died she said: "I don't want to stay any longer, I want to go home." She left a sorrowing husband and two children, one an infant nearly a week old. She was buried on the 27th at the Strasburg Church, followed to the grave by a large concourse of friends. Services were held by Philip H. Parret and Peter Wedel, from Matt. 24: 44.

LONG.—On the 26th of April, near Chambersburg, Franklin county, Pa., of cancer on the head, Bro. John N. Long, aged 59 years, 2 months and 7 days. He leaves a bereaved widow and two children to mourn their loss. Bro. Long was a consistent member of the Mennonite Church for many years. He bore his great affliction, which lasted nearly two years, with Christian resignation, his constant joy being to have brethren and friends assemble to sing and pray with him. His prayer was for the Lord to take him home. In the last hours, he was asked by the writer if all were well. He said: "I am going home," and soon the spirit took its flight. He was a bright light and ever willing to lend a helping hand; the hungry always found him bountiful and he was beloved by all who knew him. Before he died he selected for his text, 2 Tim. 4: 7, 8, and the hymns, "Jesus, lover of my soul," and "What is life 'tis but a vapor." He was buried on the 28th at the Chambersburg Church, followed to the grave by a large concourse of friends and neighbors. Services were held by Peter Wedel, Daniel Roth and Philip H. Parret.

THESTAND.—On the 17th of April, near Mount Joy, Lancaster county, Pa., Sis. Fannie M. Thestand, wife of Abm. Thestand, aged 47 years, 6 months and 13 days. She was buried on the 20th at Landisville Meeting-house. Text, Acts 16: 30. A large congregation assembled to show their respect.

NISSELY.—On the 19th of April, near Bender's Mill, Lancaster county, Pa., of diphtheria, John S. Nissely, son of Jacob G. Nissely, aged 18 years, 2 months and 24 days. Funeral text, Rev. 3: 19, 20. He was buried on the 21st at Landisville Meeting-house. A large congregation assembled to sympathize with the bereft family. A loud call and solemn warning to the young.

SNYDER.—On the 21st of April, in Florin, Lancaster county, Pa., Bro. Jacob L. Snyder, aged 71 years, 8 months and 20 days. Funeral on the 24th. Text, Rev. 21: 6-7. A large congregation assembled to show their love for the beloved brother. Bro. Snyder was a faithful Christian.

GINGRICH.—On the 25th of April, near, Water House, Lebanon county, Pa., of dropsy, Bro. Joseph Gingrich, aged 68 years, 7 months and 24 days. He was buried on the 29th at Water House Meeting-house. Text, 1 Thess. 4: 13-15. A sorrowing family and many friends followed the remains to the grave. The beloved brother was an ornament to the church. Peace to his ashes.

RUPE.—On the 6th of May, in Harrison Twp., Elkhart county, Ind., of a lingering disease, Lucy, only daughter of George and Lena Rupe, aged 1 year, 3 months and 23 days. Buried on the 8th at Yellow Creek. Services were held by John F. Funk and Pre. Lear. May God comfort the hearts of the sorrowing parents with the thought that their dear child has gone to be with Jesus, who said, "Suffer little children, and forbid them not, to come to me."

KILMER.—On the 6th of May, near Waka-rusa, Elkhart county, Ind., suddenly, Bro. Philip Kilmer, aged 77 years, 8 months and 27 days. He had been for some what feeble health, but had risen as usual in the morning, and went to attend to some little work in the field, and was soon afterwards found in the lane, near where his son-in-law was plowing, lying on the ground dead. He was buried on Sunday, the 9th, at Shaum's Meeting-house, where services were held by John F. Funk and Henry Shaum from Matt. 25: 13, and 1 Thess. 4: 13-15. His funeral was largely attended. He was a member of the Mennonite Church for many years, and we trust our loss is his eternal gain. He was the father of ten children, six of whom survive him. He leaves also fifteen grandchildren and eight great grandchildren.

Letters Received.

WITHOUT MONEY.

John Zimmerman, Susanna C. Groh, Wm Spatzel, D. Morrell, Jonas Ness, Christian Rediger, P. H. Parret, Jacob Ashby.

WITH MONEY.

A.—John J. Angshar, Peter Peter Andrea, Anna Angen, Pre. Ch. B. Allebach, Isaac D. Alderfer, Joseph Amstutz, John Amstutz.

B.—Christ. Berger, Joseph B. Bossart, Abraham L. Brubaker, C. Borntrager, Samuel Bachman, Jacob Baismann, Peter Bailler, S. M. Burkholder, Samuel Brunk, Noah Baker, Samuel Breneman, Hubert Boorse, Benj. H. Brackbill, and Brubaker, Abm. Brubaker, Jas. N. Brubacher, Sem. Brubacher, Isaac H. Brubaker, Martha Brubacher.

C.—Jos. G. Culp, Jos. Charles, John F. Charles, R. F. Charles, John B. Clymer, Mrs. Jane Carr, Isaac Culp, Wm. Clymer, John K. Clymer, John B. Culp.

D.—Magdalena Detweiler, Wm. Dissen, Anna Dougherty, James G. Detweiler, J. B. Detweiler.

E.—Henry N. Eby, Elias Eshenbade, David Each, Michael Erb, Jacob S. Ernst, D. K. Eshenbade.

F.—George F. Friesner, Harvey Friesner, Belle Funk, Peter Fast, Henry Fred, Joseph Fonk, John S. Fisher, Mary Foreman.

G.—Isaac Garber, H. D. Good, D. F. Grosser, Abm. Glimmer, Wm. Garges, Isaac Gross, Wm. Gross, J. S. Groff, Jas. C. Goldshill, John L. Gross, Pre. Henry Goldshill, Elizabeth Gish, Mary Groff, Frederick Geiger, Peter Goede, Elias Good, D. F. Griesner.

H.—Tobias Holdeman, Magdalena Huber, A. F. Hiestant, Jacob S. Hoover, Newton G. Herr, Frank M. Herr, Mrs. Anna Herr, Jacob Herr, Henry B. Herr, Pre. Abm. Herr, Benj. Hiestler, Martin H. Herr, J. H. Herr, D. S. Hiestler, Abm. Hiestler, David Huber, Ch. Huber, Daniel Herr, Jacob Hiestler, C. K. Hietter, J. Hoffman Hiestler, Menno Hiestler, J. F. Harris.

I.—John Jutlin, G. A. Johnson, Lowry Johnson, Daniel Jantzi.

K.—John Keller, Moses J. Kaufmann, Jonathan Y. Kutz, Samuel Kueber, D. B. Keatts, Henry Kaufman, Abm. Kratz, J. B. Koerner, George Keffer, Levi King.

L.—John S. Lefever, Lizzie L. Leslie, P. Litwiler, C. Lefever, Samuel Lefever, Lydia Leaman, Peter B. Lox, Pre. Jas. Lox, Pre. H. D. Landis, D. H. Landis, Maria Lapp.

M.—Elizabeth A. Miller, Isaac Muller, Catharine S. Miller, Ch. Muller, C. K. Miller, Eli Mumaw, A. Metzler, Daniel D. Miller, Isaac Meyers, Abm. Meyer, Pre. Jos. K. Meyer, Levi Musser, Amos J. Meyers, Amos J. Meyers, David Murray, Isaac Murray, Adam Martin, Isaac Martin.

N.—John S. Nissely, Elias Nissely, Ephraim Nissely, Barbara Scott, John J. Nikkel, V. Nienhauser.

O.—Hannah B. Overholt, Jacob Peters.

R.—M. N. Reiser, F. B. Reese, Moses D. Rupp, John B. Reist, H. B. Reiser, John S. Reist, Isaac Reiser, Amos L. Reiser, Jos. Reiser, H. D. Rohrer, John Rohrer, Mrs. Abm. L. Rupp, L. B. Rohrer, Wm. P. Reimel, Jacob S. Reiser.

S.—Daniel D. Schrock, John Strickler, Jos. F. Schick, J. S. Shoemaker, Geo. Swartley, Jacob Shandinger, Peter Strofer, Martin Shirk, Mrs. A. K. Shilly, Noah Sherry, John Sienema, J. H. Shook.

W.—Joseph Wittrig, Mattie M. Witmer, Jacob Witmer, Catherine Witmer, John Walter, H. S. Witherman, Mary Weaver, H. L. Weaver, H. L. Weaver, M. Weaver, Ephraim W. Weick, John A. Weiser, Christian Witmer.

Y.—Reuben Yoder, Jacob Yoder, Reuben Yoder. Z.—Rachel Zook.

WEBSTER.

With or without Patent Index.

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TIME TABLE.**Lake Shore & Michigan Southern R. R.**

Passenger trains after Nov. 29th, 1885, depart at Elkhart as follows new standard time, which is 25 minutes slower than Columbus time:

GOING WEST, leaves.

No. 21, Night Express..... 1.35 A. M.
No. 9, Pacific Express..... 4.05 "
No. 27, Chicago Accommodation..... 7.00 "
No. 3, Special Chicago Express..... 4.10 P. M.
No. 5, Fast St. Louis & Chicago Exp. 6.15 "

GOING EAST—MAIN LINE, leaves.

No. 12, Night Express..... 3.30 A. M.
Grand Rapids Express..... 4.55 "
No. 86, Way Freight..... 6.00 "
No. 22, Mail..... 11.45 "
Grand Rapids Express..... 2.05 P. M.
No. 24, Acc. from Chicago..... 8.35 "

GOING EAST—AIR LINE, leaves.

No. 2, Special New York Express..... 3.30 P. M.
No. 8, Atlantic Express..... 11.40 "
No. 4, Limited Express..... 8.30 "
No. 28, Goshen train..... 8.40 "
No. 52, Way Freight..... 8.00 A. M.
Train (3 leaves Elkhart for Goshen 7.45 "
" E " Elkhart for Goshen 4.10 P. M.
" F arrives Elkhart from " 11.20 A. M.
" H " Elkhart from " 7.05 P. M.

TRAINS ARRIVE—MAIN LINE.

Grand Rapids Express..... 12.40 P. M.
" " " " " 9.40 "
No. 25, Michigan Accommodation. 4.00 "

CONNECTIONS.

At Adrian for Monroe, Detroit and Jackson. At White Pigeon for Three Rivers, Kalamazoo and Allegan. At Detroit with Grand Trunk Railroad for Sarnia, Montreal, Quebec, Portland, &c. At Salem Crossing, with trains for Lafayette, New Albany, &c. At Chicago for all points West and South.

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Cincinnati, Wabash & Michigan R'y.

Passenger trains after June 8th, 1885, will leave Jackson St. Depot, Elkhart, as follows:

GOING SOUTH, leaves.

No. 4, Cincinnati & Indianapolis Ex. 7.39 A. M.
No. 2, Ind. & St. Louis Express..... 3.40 P. M.
No. 10, Way Freight..... 9.10 A. M.

GOING NORTH, leaves.

No. 1, Grand Rapids Express..... 10.20 A. M.
No. 3, Michigan Express..... 5.18 P. M.
No. 9, Way Freight, arrives..... 5.05 A. M.

Nos. 1, 2, 3, and 4, connect with Boat line between Benton Harbor and Chicago.

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Herald of Truth.

A RELIGIOUS SEMI-MONTHLY JOURNAL**"How beautiful are the feet of them that preach the Gospel of Peace."**

Vol. 23.—No. 11.

ELKHART, IND., JUNE 1, 1886.

Whole No. 323.

CONSECRATION.

Take my life and let it be
Consecrated, Lord, to thee.
Take my moments and my days;
Let them flow in ceaseless praise.
Take my hands and let them move
At the impulse of thy love.

Take my feet and let them be
Swift and beautiful to thee.
Take my voice and let it sing
Always, only, for my King.

Take my lips and let them be
Filled with messages from thee.

Take my silver and my gold;
Not a mite would I withhold.

Take my intellect and use
Every power as thou shalt choose.

Take my will and make it thine;
It shall be no longer mine.

Take my heart; it is thine own;
It shall be thy royal throne.

Take my love; my Lord I pour
At thy feet its treasure-store.
Take myself and I will be
Ever, only, all for thee.

—F. R. Havergal.

For the Herald of Truth.

A QUESTION.

When we die what becomes of our souls until the day of Judgment, or when is this Judgment day?

This question is not really of so much importance, as far as our salvation is concerned, for if we give ourselves to God through faith in the Lord Jesus Christ, and live right, we shall be able to die in the Lord, and he will take care of us in death and in eternity, and we shall be blest, and forever happy. Of this one thing, that is, our final welfare and unspeakable happiness we are sure, if we have been faithful. And yet it is not wrong for us, as far as the Scriptures give us light, to investigate and learn all we can in regard to our future condition, and that which God has provided for those that love him.

A great many people believe and hold forth the idea that when men die they are carried immediately into the glories of heaven. Ministers preach about this, and the idea gains currency, not only among the popular churches, but others,

without thinking for themselves, allow themselves to be led into the same form of belief. We do not so understand it. Others advance the unscriptural folly, that men, where they die, sleep, soul and body, in the grave until the resurrection day. This is almost too crude a doctrine to receive the attention of orthodox believers, and yet in this that it has been very largely spread, and accepted by many of whom we should expect better things, it is necessary that we meet it and show its inconsistency.

That heaven is not the abode of the disembodied soul before the resurrection or Judgment day is evident from several facts given us in the word of God. 1. Christ said to the thief that prayed to him on the cross: "To-day shalt thou be with me in paradise." Christ did not go to heaven until after his resurrection when he ascended with body, soul and spirit in the presence of his disciples from the mount near Bethany. The paradise of which he spoke was, as appears to me, no other place than the place prepared of God for the reception of the souls while separated from the body.

This same fact is confirmed by the condition of the rich man and Lazarus. In hell the rich man lifted up his eyes, and saw Abraham, with Lazarus in his bosom, both conscious and alive (not sleeping unconsciously in the grave as adventism would teach), one being tormented, the other comforted. Nothing is shown here, however, of the fullness of that glory which is to be, though they were comforted.

In the book of Revelation we read of those who were waiting under the altar (Rev. 6:9-11) that they asked: "How long, O Lord," &c., as though they were anxious to go to the fullness of their rest. They were told, however, "that they should rest yet a little season, until their fellow-servants also and their brethren, should be killed as they were, should be fulfilled."

I understand that the paradise which Christ promised the penitent thief, Abraham's bosom where Lazarus rested and "under the altar," where these souls rested, all tell us of an intermediate state, where the soul shall dwell until the resurrection, after which will be the day of Judgment.

One other evidence may be mentioned here as going to show that there is an intermediate state and that souls do not go straight to heaven or the fullness of glory at death, and that is the fact that body and soul are separated at death, and in this condition man is in an imperfect state, and the fullness of perfection can only be enjoyed where the full man is again restored. The soul without the body is imperfect; the soul without the spirit is imperfect; and in this imperfect state, perfection cannot be enjoyed. Heaven is the abode of perfection, and as Christ ascended with body, soul and spirit, so man when he arises from the dead is united with his body, and the body, soul and spirit, forming one complete man, justified, redeemed, sanctified, made perfect and glorified, shall enter heaven, and be received into glory with Christ.

Further, the idea of the righteous going into heaven at once when they die (though they (the righteous) shall not come into condemnation (judgment), because they have passed from death unto life), would naturally require us to believe the wicked shall also be cast into hell immediately after death. Then at the end of the world, in the general judgment all these would be gathered and sentenced into the very place, where for ages, they have already been. This would seem strange to our ways of thinking, while when we take things in their natural order, and admit an intermediate place for the soul, both for the righteous as for the unrighteous, the entire Scriptures will very readily harmonize themselves, and be left in a natural and consistent order.

In this intermediate state, there is a great gulf fixed, so that the wicked and the righteous are separated, and each class is already in a condition foreshadowing their final condition, as we read of the rich man being tormented and Lazarus being comforted.

As regards the day of Judgment, we see in the representation of the last judgment, that it must necessarily be after the resurrection. Whatever the first and the second resurrections may be construed to signify, the general judgment takes place after the resurrection. The resurrection may not all take place at once, indeed the apostle says: "The dead in

Christ shall rise first." We are not told how long before the others arise this shall be, but they shall arise first. The apostle tells us that "it is appointed unto man once to die and after death the judgment, and we shall all appear before the judgment seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad."

This subject is one of interest, and we should be glad to have some of our correspondents take it up and write more about it. J. F. F.

For the Herald of Truth.

PEACE INFLUENCES.

The following letter and article were received and read with much interest, as they refer to a subject which embraces indeed one of the grand principles of Christian faith. The peace principle is indeed one of the pillars of the Christian church, and everything that has a tendency to undermine and destroy the influence of peace should be guarded against with jealous care by the followers of Jesus. It is time that the preachers of the gospel, and professors of the religion of Jesus should attain to a higher stage of Christian life, than to stand up and worship the old war gods of the heathen, and lead the people into the idolatry of image worship, by urging them to build and set up statues to the perpetuation of the war spirit by idolizing military heroes.

Similar to this in its influences is also Decoration day. It is seemingly a very beautiful custom to go out to the cemeteries, where sleep our beloved dead, and strew flowers, bright fresh flowers, upon their graves, but hidden there beneath this seeming act of love is this same idol of war and heathenism that perpetuates in the hearts and minds of men a spirit that glories in the honors of the battlefield, and takes delight in awakening enmity and destroying human life, and Christians, without stopping to think of the influences under which they place themselves, are only too apt to participate in these very things which militate so strongly against the cause of Christ. Is it any wonder that the prayers of the people of God seem so ineffectual? Let us rather cast our influence on the side of the gospel of Christ, of the church and of peace, purity and holiness, and then may we rightly pray: "Thy kingdom come, thy will be done in heaven, so on earth."

J. F. Funk,

Dear friend: The Mennonites had once, and I hope still have, a testimony against the making and rearing of statues. My feeling is strong that the time is upon us when the light given them upon this matter should not be hidden. I desire that Friends also may do their duty.

Could thee and the brethren who take thy paper, have sat with me this week in the large audience room of the new City Hall, where a hearing was being had upon the subject of giving permission to get up more military statues around the building; and could thee and they have heard as did I, a "Rev. and Dr." in vehement language declare that the late Civil War was no war at all, and that he and thousands that went with him were not warriors, but only citizens and policemen putting down a riot or rebellion; and further, that it behooved them rightly to honor the foremost of these men by erecting statues to their memory.—I think you would have felt like reiterating the query of old: "Who is this that darkeneth counsel by words without knowledge?" It is a sad consideration, that like ministers and clergy whose countenance of the war above made it possible, should have so little repeated of their part in the strife, that they must aid in getting the people to idolize the soldier-leaders in that unhappy strife.

Thy friend, J. W. L.

ENVY.

Envy is a sin, and perhaps one of the most common. It is classed in the Bible with the works of the flesh, and the great sins which exclude one from the kingdom of God. Gal. 5:21.

Envy is sorrow or displeasure at other's good or success. It is the reverse of charity. Envy, hatred, spite and selfishness are four wicked brothers. They love nobody but themselves and their wicked companions, and nobody loves them but the wicked. Selfishness, spite, and a lack of love to our neighbor as to ourselves are the chief causes of envy. If we would love others as ourselves, we would not envy them, for we do not envy ourselves.

When a person has spite or uncharitable feelings toward some one, or when he has an enemy, he often betrays envy by rejoicing at his misfortune, or grieving at his success. How natural to wish him some evil. This is not the spirit of Christ. Oh no! It is "sensual, devilish." Gal. 5:15. A heart filled with charity and the love of God wishes good unto others, and loves to see them happy and prosperous, and feels for them in trouble and misfortune. The envious betray a small mind, a selfish heart or an evil disposition.

Those in high station or office, or those on whom special favor or love is bestowed, are frequently the objects of envy. It is the cause of much evil and strife in families, communities, churches, and nations. Cain envied his brother Abel because God had respect to his offerings, and he slew him. Joseph was envied by his brethren, and they con-

spired against him to slay him; they treated him maliciously and sold him. The Jews envied Christ, the Son of God, and they murdered him. If envy is one of the "sins that so easily beset us," may God strengthen our weak points, and fill our hearts with charity which is kind and envieth not; which seeketh not her own and thinketh no evil. 1 Cor. 13. Let us think well of others. If we have a "grudge" against any one, throw it away and forgive him as Christ also forgave. "Let all bitterness, and wrath, and anger, and clamor, and evil speaking be put away from you, with all malice. And be ye kind one to another, tender-hearted and forgiving one another, even as Christ for God's sake has forgiven you." Eph. 4:31, 32. Selected by J. METZLER.

READING THE SCRIPTURES.

Acts 8:30.

To read the Scriptures of God's Son,
May it my holiest duty be:
How blind were I, Thou allwise One,
If I thy teachings ne'er would see?

No, with simplicity of heart,
With childlike thanks, Father, I'll see
The blest commands thine dost impart,
Which Light and Life bring unto me.

"Understandest thou what thou readest?" asked Philip, the apostle, of the eunuch, the chamberlain of Queen Candace, whom Philip met on the road, sitting in his chariot and reading Esaias the Prophet. The royal eunuch modestly confessed that he did not understand the meaning of the prophet's holy words. Thereupon the disciple of Christ went up and explained to him the words of the Scriptures.

Understandest thou what thou readest?—thus we might ask at the present day, the Christian, who, to edify himself, takes and reads the holy Scriptures. To one who reads them thoughtlessly or from habit, these books are mysterious. But he who reads them thoughtfully, and wishes to understand them thoroughly, very often discovers obscurities which cannot be enlightened by mere consideration and guesswork. He needs a friend, a teacher, to disclose for him the hidden thoughts.

The holy Scriptures of the Old Testament is a highly venerable book, for it contains the earliest knowledge of the history of the human family. We learn from it the ideas of the ancients about the creation by Divine Power, of the world, and of man, and of the origin of good and evil.

Moses, the great leader and teacher, gathered carefully the earliest information concerning his people, the descendants of Abraham. Instructed in all the wisdom of the Egyptians he became instrumental, through Jehovah, in bringing the children of Israel to be a free and in-

dependent people. The history of their destiny was continued by Joshua, his successor in the government. From this time forward, the Israelites lived a long time without a king, without permanent leaders. The nation was divided into many small states, called tribes, dependent upon each other. The patriarchs alone enjoyed magisterial respect. Whenever the people had war with the neighboring nations, they chose their bravest hero for their chief, under the name of Judge. The Book of the Judges informs us about it.

But as the power of the Israelitish nation was often severely shaken, thereby falling into disorder, the people finally desired kings. Among these, David and Solomon were the most renowned, because they raised the nation to its greatest power and glory. To whom are the heart thrilling Psalms of David, the Sweet Singer, unknown? Of these, he, together with Asaph and others, wrote one hundred and fifty. Nothing can surpass their sublimity, their dignity and their spiritual power. Who can read them without being deeply moved by their tender pathos?

In wisdom, David stood second only to his son and successor, Solomon. His wisdom is manifested by the Proverbs, the Preacher and Solomon's Song, a beautiful poem; all these are ascribed to his name. But the successors of these enlightened kings were very unlike them, both in piety and in wisdom. The land became divided into two distinct states, called the kingdom of Israel and Judah. The memory of the former union, and of the terrible deluge and its warning were alike disregarded and obliterated. Pious, godfearing prophets arose, and exhorted, warned and threatened the discordant, idolatrous people with impending ruin. Regardless of these warnings, the people continued in ungodliness until foreign nations came and conquered them and destroyed their cities and their beautiful temple. The wretched people themselves, especially those of the higher families, were carried by thousands into captivity. Now they remembered, when too late, the warnings and exhortations of the prophets whom they had despised, such as Isaias, Hosea, Joel and Amos; such as Jeremiah, Micah and Nahum; such as Obadiah and Habakkuk; such as Zephaniah and others, whose prophecies, admonitions and threats we read in the manuscripts they left behind them.

But during the seventy years of the Babylonian captivity and slavery, the rejected people were not wanting in teachers and consoling prophets, such as Ezekiel and Daniel, until Cyrus, the king of Persia, destroyed the kingdom of Babylon, and allowed the Jews to return to their fatherland; to whom, after their return, the prophets Haggai, Zechariah and Mal-

achi preached repentance and faithful obedience to the law of Moses.

Among those who returned from the Babylonian captivity was the pious Ezra. It was he, who, together with Nehemiah, gathered together the scattered manuscripts comprising the Old Testament as we have them at the present day. To these he also added the book of Job, a beautiful composition relating to us the wonderful ways of God in leading us through great tribulation; a book of consolation for the afflicted.

To this collection of holy manuscripts were afterwards added others, which, although not teaching precisely the same doctrine, nevertheless abound in useful truths and profitable teachings, such as the book of Judith, Tobia, the history of Susanna, of Bel and the Dragon at Babel, the book of Baruch, the prayer of Manasseh, the books of the Maccabees, &c., which last named books are given the same exalted position by Bible students as the others. Among all these writings which are added to the Old Testament, and which are called, The Apocrypha, the book of Wisdom, which, although without any particular reason is ascribed to Solomon, and the maxims of Jesus Sirach, are very instructive and edifying.

To the Christian, the books of the Old Testament are of great value, not only because they give information about the earliest times in the history of man, but because without these books the Scriptures under the New Dispensation would be incomprehensible. In the books of the Old Dispensation are many instances pointing to the coming of a Messiah. This Messiah appeared—and the books of the Old Testament, written more especially for the converted Jews, always refer to the Old Testament.

As the books of the Old Testament were of the greatest value to the Israelites, so are the books of the New Testament to the true Christian. They are the fountain out of which we draw our religious knowledge.

In the four gospels especially we learn the self same words, as well as the deeds of Jesus who was the great Author of our Christian religion. Matthew, Mark and Luke collected the biographies of Christ for the benefit of the Hebrew converts, in great simplicity of expression and undeniable truth. It was also Luke who, induced by a Greek Christian, Theophilus, recorded in the Acts of the Apostles, the fate of the very first followers of Christ, and especially of Paul, who was enthusiastic in spreading the Gospel. John, on the other hand, and to whom is ascribed the fourth Gospel, prepared the same especially and for the particular benefit of those Christians who had intermingled many of the ideas of oriental scholars with their religion. To this class undoubtedly also the first of his still existing epistles was dedicated. In

both these epistles many things are read, which, to one who is ignorant of the dogmas of the ancient Orientals, may seem mysterious and even unreasonable, yet, in spite of all this both epistles bespeak deepest and sublimest thoughts to the heart of man.

Although that plan of salvation which Jesus taught while here upon earth can be nowhere learned better than in the four gospels, where his own words are quoted, and His teachings to both disciples and assembled multitudes are written down, yet the epistles of the Apostles remain of untold value in the knowledge of the Christian religion. For these epistles, although written under very different circumstances and to Churches and individuals whose natural life and personal habits were very unlike;—now addressed to people who were formerly Jews, and again to those who were formerly Gentiles, yet all stand in close relationship to each other, and were compiled by those whom Jesus taught, and who were endowed with the Holy Spirit. Especially does this spirit pervade the epistles of Paul to the different Churches. All these manuscripts of the new covenant were collected by the Christians of the early centuries and were ordered to be read publicly in the Churches.

To this collection also belongs that book abounding in vivid illustrations, the Revelations of St. John, the Divine, whose meaning to us is so obscure, that it is often difficult for us to comprehend it.

When I consider all this, when I remember that the books of the Holy Scriptures were not compiled at one time, but that they represent a gradual accumulation of several thousands of years, during which time the language, manners, customs, the mode of presenting ideas, and the general condition of things had undergone such great changes, when I consider that these manuscripts were composed by many classes of pious men, in which each one had his particular object in view, and where one wrote for people entirely different to those written to by another; when I remember that more than fifteen hundred years have already passed since the last of these books were written, the question: "Understandest thou what thou readest?" becomes to me vastly more important when I take the Holy Scriptures to read.

Even that which was written in our own language but a few centuries ago, is in our day not at all plain to us on account of the many changes. A letter written in our own day will appear more or less incomprehensible to me unless I know the conditions and relations pertaining under which it was composed; when I find references to things and occurrences with which I am not fully acquainted, how can I expect to understand every jot and tittle of the holy writ which was given in times so distant and

long passed, and composed among nations and people which are no more in existence.

On this account there have been from time immemorial teachers and preachers called who spent the greater part of their lives in examination and research of the Bible; who have enlightened themselves in the ancient oriental customs, &c., by reading ancient histories which in the lapse of time have become mysterious in the Bible; these have on this account become interpreters of the Word of God for us, because everybody has not enough time or opportunity to devote to this science.

It has happened that many who, without having the necessary knowledge and consecration have undertaken to interpret and teach the meaning of difficult passages in the Bible, and have thereby given injurious ideas and fallen into most egregious errors and fanaticisms in which they have perverted the simplicity and truth of many Bible passages. Moreover it has happened that the same passages of Scripture have been explained differently in the various branches of the Christian church, wherein each one claims to understand it rightly, and in an unchristianlike manner condemns all others for not having the same opinion.

It is a great consolation to all Christians, however, that all dissension concerning the explanation of Scriptural passages, does not originate from the holy teaching of Jesus himself whereby he calls us to the higher Christian life, but that it has arisen from questions concerning the nature of his person,—about the divine and the mortal nature in him, and his relation with the Creator of the universe; about the holy Trinity and about subjects which will forever remain unfathomable to the human mind.

On the other hand, the teachings of Christ concerning our duties towards personal salvation, are as clear as day. All Christian minds concur in this. Herein is no darkness, nor doubt, but eternal light, which leads yet to brighter light.

For this reason then is the gospel of Jesus especially dear to me. I see in it his example, and I try to follow him in it, and if I follow him, how can I go astray? I read the holy words which were spoken from his own lips, words of instruction, mercy and consolation—in them all is light. He who believes in these words shall be saved.

The teachings and epistles of the apostles are also very dear to me, especially where they repeat the Savior's words, where they, like Jesus, instruct me how to live that my walk may be pleasing to God. Besides this, there is much contained in them relating to the surroundings of the people of the apostles' time. But since I am not well enough versed in the ancient manners and customs, I shall not venture to unravel these mys-

teries and explain them according to my own opinion and imagination, because I fear that in the end I might fall into errors which could not be otherwise than injurious, both to myself and to others.

The holy Scriptures should therefore be read with care. This beloved old book should not be read through carelessly like any common book; it should not be read merely as an every day habit or necessity without choice. Diligent reading therein alone will not bring us any reward, but an understanding of what we read, and then a life in accordance with its precepts; not all the precepts of the Old Testament, however, but all the precepts of Christ and his apostles. In the old, we read of prayers for the destruction of enemies; in the new, however, Jesus and his disciples prayed for mercy for their persecutors. In the old, God was represented as a jealous and wrathful God, in the new I learn to know my Creator as the loving Father which is in heaven. In the old, my virtuous and faultless life is blessed with happiness and reward on earth; in the new I find that Christ's kingdom is not of this earth, that my home is in heaven, and that eternity is the aim of the never-dying soul.

But if Moses, David and Asaph praised God with psalms, then will I, also on the wings of their song, raise myself heavenwards.

When Joseph in Egypt resists lust, I will learn therefrom to prize my virtue higher than life. When Solomon and Sirach preach wisdom to me, I will gladly open my heart to them.

In order to understand what I read, I will diligently attend to the precepts of my teachers, and will listen attentively to their explanations of the Bible in the church services, and thus be taught wherein I cannot see clearly. Through this the visit to the house of God becomes of infinitely greater value to me. Not only do I become more earnest in my devotion at the sight of the many earnest Christian people; I here also learn to understand more fully the future state of man. I do not only learn from these truly educated men the mere explanation of Scripture, but also the bearing of the word upon the present age, upon our customs, and the application thereof upon our present necessities. The preacher, appearing before me in his holy calling as a teacher of God's word, is to me what Philip was to the Ethiopian, who sought in vain to understand the meaning of the words of Isaiah. For the apostles did not merely repeat Christ's words; they used them in such a manner as to meet the requirements of many different classes and peoples and thus made the word so much more productive of good. Therefore will I also, in hours of solitude, especially on those days in which I rest from labor,—when I examine myself and devote my-

self to the welfare of the soul,—read those edifying writings of holy and pious men, whose words go straight to my heart, and who thus teach and explain to me the precious words. To them do I owe much gratitude for what they have taught me; how often have they touched my heart by their gentle words and drawn me from the path of error, and how often have I through them been able to drop comfort out of the fountain of that holy word, for my afflicted soul.

O my God, and my Father, let me not lose a single opportunity of learning more of thy word and Thy will. Grant, O Lord, that I may eagerly listen to enlightened men who proclaim to me the Gospel of Jesus, and lead me to Thee, Thou almighty, Thou eternal and ever-blessed God! They are only used as instruments in Thy hands for the salvation of my soul, it is Thou who rulest their hearts, it is Thy holy Spirit that inspires them to raise my heart on high, to bring me nearer to perfection. I do not hear them, nay, but I hear Jesus through them; it is not their word that strikes my ear, it is Thy word that penetrates into the depths of my heart.

O that they may never speak to me in vain! that I may each time return from Thy house, nobler, more spotless and nearer to perfection. This shall be the mark which I strive to attain. Give, O fountain of blessing, give increase! Amen.

A BIBLICAL CALCULATION.

The following somewhat laborious calculation concerning the Bible may be rather interesting to many of our readers, hence we give it.

The Old Testament contains 39 Books, 949 chapters, 23,214 verses, 592,439 words, in which are 2,728,100 letters.

The Books of the Apocrypha contain 143 chapters, 6,081 verses in which are 152,185 words.

The New Testament contains 27 Books, 260 chapters, 7,959 verses, 181,258 words 838,380 letters.

The middle Book in the New Testament is the 2 Thessalonians.

The middle chapter is Rom. 13.

The middle verse is in Acts 17:17.

The smallest verse in the New Testament is John 11:35.

The smallest as well as the middle chapter of the Bible is Psalm 117, and the middle verse is Ps. 118:8.

The word Jehovah occurs 6855 times. The middle Book in the Old Testament is Proverbs.

The middle chapter in the Old Testament is Job 29.

The middle verse is 2 Chron. 20:17.

The smallest verse is 1 Chron. 1:25.

Ezra 7:21 contains all the letters in the alphabet. 2 Kings 19, and Isaiah 37, are the same.

SHE CAUGHT HIS BLOOD.

In the early propagation of Christianity, one of the apostles went across into Africa and planted the gospel banner among the idolaters of that benighted country. During the reign of Trajan, at Rome, a priest of idols named Scharbil was converted to the Christian faith. He pretended to hold conversations with idols during his priesthood, and was highly esteemed because he was supposed to be nearer to the gods than any other priest.

Finally a bishop of the Christians called upon him with a message of which this is a part:

"The King Christ will demand an account at thy hands of all these souls against whom thou art sinning, and whom thou art misleading and turning away from the God of verity and truth to idols made and deceitful, which are not able to do anything with their hands—moreover also thou hast no pity on thine own soul which is destitute of the true life of God; and thou declarest to this people that the dumb idols talk with thee."

The preacher continued to talk to him of God, righteousness and judgment to come, and to persuade him.

He replied in these words:

"Very acceptable to me are these thy words; but as for me, I know that I am outcast from all these things, and there is no longer any remedy for me. And now that hope is cut off from me, why weariest thou thyself about a man dead and buried. I am slain by paganism, and am become a dead man, of the evil one: in sacrifice and libations of imposture have I consumed all the days of my life."

The preacher assured him, and the spirit of God entered his heart. He and his sister were received into the church. This raised a consternation among the multitude of the city, and they went down to him and found him dressed in the plain clothes of the Christians. Shortly after the Judge had him stolen by night and he was taken to the altar where he formerly offered sacrifice to idols, and there judged. He would not recant, and was condemned to death. Nails were driven in between his eyes. He was fastened in a vice, after being tortured in a terrible manner. He was smitten with a sword, at last, and his head was sawed off. The next act is recorded in these words:

"And Babai his sister drew near and spread out her skirt and caught his blood; and she said to him: may my spirit be united with thy spirit in the presence of Christ, whom thou hast known and believed."

She was also martyred for Christ's sake.

This was an act of heroism equal to the sublimity of the faith for which it was shed. What a grand example of love and devotion in a righteous cause! True Christian love impels a sister to

stoop and catch the martyr blood of a dying brother.

Christianity makes people brave and loving. Love is the crowning attribute of all perfection, and is beyond the reach of all law. The hands may be bound, the feet may be bound, the tongue may be tied, the body may be cast into prison or tortured; but love cannot be quenched by mortal force, or prevented from acting by iron chains. The truest bravery arises from love, either for country, for friends or for Christ. The most retiring, bashful and timid person becomes bold and brave under the stimulating power of love. The Christian love which Babai had for her Christian brother gave her the bravery to rush through a murderous crowd and catch her brother's blood to prevent it from falling upon the dirty altar where blood was offered in sacrifice to idol gods. What respect for the cause of the Lord and the blood of her brother is here shown! She did not and would not allow martyr's blood to be offered upon an heathen altar, although she suffered death as a consequence, and her spirit was united with her brother's in the journey to the better country.

This over-powering love is the quality that Christ desires that his children should possess—love that will burst forth in heroic deeds to foil the plans of sin, and rescue the fallen from the blasting powers of the adversary of souls.

Lord, ever-more we may keep thy commandments and abide in thy love.—*Brethren's Evangelist.*

MATTHEW 18:15-18.

What is the true sense of the passage in Matt. 18, where Christ says: "If thy brother shall trespass against thee," &c.? Our only and eternal High Priest and Teacher, Jesus Christ, undoubtedly knew our poor, imperfect and feeble nature, that if we are not watchful, we would often fall into errors towards our neighbor, and therefore does he teach us and say, "If thy brother shall trespass against thee, go and tell him his fault between him and thee alone; if he shall hear thee, thou hast gained thy brother; but if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established; and if he shall neglect to hear them, tell it unto the church, but if he neglect to hear the church, let him be unto thee as a heathen man and a publican." Whereupon Peter asked him, "How often shall my brother sin against me, and I forgive him? Till seven times?" Jesus saith unto him, "I say not unto thee, Until seven times; but, until seventy times seven," Matt. 18:15-17, 21, 22.

It is evident that these words of Christ teach, in the first place, that if any one should err or sin against his brother through negligence, infirmity, inconsider-

ateness, inexperience, or ignorance, that he should not, therefore, hate him in his heart; nor conceal, nor connive at his transgression; but out of true, brotherly love admonish and reprove him, lest his brother fall into greater errors and perish; but by this means, reclaim him, and, as Moses says, not make himself guilty for his sins. It is the nature and disposition of Christians not to hate any one on account of his infirmities, but they seek with all their hearts how they may lead such an one in the true way of love by instructing him; for a true Christian knows nothing of hatred.

In the second place, these words teach us that he, who has transgressed, should receive the admonitions of his brother in love, and be again sincerely reconciled; as he teaches at another place, and says, "Therefore, if thou bring thy gift before the altar, and there rememberest that thy brother hath aught against thee: leave there thy gift before the altar, and go thy way; first be reconciled to thy brother," Matt. 5:23, 24. Here it is also the nature and disposition of the anointed, those who are born of the holy seed of divine love, that if they trespass against a brother, they have neither peace nor rest of conscience till they are again fully reconciled in Christ Jesus, and that without hypocrisy. For they are a seed and generation of peace, children of love who manifest their Christianity in full power; and testify by deeds that they know God. But those who do not so, have the words of Jesus to judge them. Although the first transgression may not be of itself a sin unto death; but in the course of time, it would cause the transgressor, if he regard not love, to become estranged and carnal, therefore he should bear such severe punishment on account of his wickedness. For it is evident that he, who despises his brother, rejects the affectionate admonition, acts against Christian charity, despises the church of God, rejects the word of the Lord, would rather continue unrepented in his transgression, through his immovable stubbornness; rather walk in the crooked paths of the unrighteous; yea, sooner forsake the kingdom and people of Christ, than subdue his stubborn, proud flesh, and again be reconciled in love, according to the word of the Lord, with his brother against whom he transgressed. Paul rightly observes, "That to be carnally minded is death." Observe this.

In the third place, if the transgressing brother will sincerely receive the brotherly admonition of his offended brother in love, he humbly reconciled, and afterwards ceases transgressing, then in that case he will no more remember, but sincerely forgive him, although he may have frequently sinned against him. Even as God for Jesus' sake, forgives all of our sins; so must we also forgive our neighbor all his transgressions in Christ, which he

has committed against us. And we should not under any circumstances indulge in hatred or vengeance against him, although he should never reform. We have a true example in Christ, and Stephen, his witness. And it is also the nature and disposition of all the anointed, who are born of God, that they possess their souls in peace and patience, to keep pure and uncorrupted their conscience, their prayer unhindered, their love perfect, their faith sound and true, their minds firm and unwavering, no matter how we behave towards them.

From all of which it is more than clear that these three several admonitions of which Christ speaks, first between him and you alone, secondly before witnesses, and thirdly before the church, do not extend to all offensive, carnal sinners, over whom the eternal sentence of death is already pronounced; but it has reference only to the shortcomings between brother and brother, and that for the following reasons.

First, he says, "If thy brother trespass against thee," observe what he says, "against thee," not against God; for all the sins he commits against you, you may forgive him, so far as respects you; but not as it respects God.

Secondly, he says, "Tell him his fault between thee and him alone." Observe, "between thee and him alone." And I trust that all who understand the holy Word will assent that an open transgression or sin, requires no private admonition, but is to be publicly reprov'd.

Thirdly, he says, "That in the month of two or three witnesses every word may be established." Observe, that he says, "two or three." And that an open transgression requires no witness, but is itself its own accuser and witness, is clear as the meridian sun.

Fourthly, he says, "Then tell it unto the church," observe, "unto the church." And for us to tell an open, well-known disgrace to them, which is already known, is quite useless, to this all must assent who have understanding.

Fifthly, he also says in Luke 17, "And if he trespass against thee seven times in a day." Observe, he says, "trespass." That now, any Christian should commit a deadly sin against his brother seven times in a day, not to say seventy times seven is not possible; much less against God.

Sixthly, he says, "And seven times in a day turn again to thee, saying, I repent." Observe, he says, "Turn to him seven times in a day." My opinion is that if any one were to come to us two or three times a year, not to say daily, to pillage our chests or purses, or disgrace our wives, daughters or maids, and every time say: Ah, brother, I repent, he would soon be told that he is a desperate rogue and ungodly knave. Again, I say, observe this.

Seventhly, he says, "Thou shalt forgive him." Observe, he says, "Thou shalt forgive him." And the Scriptures plainly teach that none can forgive sins (these are the ten thousand talents which were owing to the king), but God alone. And that we alone can pay the hundred pence that we owe our brother, as the Lord teaches in the parable with all plainness.

Behold, in this sense the Holy Scripture remains salutary unto us, and proceeds in its proper order when, where one brother trespasses against another, three admonitions are given before excommunication, Matt. 18: 15, to a heretic, one or two, Tit. 3: 10, and to an open, offensive, sensual sinner, who is already condemned by the word of God, none at all, 1 Cor. 5: 2; 2 Cor. 13.

Do impartially, and in love, reflect upon what the Scriptures say, without hypocrisy.—*Extract from Menno Simon's Complete Works.*

THE BURNMOUTH BAROMETER.

A thrill of horror and a wave of sympathy swept over the land, when it learned of the wreck of the fishing fleet, and the consequent loss of scores of lives through the storm of the 14th of October, 1881.

Some time afterwards I was at Burnmouth—the village on which the brunt of the storm fell, and where the greatest losses were suffered. I was speaking with an elderly woman, a widow and mother, and happened to pass a remark on the beauty of the ocean that washed the rocks beneath us. The scene was indeed charming—there lay the waters basking in the summer sun, returning a ripple of smile to his radiant beams, and disclosing varied hues and forms that charmed the eye of the spectator.

A shudder passed over her frame as she heard my remark—"Ah," said she, "there's no beauty to me in that which is the grave of my dearest. My husband and my bonnie lads lie at the bottom of that water; and not mine alone, for about fifty more from this place were lost in that awful storm."

A wild, weird, horror-stricken manner gave peculiar pathos to her sad story. That the shock and the anguish of that day should have affected her mind was no wonder to me. What wife and mother could look out on that awful tempest, and calmly witness the frail boats being tossed on the bosom of the angry waves, and driven on the iron-bound coast by the force of the hurricane! These fragile barks contained their all,—husbands, sons, fathers, brothers, bread-winners, companions, lovers,—and on the inevitable destruction of such by those raging waters, without possibility of help, had those on shore now to look. A more heart-rending spectacle it is impossible to conceive.

"What is so fair to you," she continued, "has no beauty to me—fain would I go

from what only reminds me of my sorrow—I would hide it from my eyes, but I cannot;" and more in this strain followed till her heart seemed too full to speak.

How awfully real, thought I—and this is life! We live amid such things—around us are hearts broken, eyes weeping, minds thrown into disorder, a scene of sorrow. I had little to say to her beyond telling of a home purchased by the death of Jesus for all who trust Him, where the tears are wiped away to flow no more for ever, and then I left her.

Alas, what added to the sorrow of that day was the brave foolhardiness of the men themselves. They went to sea spite of warning. The barometer suddenly fell as low as it could fall—but the evidences were all against its prediction; the portents of weather were, to the general judgment, most favorable, and hence the blame was laid to the glass. It must be wrong, broken, incorrect, disordered, or false. The men preferred to believe their judgment of the state of the weather rather than the declaration of the barometer. This contempt of its authentic information cost them their lives, and entailed the sorrow above depicted. Alas, alas, why did they not listen to the true and faithful witness as it pointed at "Stormy," for it had fallen rapidly to 28°? "Ah," said they, "the fall is too quick to be true."

But, then, who was to blame? The glass had borne a faithful record, and given a correct prediction of the coming storm. It had done all that it could; but its warning voice was unheeded, "It is wrong and we are right," said they; yet the opposite was the case. Man was wrong—his thoughts, his judgment was wrong, and the barometer was right.

No new thing in an issue of far greater moment. The divine barometer is set at "stormy," predicting a sure and certain destruction for all who venture forth on the deep, despite of warning.

God's pointer indicates a coming storm, and has steadily and unswervingly fixed itself there since the fall of man. From Enoch who prophesied of the Lord coming to execute vengeance on the ungodly, to the latest writer of the Book by whom that storm of wrath is so solemnly depicted—whose last words tell of the lake of fire—the eternal portion and place of the guilty—in all its dread and scorching horrors—the divine pointer has unchangeably foretold the doom of the unbelieving and impenitent sinner.

"Impossible," says stout unbelief, "the evidences are otherwise, God is Love, man is not an immortal being, death closes his existence, the idea of eternal punishment is abominable, and, therefore, as we don't wish it, we don't believe in it—we will take our own way. The book must be wrong, and we are right;" and with such reasonings the sinner launches on the deep.

But the storm is coming!

True, "God is Love," but God is also Light.

True, man is mortal, but mortality does not end his career—he will die, but after this is the judgment, a judgment that is eternal as is the punishment of the sinner.

True, present appearances are against the likelihood of a coming storm—what streams of grace are flowing, what mercies, what wondrous long-suffering—but withal the warning finger points at "wrath to come," and come it will.

Oh! who will make for shore to-day? Mercy calls. Soon the billows will rise, the winds will beat, the frail bark be wrecked. Sinner, make for the harbor. Heed the warning. Come, oh, come to Jesus. Come now. "Kiss ye the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him." Ps. 2: 12.—*J. W. S. in Messenger of Peace.*

JESUS AT THE WELL.

BY REV. F. B. HARGREAVES.

Tired with his journey the Master stops to rest. His disciples push forward a mile and a half to the bustling town of Sychar to buy food, but the Savior rests in the cool shade by the side of Jacob's well. It was a historic place. On the left, Mt. Gerizim; on the right, Mt. Ebal, rich in their terraced glory of verdure, fruit and grain, in their seasons. Stretching out before him, the fertile plain; a mile and a half away, the busy town. This was Jacob's well, and the place and neighborhood were full of memories. Abraham and Jacob and Joseph; Abimelech and Joseph and Rehoboam and Jeroboam had all trodden that ground and this was a familiar place to them.

The Master rested at or near the place where these men had lived in the past. The rich beauty of the landscape is singularly attractive, and must have been peculiarly so to one who had a divine appreciation of the beautiful. We can well imagine that the memories of past events and the glory of the natural surroundings were not without effect upon the mind of the weary traveler.

A woman approaches. She carries the usual water-pot and cord to draw water with. Jesus asks her for a drink. This request is a surprise to her, for the Jews had no dealings with the Samaritans, and Jesus was a Jew. She so expresses herself, when our Lord, by an easy transition, tells her of that living water, drinking which, we "shall never thirst." The perplexity of the woman and her evident desire to learn withal, and the tender teaching of the Master, here form a picture of unrivaled excellence. He was far above the petty strifes and prejudices

which embittered the Jews and Samaritans. Indeed, he always showed sympathy and love for this people. It was a Samaritan, being one of the ten lepers which he had healed, who returned to give glory to God. And it was a Samaritan whom he selected as the example of brotherly love in that wonderful parable which is familiar to us all. And here we find him preaching the sublime truths of his kingdom to a poor Samaritan woman. In the last verse of the lesson he makes his first direct declaration that he is the Messiah: "Jesus saith unto her, I that speak unto thee am He." The first news of his advent to this world was told to the humble shepherds of the plain, and now the first direct statement of his divine character is told to this poor Samaritan woman. He was far above caste and prejudices and local strifes. He came to all the world, poor as well as rich, small as well as great. But more: he chose a woman to whom to reveal his true character. Why not a Rabbi? Woman was not held in high esteem in those days. She was inferior in the social scale. "Let the words of the Law be burned," says Rabbi Eleazar, "rather than committed to women." This was the spirit of the age; it was the lamentable condition of women. Jesus rises high above such terrible injustice, such flagrant wrong, and admits a woman, an humble woman to his teachings. He gives her the place in society to which she has a right, and it is only in the gospel of Christ that she obtains the recognition of her just and equal claims with man. Look at the picture. The Savior of the world sitting on the edge of Jacob's well. Standing near, a Samaritan woman. Note the eager questioning of her face, fair index to the pulsating queries of her heart. Watch the glowing animation of the Master as he tells her those priceless truths which have been the joy of humanity ever since that day. The memories of the past encircle that spot with historic interest and tend to it a potent charm, but all these pale into insignificance before this wonderful story of Jesus at Jacob's well. Those may be forgotten, but these will live forever.

"As thy days, thy strength shall be." It is first the promise of strength according to our need. There are days of darkness and it is the promise for light in them. There are days of weakness and it is the promise of strength. There are days of what we call prosperity, and we need a strong hand to hold us strong and steady and true; for oft-times the most dangerous trial is when we seem not to be tried at all. But in them all the anchor of the promise still holds—"As thy days, thy strength shall be."—*Religious Telescope.*

THE BLESSING OF MERCIFULNESS.

"Blessed are the merciful for they shall obtain mercy." To be truly merciful is to have the temper all through the life from morning to night, which is pitiful of wrong-doers and forgiving of injury—which having pitied the wrong-doer also loves him. It is a temper which makes him who has it not so much sorry that he has been injured, but is most sorry that the injurer should have the heart to be capable of doing the wrong. That was the mercifulness of Jesus when he cried, "Father, forgive them, for they know not what they do." All senses of the cruelty inflicted on him was lost in longing that they who nailed him to the cross might be forgiven.

Mercifulness is a quality of the whole Christian nature—a certain soft, sweet, tender, gentle, gracious atmosphere, in which the whole man lives and breathes, in which he continually acts toward injury and wrong, and under its warm and sunny rays injury and wrong melt away day by day, like the icebergs that come floating down into the tropical stream. And those are blessed who have mercifulness. They live in soft sunshine, and in it are all the clarities of life; and their speech and their daily acts are delighted. In this beauty of soul they are blessed indeed, for mercy blesses those who are merciful.

TEXTS FOR EACH DAY OF THE YEAR.

FROM JUNE 1ST TO 15TH.

Being justified by faith.	Rom. 4: 1.
Faith cometh by hearing.	Rom. 10: 17.
Thy faith hath made thee whole.	Matt. 9: 22.
The just shall live by faith.	Gal. 3: 11.
Have faith in God.	Mark 11: 22.
Through faith in his name.	Acts 3: 16.
Children of God by faith in Christ.	Gal. 3: 26.
All men have not faith.	2 Thess. 3: 2.
Whosoever is not of faith is sin.	Rom. 14: 23.
We have access by faith into this grace.	Rom. 5: 2.
Jesus, the author and finisher of our faith.	Heb. 12: 2.
I live by the faith of the Son of God.	Gal. 2: 20.
By grace are ye saved through faith.	Eph. 2: 8.
The word of faith which we preach.	Rom. 10: 8.

"ALL sunshine," says the Arab proverb, "makes the desert." And never is the clay of our humanity so thoroughly hardened as it is by the uninterrupted shining of the sun of prosperity. Plants of grace need the clouds as well as the sunshine.—*Episcopal Recorder.*

HERALD OF TRUTH.

JOHN F. FUNK, EDITOR.
J. S. COFFMAN, ASST. EDITOR.

June 1, 1886.

Entered at the Post Office at Elkhart, as second class mail matter.

TO OUR SUBSCRIBERS.—If any of our subscribers do not get their paper regularly, or if any persons who send for books, &c., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

IF THE LABEL ON YOUR PAPER IS NOT CHANGED IN THE SECOND NUMBER AFTER YOU HAVE SENT MONEY FOR IT SEND US A CARD STATING THE CASE.

HOW TO SEND MONEY.—If in sums of more than a dollar it is best to obtain either a draft, or a Post Office Money Order, or where these cannot be obtained, get the letter registered.

THOSE OF OUR SUBSCRIBERS WHO DO NOT WISH TO TAKE THE HERALD OF TRUTH ANY LONGER, WILL PLEASE INFORM US OF THE FACT BY LETTER STATING THEIR P. O., PAY UP ALL ARREARAGES, AND THE MATTER SHALL HAVE OUR PROMPT ATTENTION, OTHERWISE IT WILL BE CONSIDERED THAT THEY WISH TO CONTINUE THEIR SUBSCRIPTION.

IF YOU WISH YOUR PAPERS CHANGED FROM ONE POST OFFICE TO ANOTHER, PLEASE ALWAYS GIVE THE OFFICE WHERE YOU NOW RECEIVE IT, AS WELL AS THE OFFICE TO WHICH YOU WISH IT SENT.

50 Cts. For fifty cents we will send the HERALD OF TRUTH for the balance of the year 1886. Show this to your neighbor and ask him to subscribe.

BRO. BENJAMIN FRICK.—Frick's P. O., Bucks Co., Pa., has a supply of our books on hand and those in that neighborhood desiring them can get them there. He is also our agent for subscriptions to the HERALD OF TRUTH and we shall be glad to have our patrons in that vicinity hand their subscriptions to him.

TO THOSE WHOM IT MAY CONCERN.—In looking over our subscription list we still find quite a considerable number of our subscribers in arrears. Now we want to ask all who know themselves to be indebted to us for subscriptions, to do us the special favor, if possible, and send it in. It is indeed a small sum, and therefore so much the easier to make up, yet one thousand subscribers, owing us each \$1.00 would already make 1000 dollars, and that would do a great deal toward covering the expense for wages, paper and other material. We have bought the paper for the Martyrs Mirror, and that costs just about one thousand dollars, and now if every one that is owing us so small a sum would respond to this call, we know we should have more than enough to pay that paper bill. Now, friend, will you not kindly try and see what you can do? We would also ask you kindly to try and get any of your

neighbors who do not read the paper to subscribe for it. It will do them good to read a good religious paper.

NEW BOOKS.—Dr. Keller will shortly publish a new book containing the history of the ancient Evangelical Churches from the 14th to the 17th centuries, namely a history of the ancient Evangelical Bible translations. It has become known that these denominations had for many centuries their own Bible, and it is a fact that they (i. e. those at that time called Waldenses) had their own bible long before Luther's time. Since Dr. Keller has investigated the history of this so-called Waldense-bible, he has discovered (as he informs us), that the Mennonite Bibles still closely coincide with these ancient bibles. This is namely the case with respect to the so-called Viestkens bible, which was first printed at Emden in 1560. Dr. Keller's book bears the title: "The Waldenses and the German Bible translations," and will contain about 150 pages. With Dr. Keller's permission, we will later on refer to this matter more closely and publish extracts therefrom. The book gives new and remarkable evidence to the fact that *these Churches actually spring from remote times*, and continues to strengthen the hope of being able to prove to all the world that they exist since the time of the apostles, which is believed by many of us but also doubted by many.

JESUS' COAT.—We read (John 19 : 23) "Now the coat was without seam; woven from the top throughout." A correspondent asks: what is the signification of this coat woven throughout? Does it signify the endless love of Christ, showing how his followers should be knit together as one body in Christ? or does it signify the robe of righteousness? We should be glad to have some one give an explanation on this subject.

GAVE IT UP.—An old brother writes us that he has given up the use of tobacco, after having used it for forty years, and spent hundreds of dollars from which he derived no benefit. He has written just what many of our readers would only be too glad to read, but many also would feel hurt and take offense at some things which he says about it. So we felt to say just what we have written, and in addition we would advise all our young men,

and especially the young brethren, who have not begun its use yet to abstain from, and especially would we say to the boys who are growing up: do not under any circumstances allow yourselves to be persuaded to its use. If you never begin you will never need to quit; and you will never need to regret that you are using tobacco. Many old men tell us that they are sorry they ever began it, and we believe they are sincere in what they say. We have never habitually used tobacco ourselves, and do not know how good it tastes to those who have used it a long time, but we have heard persons say that they believed it would kill them if they had to quit it. Now we think if there is such a fascination as that about it, it is a very dangerous habit, and we would advise the young men and the boys to carefully avoid it. And we would be glad too, to see many of the old people (if they could only feel so), give it up. By all means brethren, let us not use it in the churches.

THE CAUSE OF PEACE.—We always feel encouraged when we are supported in our work and doctrines by others. In the cause of peace, the doctrine of universal love toward mankind we were much encouraged by a visit to Elkhart by Dr. R. B. Howard, General Secretary of the American Peace Society and Editor of the "American Peace Advocate" and the "Angel of Peace." Dr. Howard spent several days in Elkhart, and visited the Mennonite Sunday-school and gave a good little peace talk to the children. In the evening a union meeting was held at the Methodist Church. The house was filled to overflowing, and the cause of peace, its accordance with the teachings of Christ, the honors of war, its folly and its entire compatibility with the principles and doctrines of christianity, and the better way of settling national as well as individual differences by arbitration, were ably set forth and listened to with marked attention, and we believe that Dr. Howard's way of looking upon war and his methods for avoiding it found a response in many hearts. Dr. Howard is devoting his entire time, talent and attention to the peace cause, and though not working exactly on the same line with us as a church, we feel that he is a strong support to this despised and much neglected doctrine of the dear Savior, and

for this reason we feel also to encourage him in his work. The efforts of the American Peace Society in carrying this work before the churches, before Legislatures, Congress and presidents, Kings and Emperors, before those in high places in the world, has already won for it a respect, and an influence which is worth a great deal to us who have always held to the peace doctrine as an article of faith, and we are encouraged and strengthened by these efforts.

The "American Peace Advocate" is a monthly periodical published by R. B. Howard, Room No. 6, Congregational House, 1 Somerset St. Boston, Mass., at \$1.00 a year, from which place also other peace publications may be obtained. The "Angel of Peace" is a children's paper and costs per single subscription 25 cts a year. For this paper very liberal terms are made to Sunday Schools.

CHURCH NEWS.

FROM FAYETTE CO., PA.—On Sunday, the 30th of May, communion services were held in the Masontown Mennonite Meeting-house, in Fayette Co., Pa.

FROM WESTMORELAND CO., PA.—Communion services were held at the Stoner-ville Meeting-house in Westmoreland Co., Pa., on Sunday, the 9th of May. On this occasion the brethren Herman Snyder of Bedford Co., and John N. Durr from Fayette Co., Pa., preached to a pretty large and very attentive audience.

BRO. HEATWOLE from Kansas writes us under date of May 17th: An excursion last week brought a goodly number of Pennsylvania brethren into Harvey Co. Bro. Hess, one of the number preached to us yesterday, and will be conveyed to the different Mennonite settlements to visit and preach among them.

FROM LANCASTER CO., PA.—We will have preparatory meeting at Millersville on the 14th of June. On the 5th there will be 13 converts baptized, and on the 6th we expect, if the Lord will, to hold communion services. Remember us and pray for us that the Lord may be with us and that we may be enabled to be faithful and obedient children in God's vineyard.

ON A VISIT.—Bro. J. H. Hackman of Montgomery Co., Pa., writes us that the ministering brethren, David Burkholder, Benjamin Hertzler and Deacon D. Burkholder of Lancaster Co., Pa., attended a meeting in Franconia on the 14th of May, and that they intended to visit also the other churches in Montgomery County, and also in Bucks County. We trust the brethren may have a pleasant time and that the Lord may bless their work.

FROM LA GRANGE CO., IND.—A brother from LaGrange Co., writes: "On the 28th of April we had communion in the Town Line Church, in LaGrange Co., Ind. After services a minister was ordained. There were nine candidates and the lot fell on Deacon Jonathan Troyer. May the Lord be with him and fill him with the holy Ghost, that he may proclaim the Gospel truth to a dying world with power from on high."

FROM CAMBRIA CO., PA.—(May 22d, 1886). To-day there were five precious souls added to the Church in this vicinity by baptism. May they prove faithful to their covenants. To-morrow (Sunday), if the Lord will, we intend to hold communion. The excursion from the west arrived here to-day and there were some from Elkhart Co., and also some from Michigan. I shall remain here until after ascension day, and then go back to Mercedale.

HENRY YOTIER.

FROM OHIO.—On the 8th of May, eight persons were received into membership in the Salem Church, Allen county, Ohio. Five of them were baptized and three had been previously baptized in other denominations. The communion was observed the following day, and was well attended by members, but the rainy weather caused the outside attendance to be smaller than it would have been with fair weather. This church is reported to be in a prosperous condition and moving along pleasantly in the work.

FROM JUNIATA CO., PA.—Bro. Jacob Shelley, of Juniata Co., Pa., writes: "Bro. John Kurtz of the Richfield church has been ordained to the ministry and Bro. Joseph Lauwer has been ordained a Deacon at the same place. Sixteen persons were lately received into the church by baptism, and three others who had been baptized in other churches were also received into the church. Bro. Jacob N. Brubacher of Mt. Joy held a meeting in the Richfield meeting house on the 16th, and in the Delaware meeting house on the 18th. A good number were present. It is encouraging to see that the people here are still interested in the welfare of their souls and are coming out on the Lord's side. May God bless us in our prayer."

JACOB SHELLEY.

BRO. JOHN B. TYSON of Skippackville, Montgomery Co., Pa., writes us on the 15th of May as follows: "Hannah Hallman, widow of Henry Hallman of Upper Providence Tp., was buried at Trappe, on the first of May. Her age was 67 years, 11 months and 17 days."

On Sunday, May 2d, one of our dear old brethren, living at Lansdale, was buried at the Matuchen Meeting-house. He had been a member of the Mennonite Church for many years. He was 81 years old. Peace to his ashes. Thus one after another goes, and what we

have sown that shall we also reap. The old brother Peter Metz whom we visited when you were with us also died. He was buried on the 17th of May.

We have a great work to do in this life, and I don't expect to be here long any more. Remember me in your prayers. Your brother, etc.

FROM ELKHART, IND.—Bro. Henry Shaum spent Saturday and Sunday May 14th and 15th, with Henry A. Miller's Church, in LaGrange Co., Ind. A number were baptized on Saturday, and on Sunday the communion of the Lord's Supper was observed. The meeting was a pleasant one and well attended and we trust much good was done.

Bro. J. S. Coffman is still in Missouri, laboring in the cause of Christ. May the Lord bless and prosper him in his labors to do good and build up the Church.

Bro. Butler has not been improving much in his health during the last weeks, and is still very feeble.

Bro. Peter Neuschwanger, of the Churchtown Church, in Lancaster Co., Pa., has been visiting in this county for several weeks, and so far has had a pleasant time.

Sunday schools are being organized again for the summer in several of the Churches, and we hope they may be the means of much good both to the young and old.

CORRESPONDENCE.

FROM MIFFLIN CO., PA.—The Sunday-school connected with the Amish Mennonite Church near McVeytown and Matta wana was re-organized for the fifteenth year, on Sunday, April 25th, 1886.

Bro. John F. Funk, of the HERALD OF TRUTH, on his late trip east, paid our little congregation a welcome visit, though it was too short. A special meeting was appointed for Tuesday, May 4th, in our meeting-house at Mattawana, at which time Bro. Funk preached an earnest sermon in German on the words, "The wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy." James 3 : 17. It was plainly to be seen that many of those present felt that it was good to be there. This was Bro. Funk's first visit here, but we hope it will not be his last. As McVeytown is a station on the main line of the Pennsylvania railroad it is hoped that he and other brethren passing along will stop off as they come this way. Such visits, with the blessing of the Lord, do much good and afford great encouragement in small congregations like ours.

Communion services were held in this congregation on Sunday, May 9th, the attendance was quite good.

A. HEARER.

FROM MISSOURI.—I had a pleasant visit at Cullom, Ill. On Saturday the 23d Bro. Hartman of Washington, Ill., will hold services with the brethren at Cullom, when one person will be received by baptism. On Sunday following they will observe the communion. I spent twenty-four hours with Bro. and Sister J. L. Rohrer at Palmyra, Marion Co., Mo., and we had a well attended meeting. Our brother and sister seem steadfast in the faith, and zealous to build up the church. It is to be hoped that some of our eastern brethren who make a change from the east to the west will settle in this very beautiful and productive country, so that in the near future we may have an organized church in this place.

J. S. COFFMAN.

FROM SOUTH CAYUGA, ONT.—We were favored here with a very pleasant visit from the brethren Pre. Tobias Bowman and Pre. Noah Stauffer of Waterloo Co., Ont. They arrived here on Friday, the 19th of March, and on Saturday they held a meeting in Wismer's School-house. In the afternoon a number of us went with them to Rainham, where on Sunday, they held a meeting in the Mennonite Church. Bro. Stauffer held another meeting here in the evening while Bro. Bowman filled an appointment in the Union School-house at Sweet's Corners. The attendance was quite large and attentive. On Monday evening a meeting was held in South Cayuga.

We have reason to believe that some were almost persuaded to turn to the Lord and make their choice with the people of God. We also felt thankful to the brethren for their visit, and hope that the seed sown may bring forth fruit to everlasting life. On Tuesday I accompanied them to Bertie. Bro. Jonas Zavitz was also at the Station, and we went to Bro. Michael's. In the evening a meeting was held in the Mennonite Church and also the next forenoon, also on Thursday evening.

We spent a very pleasant time visiting among the brethren and sisters there and were received very kindly. On Friday I returned home, and Bro. Gilbert Brasas went with them to Clarence and Jordan. May the Lord bless us all and use us as instruments in his hands.

CHRISTOPHER HOOVER.

FROM SOMERSET CO., PA.—Communion services were held by the brethren David Miller, and Peter Hershberger, from Holmes Co., O., on the 14th of May, at the residence of Christian Yoder, in Somerset Co., Pa. These brethren are faithful laborers in the vineyard of the Lord, in the Amish Mennonite Church, and we trust their labors may be blessed and through their efforts many souls be brought to Christ. Let us all be more diligent and more earnest in the work of

the Lord, and labor while it is day, for the night cometh when no man can work.
A CORRESPONDENT.

A SHORT VISIT.—On the 29th of April, in company with my wife, I left home and came to the Haw Patch and staid overnight with our son, Jonathan Yoder. Next morning he brought us to Rome City, where we took the train and proceeded to Huntertown. Here we were met by Bro. C. Schlatter who conveyed us to his home, where we staid overnight. The next (Saturday) morning he took us over to N. Lichty's where a meeting had been appointed. Many brethren, sisters and neighbors were present. Two precious souls were united with the Church by baptism. May the good Lord be with them and lead them in a holy and righteous life, that many by their light, may be brought to the fold of Christ.

The next morning Bro. Lichty brought us to the house of C. Newhouse, some six or seven miles distant, where a communion meeting was held. Some fifty partook of the bread and wine with us and one aged sister was received into the Church. The Spirit of God was with us and we felt like Peter of old, when he said, "It is good for us to be here." May God bless all these dear brethren and sisters, and help them to be faithful, in the prayer of his weak servant.

Bristol, Ind. JOSEPH YODER.

A LETTER FROM LUDWIG KELLER.

Muenster, Westphalia, May 9th, 1886.

Dear sir: The following question, in the answer to which lies an import of much moment to me, I hereby wish to lay before one who understands its nature, and beg to have an explanation thereon.

I trust my name will vouch for it that it is not merely an idle curiosity which prompts me thus to burden you. Neither am I averse to have this letter published.

In Vol. 23, No. 8 of the (German) HERALD OF TRUTH, on page 128, I find the following notice:

"The above three question books are compiled in questions and answers by a committee with the sanction and under the direction of the bishops of the Mennonite Conference of Lancaster Co., Pa., and printed by the Mennonite Publishing Co., Elkhart, Ind."

From this notice I see that the Conference of Lancaster has not only retained the true biblical and ancient Christian use of the name bishop, but that the bishops also occupy an important position in the management of the affairs in the church. This observation was of special interest to me, because the Mennonite Conference of Lancaster thereby follows a custom which has been in practice in

the "churches of Christ" for many centuries, but which in Europe, has, since the end of the last century, in a great measure disappeared.

I have shown elsewhere that not only the Christian churches called Waldenses, since the 13th century had bishops, but that also these brethren, who since the beginning of the 16th century were persecuted under the defamatory and derisive term "Anabaptist" held and propagated among themselves the office of bishop as an invaluable part of the order of the church as instituted by Christ.

In Anstro-Hungary, where up to the last century were to be found the descendants of these Anabaptist Churches, out of which the Anabaptist or Mennonite Churches of all countries have originated, there were bishops until 1790.

The name "office of bishop," although the office itself has, through the retrogression and gradual decay of the Dutch, German, Russian and Swiss churches disappeared since 1790, has been retained in their church books, which have been constructed partly on the foundation of the former editions. Thus in the general book of faith, which was printed in the year 1852 in Munsheim, on page 195 we read: "Whoever desires the office of bishop," &c.

In former times there was, besides the single churches, also a general church—a general church which comprised not only separate countries or provinces, but all countries wherein brethren lived. This General Church, besides the General Conference, naturally required its regular representatives. One part of these representatives, elected by the General Conference were called "bishops" the other part "Seniors," i. e. Elders of the General Church. That these bishops were not bishops according to the sense of the Roman Church is evident; for their only privilege consisted in the "laying on of hands," i. e. the ordination to the ministry. As a rule, there were as many bishops as there were Provincial Conferences; the "Seniors" were in many cases the assistants and representatives of the bishops.

The office of bishop was in former times closely allied with that of "apostleship," which the churches observed as a permanent appointment of Christ's, which they held for many centuries. This office of apostle was separate from the regular organization of the church; their number was supplied by co-operation. The holding of the apostolic succession was with them the condition. It was their duty to proclaim the gospel to those who were not members of the church of Christ. They always traveled by twos on their mission. In their later years they were generally appointed bishops.

All this I relate to you, in order to connect with it my wish, which you will please communicate to me,—i. e., in what manner the office of bishop under the

Conference of Lancaster County is at present maintained, and whether there are still other Conferences in America under which they have bishops and elders. Further, please inform me, in what manner the bishops are chosen and installed into their office, what are their privileges, what authorities do they possess, and what are their duties, and whether there is evidence that this arrangement has been in use in times past. It would also be important to know whether there is any printed account concerning the office of bishop, and whether their privileges in former times were the same as they are now.

I shall be pleased if the answer to these questions will be given in the HERALD OF TRUTH, as I am a constant reader of the same. With kind wishes,

Yours truly, LUDWIG KELLER.

REMARK.—The above letter came too late to be answered in this number; we will answer it in the next number.—[Ed.]

A TRIP TO PENNSYLVANIA.

(Concluded.)

After the meeting at Souderton on the evening of the 27th Bro. John B. Clymer brought me to mother's, where I spent the night, and the next morning, bidding her farewell, and commending her to the grace of God, I went to Philadelphia, where after a short visit with my sister, I took the train for Lancaster. I arrived at Refton about 9 o'clock in the evening, and spent the night with Bro. B. F. Herr. The next morning Bro. Daniel Herr took me to the aged Bishop Benjamin Herr. The old brother is now about 85 years old, but is still vigorous, able to go about and attend the meetings; he still preaches in a strong, bold voice, pleading with sinners to come to Christ and be saved. He stands among his people as a father in Israel, who looks back over the toils of a long and busy life with the hope that by and by he may be permitted to go up higher and rest from his labors.

The same day I also visited his Bro. Amos Herr, who has been much afflicted with bodily infirmities during the past winter, and though still suffering some from rheumatism, he is again able to attend to his ministerial duties.

In the evening Bro. Amos and I visited a dear young sister, who is suffering from consumption. She recently gave her heart to Jesus and was received into the church, and though her sufferings are often severe, she looks forward with a precious hope, to a "beautiful land far away—the far away home of the soul." May God strengthen and sustain her until she shall gain the crown.

On Friday, April 30th, we attended the funeral of Bro. Benjamin Groff, at the Stumptown Meeting-house, where a large

number of people had assembled, and where it was our privilege to meet many of the dear ministers and co-laborers in the Lord's vineyard, and also many dear brethren and sisters in the faith.

On Saturday, May 1st, Bro. Amos Herr again took me to Mellinger's Meeting-house, where a preparatory and baptismal service was to be held. Two persons were baptized and received into the church. Bishop Isaac Eby has charge of the church there and conducted the services. There are also here several other applicants for baptism.

In the afternoon we attended an appointment in the Stone Meeting-house, where a goodly number had assembled and where also a number of ministering brethren were present.

On Sunday, May 2d, we attended services at Providence, where there was a large congregation and marked attention. In the afternoon there was a very full meeting at the Brick Meeting-house and it was my privilege to speak from the text, Rev. 22:17. I again spent the night with Bro. Amos Herr and the next morning (Monday) he conveyed me to Lancaster and I went to Mount Joy, where an appointment had been made in the afternoon at Landisville, and in the evening at Florin.

At the depot I was met by Pre. Ephraim N. Nissley and Bro. Sem Brubaker. After a short stay at the house of Sisters Horst and Baer, Bro. Brubaker conveyed me to the house of his son, Bishop Jacob N. Brubaker, who then accompanied me to the meeting in the afternoon. The meeting was a large and also a pleasant one. It is indeed encouraging to meet so many fellow pilgrims who are walking in the same paths with us, and so many fellow laborers who have during all these years stood as faithful watchmen on the walls of Zion, sounding the Gospel trumpet. May God bless them all.

In the evening a good congregation met in the Evangelical Church in Florin and we had a pleasant and we trust a profitable meeting. After the meeting I rode back to Mt. Joy with the brethren Greider, who had accompanied me, and remained with the Sisters Horst until 2 o'clock in the night, when I took the train for McVeytown, in Mifflin County, where an appointment had been made for Tuesday forenoon, in the Amish Mennonite Meeting-house, near Mattawana.

I cannot pass by without acknowledging a special favor from S. H. Stoll, the gentlemanly agent of the Pennsylvania Railroad Company at Mount Joy. In consequence of the evening appointment at Florin, I was obliged to remain until after the last train west, stopping at Mt. Joy, had passed, and in order to meet my appointment at Mattawana, I must needs reach that place early in the morning. When by the advice of Bro. Jacob K. Nissley, whom I unexpectedly met in

Lancaster, I laid the matter before him, Mr. Stoll kindly telegraphed to Philadelphia and arranged for the train to stop and take me in, which was indeed a favor, appreciated both by myself and the brethren there. I will also take this opportunity to say that while we often hear railroad companies and their employees censured and harshly spoken of, I could not help but observe the kindness and attention shown to passengers, by the conductors and train men of the Pennsylvania Company throughout, on my trip over the road, and I most cheerfully accord to them due credit.

I arrived at Mattawana, at 5.30 and was met there by Pre. Michael Yoder, and we had a pleasant time together, and I felt that with these dear fellow pilgrims I was among brethren, and that by the mutual exchange of thoughts and doctrines, we only learned to know each other better, and as we learn to know each other better, we come nearer into the unity of the spirit, and can feel a deeper love springing up between us. May God hasten the time when between us and our brethren, these partition walls which have so long been maintained between us, may be swallowed up in the sea of love that binds brethren of one faith together, and be remembered no more forever, and we all join hands in the Master's work, and labor together in full harmony for the promotion of the kingdom of Christ.

The same afternoon I left the kind friends here and without delay reached home the next evening.

I was pleased to notice in my intercourse with the brethren and the churches that the Sunday School work is growing. Within the last few years, the necessity of instructing the young in gospel truths and the doctrines of our church has found a strong and sure footing in the minds of the people, and everywhere we see it manifesting itself. Ministers and people work together to this end, and while there is room for still greater growth and better results in this work, we are glad to see that this much has been done. Sunday Schools are being established in most of the churches, and we do rejoice to see it, and trust that our people will go on and be very diligent in teaching the truths of the gospel and the principles of our church to the rising generation to such an extent that all, from the least unto the greatest, may know and understand the way of life.

There is another fact which I observed, and that is the want of more ministers; and this added to the fact that in many places where it would be much needed, there is no English preaching, makes a very important want in the church. Even among the thickly settled districts of Pennsylvania there are small churches in which there is no minister, and the church actually suffers in spiritual growth for

want of a shepherd to go in and out before them. We hope the bishops will look about them and make an effort to supply these needy places. The same with English preaching. There are places where in order to keep the young people and build the church English preaching is an imperative necessity. Do not put it off till too late; meet the wants and necessities of your church and build as wise master builders, on the true foundation of Christ and his apostles.

The church throughout seems to enjoy a measurable degree of prosperity. In many places we hear that there are a number of applicants, and there seems to be a zeal and an earnestness in the work that is truly commendable, and what gave me pleasure most of all was that throughout I found that the people are not depending upon the name of their church, nor upon the ordinances, nor upon their good works, or their plain clothes, but while they adhere to these things as in accordance with the teachings of Christ as the outward sign of an inner, spiritual life, they trust in the merits of Jesus above for salvation. Much as our people have been defamed as merely possessing the outward shell of Christian life without the spiritual power, we have much reason to believe that such accusations are, in a large degree the result of prejudice or a want of better knowledge. We believe and teach a religion of the heart, a religion with spiritual power, that leads men to a better and holier life, and we find a response to this doctrine wherever we go. May God strengthen this in Christian life in all of us, so that we may grow strong therein, is the prayer of your fellow pilgrim.

J. F. FUNK.

BIBLE READING.

Is not Bible reading too much neglected at the present day? We fear it is, as there are so many other books, tracts and papers of all kinds given us to read, but this dear Book should not be so much neglected.

If we desire something now, let us take the Bible at once, there is always something new to be found in it. It is not designed to teach us how to spell or even how to speak correctly, though its spelling and grammar are faultless. The Bible does not teach science, but it never contradicts the truth of nature. This book assigns no limits to our learning or acquisition of knowledge, but the great and glorious work is designed to meet and satisfy the wants of every one in all ages of the world. It is perfect and complete in all its parts, containing neither too much nor too little. It grants us all the liberty we could ask for.

Oh, let us take it for our companion in life, and let no other reading exceed our Bible reading, for the more we learn of Christ and of his great mission in the world, the more we think of his abounding love towards us.

Miscellany.

AN OLD MAN.—Uncle Robert Gibson, who was probably the oldest man in the world, died at his home in Macon county, Mo., April 3d. Death was so gradual that it was impossible to tell when the breath left the body. Four of his children, themselves past three score years and ten, were present at his death bed. For the past six months the deceased had been unable to walk across the room, and could scarcely take any food. He was buried in the cemetery near College Mound, all the farmers in the neighborhood attending the funeral. The news of his demise caused expressions of regret all over this and adjoining counties, for Uncle Robert was well known throughout this portion of the state, and was the leading person of interest at all the old settlers' reunions.

Unlike the facts concerning most centenarians, the age of the remarkable man is well authenticated. He was born in Randolph county, North Carolina, in January, 1767, and was 119 years, 3 months and 8 days old at the time of his death. In 1797 he married and moved to Wayne county, Kentucky, and in 1809 moved to St. Charles county, Missouri, at that time in the Western territory of Louisiana. In 1826 he moved to Macon county, where he lived until his death. His first wife died in 1840, and he married again, his second wife dying in 1876. By his first wife he had sixteen children, thirteen of whom are still alive, the oldest of whom is 84. His descendants number nearly 400 and extend to the fifth generation. He was small in stature. He remembered little of the Revolutionary war, but had a clear recollection of the declaration of peace and the rejoicings throughout the country which followed it. He voted for Washington on his second term. He was quite temperate, chewing tobacco, but not smoking, and he never drank whiskey in his life.

WHATEVER burden may weigh down your spirit, you can leave it at the cross. There is nowhere else for the sinner to go. Only at the cross of Jesus can you find pardon for your sins; in Christ, and nowhere else can rest be found.

A CHRISTIAN is never less alone than when alone with God in prayer. Christians, would you keep a good conscience, and act well and usefully your parts to your fellow-beings in public? Then be often with God in private; and not only in sacred solitude, secluded for human eyes, but also frequently in the midst of company, and in the pressure of care and business erect your altar of silent prayer.

LINES ON THE DEATH OF AN INFANT.

The following lines written by a fond mother on the death of her darling babe will find a response in the hearts of many, who have been called to pass through a like sad experience.—Editor.

Oh angel babe, so sweet, so fair,
Where is it? Echo answers, Where?
Whilst 'mid parental tears and sighs
Hope glances upward to the skies.

While trembling leaflets drop their tears,
The noble trunk still upward peers;
Hope-like 'twould point us to the sky
Where tears no more bedim the eye.

There in that land that knows no blight
Her spirit basks in heavenly light,
Though fondly loved and loving too,
Yet Jesus loved her still more true.

He gave her first our hearts 'enchained,
Then gently drew her back again;
And thus by golden links of love,
He binds us to our home above.

Methinks her spirit hovering near
Our stricken hearts to sooth and cheer,
And woo us to those seats above,
Where all is joy and peace and love.

Oh angel babe, thy missions fill,
Thus ministering to us with ill,
Till freed from earth we soar away,
To dwell with thee in endless day.

Oh soon, dear babe, will dawn the day
When we will leave this cumbrous clay,
And with you in that happy throng
Join in the great Redemption song.

There too through our Redeemer's grace
We'll see in heaven his blessed face;
We'll meet where parting is no more
Upon that bright celestial shore.

LINES

Selected on the death of Bro. Philip Kihner,
by his daughter, Eva Clay.

"To night, we are thinking, dear father,
Of grief that has come to our home;
How you left us in silence one morning—
You left us in sorrow and gloom.

"That God would prepare us, dear father,
For the angel of death that would come,
To bear you away to that mansion
In your bright celestial home.

"Your life work is ended, dear father,
And you're safe on the evergreen shore,
Where the grief you so often have suffered
Will never be felt any more.

"We feel you are freed from all sorrow,
And dwell with the pure and the blest,
In that peace that knoweth no ending,
And the weary are ever at rest.

"We will bow in submission, dear father,
And say, "Let God's will be done."
And meet you in that bright morning
When our race on earth is run.

"We will wander to your grave, dear father,
And plant some sweet flowers there,
And try to be ready to meet you
In that land that's bright and fair."

Married.

KRIM—STOLDER.—On the 18th of May, at the residence of the bride's father, in Allen Co., Ind., by Joseph Yoder of Mich., Joshua Krim of Holmes Co., Ohio, and Ida Stolder of Allen Co., Ind.

Died.

KAUFFMAN.—On the 3d of May, in Clinton township, Elkhart Co., Ind., of long continued affliction, Esther, wife of Andrew Kauffman (maiden name Funk) aged 79 years, 1 month and 6 days. The burial took place at Clinton, where funeral services were held by Peter Y. Lehman and J. S. Coffman. The deceased was born and brought up in Lancaster county, Pa., and with her husband emigrated to Indiana years ago, where they brought up a large family of children. She was a highly respected and useful member of the society where she lived, and a faithful sister in the Church.

BRUBACHER.—On the 3d of May, in Woolwich Twp., Waterloo county, Ont., Abm. Brubacher, aged 71 years and 17 days. He was buried on the 6th. He was a member of the Mennonite Church.

LANDIS.—On the 12th of May, near Ephrata, Lancaster county, Pa., Sister Magdalena, wife of Bro. Elam Landis, and daughter of Joseph and Magdalena Martin, aged 35 years, 8 months and 25 days. Just in the midst of her usefulness, she left this world, leaving six small children, one an infant five weeks old; but the Lord's ways are not our ways, and we believe the sister has gone to rest. She was buried at the Reading Road Meeting-house, where services were held by Christian Bomberger and Isaac Eby from Luke 13:40.

Farewell, my loving husband dear,
Thou darling of my heart;
I loved thee more than tongue can tell,
And yet I must depart.
My tender parents, kind and dear,
I bid farewell to you.
Though nature feels and I can find
'Tis hard to say, Adieu.
My little children, kind and dear,
To you I say farewell,
I was upon a visit here
And now I must return.

SCHEIDT.—On the 12th of May, in Putnam county, Ohio, of inflammatory rheumatism, Lydia Ellen, daughter of Bro. George and Nancy Schmidt, aged 13 years, 8 months and 23 days. She was buried on the 14th at the Union Church, in the presence of many who mourn over her early departure. Services were held by H. H. Good from Eccl. 12:1. She had made application to unite with the Church, but before baptism was administered, she told her mother that she had suffered long and she was now going to die. While she was earnestly praying the Lord to ease her from pain, she said: "Now, mother, I am getting rest," and soon the summons came, and she calmly fell asleep, and we trust she is now in that perfect rest prepared for all God's people.

Now, father and mother, allow me to speak,
That you no longer so sadly may weep;
While I in the grave am mouldering away,
Remember my soul in that glorious array.

For Jesus has come, and he made no delay
In taking me home in his heaven to stay;
Where glorified saints are forever at rest
And sing happy songs in the home of the blest.

Oh pray without ceasing for those tender plants
And bring to the Savior while mercy he grants,
The dear ones entrusted to your tender care,
That they once may gain in his riches a share.

NOLT.—On the 1st of May, in Earl Twp., Lancaster Co., Pa., of consumption, Daniel B. Nolt, aged 29 years, 7 months and 5 days. He left a wife, parents, one brother and many sympathizing friends; he was a faithful member of the Mennonite Church for some years. He was buried on Wednesday, May 6th, in Groff's Dale graveyard. It was one of the largest funerals ever held in that section. Funeral services were held by Joseph Wenger and Jonas Martin.

We watched him breathing through the night,
His breathing soft and low,
As in his breast the wave of life
Kept heaving to and fro.

Our very hopes belied our fears,
Our fears our hopes belied;
We thought him dying when he slept,
And sleeping when he died.

For when the morn came, dim and sad,
And chill with early showers,
His quiet eyelids closed; he had
Another morn than ours.

MAST.—On the 4th of May, near Nappanee, Elkhart Co., Ind., Daniel Mast, aged 21 years, 2 months and 9 days. He embraced religion, was baptized and died in the full hope of glory. Within 5 months previous, two sisters had been called away from the widow Mast's family. Funeral services were held by J. P. Snauker and David Burkholder.

LANZ.—On the 17th of May, near West Unity, Williams Co., O., Jacobina, wife of Daniel Lanz, aged 35 years, 3 months and 21 days. She was at a neighbor's house on a visit, came home well, and ate supper as usual. Shortly afterward she went out, when she became very sick and within a half an hour she was a corpse. She was a member of the Amish Mennonite Church, and leaves a sorrowing husband and 2 children. She was buried on the 19th, when services were held by J. Wyse and J. S. Stuckey.

MILLER.—On the 19th of May, near New Carlisle, Holmes Co., Ohio, of Launberg and old age, Moses D. Miller, aged 78 years, 11 months and 14 days. He was buried in 11 months and 14 days on his own farm, followed by a large concourse of friends and relatives. Funeral services were held by David Beachy, A. Mast and Isaac A. Miller.

HOCSTETLER.—On the 17th of May, near Shanesville, Holmes Co., Ohio, of inflammatory rheumatism and dropsy, John J. Hocstetler, aged 39 years, 11 months and 17 days. He was buried in the Walnut Creek Mennonite graveyard. Funeral services were held by David Beachy, A. Mast and Isaac A. Miller.

YUNDER.—On the 7th of May, in Naperville, Sister Mary, widow of Jacob Yunder, aged 81 years, 11 months and 6 days. She was born in Elizabeth Twp., Lancaster Co., Pa., married in 1822 at the same place, and in 1856 she moved with her husband and family to Naperville. She leaves seven children out of a family of nine to mourn her departure. The funeral which took place on the 9th, was largely attended by relatives and neighbors.

Services were conducted by Pre. Zeller of Ogle county.

MENLY.—On the 5th of May, in Evansburgh, Cambria county, Pa., Josiah J. Menly, aged 34 years, 10 months and 7 days. He was buried on the 9th. Services were held by Amos Sell and Emanuel Blough from Exod. 32:29. Deceased was a member of the Lutheran Church and a faithful school teacher. The funeral was largely attended.

YODER.—On the 13th of May, in Douglass county, Ill., of paralysis, Lydia (Hersberger), wife of Moses Yoder, aged 88 years, 3 months and 8 days. She leaves a sorrowful husband and five children to mourn her sudden death. On the 12th she went with her husband to town, took dinner, and twelve hours afterwards she was no more.

SEES.—On the 17th of May, in St. Joseph county, Ind., of paralysis, Sister Anna, widow of Benjamin Seese, aged 73 years, 2 months and 28 days. Her maiden name was Kolb. She was born in Berks county, Pa., was the mother of five children, four of whom are still living. She was buried at Shaum's Meeting-house, where services were held by Noah Metzler and John F. Funk from Rom. 6:23. The Lord kindly led both the children and grandchildren to consecrate themselves earnestly to God and serve him faithfully until they too shall be made heirs of God through faith in Christ.

TRYON.—On the 18th of May, at Walnut Creek, Holmes county, Ohio, rather suddenly of heart cold, Catharine, wife of David J. Tryon, aged 40 years, 4 months and 18 days. She was buried in the Walnut Creek Mennonite graveyard, followed by a large concourse of friends and relatives. Funeral services were held by A. Mast, David Beachy and Isaac A. Miller.

Letters Received.

WITHOUT MONEY.

Christian Hoover.

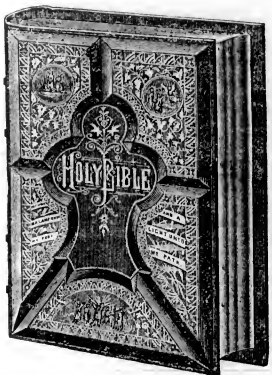
WITH MONEY.

- A—John L. Amstutz, John Amstutz.
- B—Nancy Bookwalter, David Breuneman, Tobias Brubaker, Benjamin Brubaker, Henry Baker, Samuel J. Bornreger, Christian Baer, Lizzie Beck, Barbara Brubaker, John E. Bornreger.
- C—Jacob Crator, M. Cooprider.
- D—James D. Dutweiler.
- E—John M. Eberly, J. R. Eberle, C. R. Egli, Jacob Ems.
- F—Mrs. Jacob S. Funk, Peter Friessen, Abraham Fortner.
- G—Jacob M. Greider, Jacob C. Goldsall, Jacob C. Goldsall, Christ Gruber, Solomon Gruber.
- H—John Hege, Sarah A. Hostetter, Maria Hostetter, J. M. Herr, Emanuel Hersberger, Abm. Hersberger, Jacob J. Hostetter, Christ Hailman, Ezra Hailman, S. W. Holden, John H. Hess.
- J—Henry Juhl.
- K—John H. Kreidler, Lydia S. Kettering, Peter J. Kennel, Mary K. Kihner.
- L—John N. Lester, Jacob Leer, Christ Lowe, David Lanz, Lizzie M. Lind.
- M—Jacob H. Miller, Jacob Metz, Benjamin Metz, Abraham Metz, Amos J. Miller, Mrs. Daniel Miller, Ida B. Miller, S. D. Miller, S. S. Miller, D. J. Miller.
- N—Peter Naffziger, Joseph Naffziger.
- P—Jacob Peter, Peter G. Pankratz, J. M. Pate.
- R—Christian Reizger.
- S—John Shenk, Peter Schwartz, Peter Springer, David Schrock, Geo. B. Shovalter, D. J. Smoker, Joseph Scherz, John A. Scherz, Barbara Sauter, Elizabeth Shetty, A. J. Schrock, John Schroeder, Silas Stouffer.
- W—Cornelius M. Wall, Jephtha Wisse, Welty & Springer, H. Wambold.
- Y—Robert Yoder, M. L. Yoder, David C. Yoder, Gideon Yoder, Daniel Yoder.
- Z—Abraham Zeitzel.

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In the second place let us consider what we are to understand from "Thou

hast the words of eternal life." These were the words of Peter in his answer to Christ's question. Should they go back to the world and to their former life, they surely could not derive a blessing or a reward hereafter. Should they go back and listen to the teaching of the Pharisees who had so perverted the true teachings of the law of Moses and had led the people into darkness?

He saw that they must trust in Jesus and that they must look for their salvation in him. Peter saw how Jesus had fed the five thousand by the miraculous increase of the bread and fishes, and was convinced that he who could feed so many with apparently so little was indeed the Son of God. Christ showed what difference there was in the manna which came from heaven for the Israelites in the desert to eat, and that manna which was now come from heaven, of which, if they would partake they would have everlasting life. vs. 32-35. He also proved to them that he was that "Bread of life" which came down from heaven and would give everlasting life to those who would eat thereof. In the same manner he also showed the Samaritan woman at Jacob's well to whom he said that if she would drink of the water he would give her, she should never thirst.

Thus he taught them that he had come from heaven and had become the bread of life, and unless they partook of him, they could have no life, that is spiritual life, in them. This the Jews could not understand, even many of his disciples could not comprehend the meaning of these words. Many people even at the present day do not see the right significance of these words: For example if we take the doctrine of our Catholic friends, we find that they differ from us on this point, and we must find out if theirs or ours is the right doctrine. The Catholic creed teaches that through the consecration of the priests, the bread is converted into the real body of Christ, and if we partake of it, we partake of the real flesh of Christ. So also with the wine, which, according to their creed and belief, through the consecration of the priests is changed into the real blood of Christ. But this doctrine finds but little response at present, for can Christ have many bodies? or how can it be possible, that this bread, consecrated by a priest, who is but mortal as we all are, can be changed so as to become the body of Christ? When we see the bread after it is consecrated, it is just the same as before, and this it would certainly not be if it were transmitted into the natural body of Christ. We believe that this food of which he speaks signifies a spiritual food, not that as the eating and drinking of the natural bread and wine is food for our bodies, but that through faith in Christ and the acceptance of his word for our salvation we thereby receive that food which satiate

s and strengthens not the body, but the soul, and if we are obedient to him, believe on his name, that he died for our sins, and put our trust in him, he will accept us as his children, and erect within us a holy temple, in which he will dwell with his Holy Spirit and lead us in all truth, and we will become dead to sin which burdens us in our carnal state. If we believe on Jesus we will through the forgiveness of our sins, become free from the burden of sin, and then do as he commands us, we enjoy that power of which we read in his word, and we can day by day refresh and lave our souls with that spiritual meat and drink of which he speaks in John 4:34, saying: "My meat is to do the will of him that sent me." When a person comes to Christ he gets food of which the "world knows nothing" and which in richness far exceeds anything that the world can give. Therefore also what he formerly loved he now hates and it becomes loathsome; he now takes pleasure and finds joy in reading God's word and in prayer and doing what the blessed word and the Holy Spirit teaches him to do. All this becomes food for his soul and he enjoys its satisfying power.

When a man comes to die, he can rejoice in God's promises to Him (for they are his), and can say the words of Paul, "I have a desire to depart, and to be with Christ; which is far better." He is willing to live or to die just as Jesus would have him. If he must suffer he is patient, for he remembers how Christ suffered before him and he abides in the trust that God will not forsake him; he is submissive and longs for the glory which awaits him.

Jesus taught us how we must come from death unto life, for he says: "No man cometh unto the Father but by me." They are words of life and bring life. So also are the words of Christ in John 3:16, where he says: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

In the third place we will consider the wonderful confession which Peter made when he said, "We believe and are sure that thou art that Christ, the Son of the living God." We have here a statement which is corroborated in other places in the Scriptures, and is a part of what we had in our Bible lesson on Thursday evening when the question arose if Peter was at this time converted or not. Many say that before his denial of Christ and his subsequent repentance, he was not a converted man. They hold the opinion that before the outpouring of the Holy Ghost, none of the apostles had experienced conversion and that the traitor Judas therefore also had never experienced a change of heart. On one occasion Peter said: "We have left all and followed

thee." They had left their father, their possessions, and all their comforts to follow the Master. "We have left all;" this is proof enough to know that they had been obedient to the Spirit of God. Again when Jesus asked: "Whom do men say that I am?" When they had told him, he asked them, "Whom say ye that I am?" and Peter answered, "Thou art the Christ, the Son of the living God," which is also a good proof of their conversion because they acknowledged him as the Messiah. Moreover Jesus told him, "Blessed art thou, Simon Bar-jona; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven, and I also say unto thee, That thou art Peter, and upon this Rock I will build my church, and the gates of hell shall not prevail against it." Here Peter made a confession of which Jesus himself said: "Flesh and blood hath not revealed it unto thee, but my Father which is in heaven." In the text we find almost the same confession. "We believe and are sure that thou art that Christ, the Son of the living God." Peter here made a true Christian confession, and if none of the other disciples were truly converted, we can not believe otherwise than that Peter was, and that when he denied Christ, he had fallen into temptation, and by yielding, had sinned against his Master; but thus it does not prove that he had not been converted. Again Jesus himself said: "Have not I chosen you twelve, and one of you is a devil?" meaning Judas Iscariot, who should betray him.

Now, to speak a little more upon this confession, I will say that we must believe that Christ is the true Savior and Redeemer, foretold by the prophet, that he came into the world to save sinners, and that he has given his body as a sacrifice for the sins of the whole world so that we and all the world might have life. Let us take this blessed word to our hearts, believing that Christ is the Son of God and the Author of our salvation.

To enjoy this salvation we must come to Jesus when he calls at the door of our hearts, and with Peter acknowledge and confess him as our Lord and Master, Savior and Redeemer, and with Peter also be willing to obey him and follow him even when others leave him. Christ says: "Whosoever shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven." The teaching of Christ is not a secret one but is open for all, and a truly converted soul will not try to keep it secret, but will try to teach others the way of salvation. "Ye are the light of the world; a city that is built on a hill cannot be hid." "Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven."

For the Herald of Truth.

AN EXHORTATION.

"God is a Spirit: and they that worship him, must worship him in spirit and in truth." John 4:24.

Jesus said: "The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the father seeketh such to worship him." He that heareth my word and believeth on him that sent me, hath everlasting life. For God sent not his Son into the world to condemn the world, but that the world through him might be saved. And this is the condemnation that light is come into the world and that men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, because their doeth truth cometh to the light, and is passed from death unto life." The children of light are those who, like the prodigal, have come to themselves; and from their wandering in sin have returned to the Father, and found acceptance there;—who have come to Christ, seeking the waters of life with a sincere heart;—who have felt that they are sinners against God, that there was no help, no salvation, no escape from eternal death, save in Christ the Son of God, who came and died on the cross, and rose victorious from the dead, that all through him might have life. They are those who have repented, and weighed down with the burden of sin, have pleaded for mercy and obtained it; and after having obtained it have become obedient to the commandments of the gospel, and are now seeking to live for Christ alone, and have taken upon themselves his yoke and learned of him. They are those who hunger and thirst after righteousness, whose hearts are made glad when they can associate with other god fearing souls, who love to hold sweet communion with God, and worship him in spirit and in truth. If we really desire to do right, let us first of all see that we start right—seek first the kingdom of God and his righteousness, not a righteousness of our own. Morality cannot take the place of regeneration. Except we are born again we cannot see the kingdom of God, much less enter it. Without first experiencing the new birth and receiving the spiritual baptism the hope of gaining a home in heaven by trying to do right is vain and delusive. Christ said: "He that entereth not by the door in the sheep fold, but climbeth up some other way, is a thief and a robber." "Oh, let us not try to rob God of the glory and honor that belongs to him, and believe that by leading an upright moral life, we deserve a place in heaven. The moralist may try to do right in order to escape the penalty of wrong doing, hence fear is the motive by which the course of his outward life is shaped; it is yet in a state of nature, and

under the curse of the law. The new born soul finds that perfect love casteth out fear, and being impelled by love, it is a pleasure to them to do that which their Savior asks them to do. Their hearts' desire is to serve God, and it grieves them to do that which displeases their blessed Lord and Master. Paul said: "There is therefore now no condemnation to them which are in Christ Jesus; who walk not after the flesh but after the Spirit. For they that are after the flesh do mind the things of the flesh, but they that are after the Spirit, the things of the Spirit. Now if any man have not the Spirit of Christ he is none of his." Let all of us who have started out for the promised land, press forward and not look back till we meet a happy end. If we willingly submit to the will of God, Jesus will teach us to suffer with patience, fortitude, and hope, and with a full assurance of a blessed immortality. It is not his will that any should perish but that all should repent and live. The richest and most joyous hours in a believer's experience are those in which he tastes of Christ's presence in a close spiritual communion, and feels the warmth and the light of his countenance. We can put all our cares and burdens upon his almighty arm. In such companionship with Jesus we spend our holiest, and happiest hours on this side of eternity. Paul said: "For as many as are led by the Spirit of God, they are the sons of God; we have not received the spirit of bondage again to fear; but have received the spirit of adoption, whereby we cry, Abba Father. The Spirit itself beareth witness with our spirit, that we are the children of God; and if children then heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together." What shall we say then, "If God be for us, who can be against us?" He that spared not his own Son, but delivered him up for us all, how shall he not with him freely give us all things?

It is the Spirit that convicts, and converts, and sanctifies the soul, and then dwells therein. True, the blood of Jesus cleanseth us from all sin. The death of Christ is the meritorious cause of our salvation, from the beginning to the end; still the benefits of Christ's death come to us by the agency of the Holy Ghost. We are convicted by the Spirit, and the Spirit inspires faith in the heart that he has made penitent. Then we are born of the Spirit; then we see by the Spirit the exceeding great and precious promises, and by these we are made partakers of the divine nature. Heart cleansing means death to the old Adam,—the death of the carnal, sin-bred nature; but when the soul has been purified, the new creature must follow its Lord through the higher form of crucifixion. This higher death is not a death to sin, but to our own goodness. It draws our will so com-

pletely in God that we have no plan for doing good except the plan shown by the Spirit; because our joy is drawn only from Jesus. A. M. C.

For the Herald of Truth.

BOUND AND RELEASED.

In the 12th Chapter of Acts we read of the imprisonment and the wonderful release therefrom, of the Apostle Peter. Also in the 16th Chapter we read the story of the wonderful release of Paul and Silas from confinement in a prison from which no one thought escape possible except indeed those who believe in the power of God. Peter was guarded by four quarterions of heathen soldiers, so that he should not have the least chance for escape. But what is the power of man compared with that of God? While the Church was earnestly praying for Peter's release, the angel of the Lord came to him saying: "Arise up quickly." If Peter had remained as he was, he would never have been released, but he acted at once, and as he rose, the "chains fell off from his hands."

Likewise when the Lord calls upon us, we must obey and arise, believing that he can save us, then by His power the chains of sin will fall off from us. But then we must obey still farther, for if he tells us to follow Him, we must be willing to do so. If Peter had not followed the angel out of prison he would still not have been saved. So also we, if we merely arise and God releases us from our sins and we do not follow him, then only are we safe. We must gird on the whole armor of faith and take God's holy word for our guide as it will lead us through all danger and difficulties to the haven of eternal rest.

Paul and Silas, while they were imprisoned sang praises to God and the wonderful result was that the doors opened, their bands were loosed and even the foundation of the prison shook. These Apostles had a wonderful deliverance from prison and chains; so also are we wonderfully delivered, for Satan tries to throw all kinds of guards and chains and walls about us so as to make it look impossible for us to escape. But by prayer and faith these chains can all be broken and we can be made free.

It is a sad fact that so many are still bound in sin. Let us, as a Church pray for their release as did the Church for Peter, and the Lord will surely hear our prayers. H. W.

Zurich, Ont.

CHRIST is the best of pay-masters. He borrowed Peter's boat to preach from, and at the close of the sermon gave him such a draught of fishes as he had never had before.—Sel.

For the Herald of Truth.

CHRISTIAN SALVATION.

Salvation implies deliverance from something that is feared or suffered and is therefore a term of very general application. But to the Christian, the term has in its spiritual sense, a far greater significance than when used in a general sense only,—to him it implies that deliverance from the load of sin and guilt to which all carnal mankind is heir. It ever recalls to him memory of a time when he, through the merits of a crucified Savior and Redeemer accepted the proffered mercy and received it, through which also his soul now rejoices in the God of his salvation. Through this salvation we are made members of the family of God and joint heirs with our elder Brother, Jesus Christ. Let us see then what the term salvation in a spiritual sense implies.

It implies deliverance from *guilt*. When we were out of Christ, we wandered in the wilderness of sin, led captive and burdened by Satan the spiritual Pharaoh in the Egypt of sin; we were rebels against God, striving against him and his word and will—doing that which was evil in the sight of the Lord, and making us guilty of eternal condemnation, and fitting ourselves for that place of everlasting punishment where shall be weeping and wailing and gnashing of teeth. But Christ, to whom be all praise, followed us and called, warned, and even threatened us with the impending ruin toward which we were daily drawing nearer. We stopped and looked about us; we saw what we were, and saw also what we, through our guilt would lose. We began to seek for a way of escape; we found it to be through Christ, we believed his atonement for the forgiveness of our sins and called upon him to deliver us from the wrath to come. He freed us from our guilt by taking the load upon himself. He accepted us and made us partakers of the joys which are only experienced in the true christian life. He brought a salvation into this world by which all may be saved. So great was his love for our souls that while we were yet enemies, Christ died for us that he might redeem us from all iniquity.

It implies deliverance from the power and the fear of death. The Israelites at the Red Sea, with the surging waters before them, the King of Egypt and his army behind them and high mountains on either side of them, certainly feared death. They cried unto the Lord for they feared death. But Moses said: "Fear ye not, stand still, and see the salvation of the Lord, which he will show to you to-day, for the Egyptians whom ye have seen to-day, ye shall see them again no more forever." The Egyptians were drowned and the Israelites were miraculously delivered. When God showed

the people his plan for their "salvation," the people were no longer afraid; they knew that the "God of Israel" would protect them. So it was with the martyrs who died for their faith. The salvation which they saw in their Redeemer, made them fearless of death,—it had no power over them, since by it they were only promoted to that higher rest "under the altar" there to await the last great summons, at whose hearing they shall be brought into that place where they will sing praises to God evermore. So also it is with those at the present day, who, having given their souls into Christ's keeping, fear no evil. They see no sting in death, for by the atonement of Jesus and our acceptance of His salvation, death is deprived of its sting, and the true christian, instead of dreading its approach, welcomes it, as being a release from the last temptation of the "prince of the power of the air,"—Satan. The old veterans of this spiritual strife, having become wearied in life's battles, long for death, they look for it, wait for its appearance, and when it does come, they hail it as a friend which leads them to immortal joys.

It implies deliverance from the ills and calamities of life. It does not do so literally, for Christians have in all times suffered many ills and dire calamities, many have had to sacrifice their lives for their name, others were deprived of all their earthly possessions and had to suffer hunger, thirst, cold and heat and every kind of calamity to which humanity can be subjected. But through this salvation they have been able to rise above all this and counting all earthly things as dross, they were cheerful and undaunted in persecution and looked forward to the time when they would be taken away from these temporal scenes and turmoils to brighter joys above which would last forever. According as this spiritual life in us increases, so will the ties which bind us to this natural life loosen until at last with that peace which passeth all understanding possesses our hearts completely and is shown forth in all our actions and words, when we are enabled to say in full confidence and childlike trust, "Abba, Father," and our souls are brought to the fullness of love in the world to come. Thus we are delivered from guilt and sin, and in heaven there shall be no more sin, all sinfulness is excluded,—nothing but purity reigns there; we are delivered from the power and the fear of death, and in heaven there shall be no more death, we leave everything corruptible behind and enjoy eternal life; we are delivered from the cares, ills, and calamities of this life, and in heaven all these are not, for God is there and Christ is there, where all tears and sorrow and care shall be wiped away, all pain is unknown for in heaven shall be no pain but we shall enjoy all the blessings and joys and comfort of a glorious immortality. A. B. K.

CHARITY.

For the Herald of Truth.

"Let all your things be done with Charity." 1 Cor. 16: 4.

By the grace of God and His holy Spirit, we are enabled to do his holy will and are brought under the promise of eternal life. Without the blessing of his grace, all our labors would be in vain. To make a great ado about religion and lack charity is of no avail. The apostle says: "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal; and though I have the gift of prophecy, and understand all mysteries and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, it profiteth me nothing." 1 Cor. 13: 1, 2. And in the 3d verse he says: "And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing." From the foregoing passage we can learn that a person, even if he would possess these gifts and abilities and not have this "charity," all his good deeds will not make him a follower of Christ or make his deeds acceptable in the sight of God. But with that unfeigned love of God in our hearts, good works will naturally follow. But in Christ alone we must look and trust for our salvation, not in our own good works. Our own righteousness is as filthy rags. If we are redeemed, it is through what Christ has done,—through his merit and not through ours. "Without the shedding of blood, there is no remission of sin." By accepting Christ, and by a living faith in the Lord Jesus, we receive remission of sin and we are saved. What boundless love Christ manifested toward us poor, sinful mortals in that, since we could not help ourselves, he came, and now lends us his almighty arm and lifts us out of the mire of sin! How then should our hearts glow with love toward him! He loved us first and loves us unto the end. A poet says:

O, for a thousand tongues to sing
My great Redeemer's praise."

How pleasant it is for the redeemed of earth to mingle their voices in songs of praise to the Redeemer and Savior. Let us ever remember that we should "sing with a tuneless spirit, and with the understanding" and mean what we say, otherwise it will be as "sounding brass."

"Let all things be done with charity." How necessary then that we should study the nature of charity. It is beautiful and precious and molds such kind and loving hearts and patient dispositions in those who possess it. "Charity suffereth long and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity,

but rejoiceth in the truth; beareth all things; believeth all things; hopeth all things, and endureth all things. . . And now abideth faith hope and charity, these three; but the greatest of these is charity." 1 Cor. 13: 4-7, 13. Having such a large catalogue of statements showing what charity is and does, we should examine ourselves by it and see if our lives correspond with Paul's teaching, so that we may not be deceived; for without charity, all other things avail nothing unto salvation. It is necessary that we watch and pray, that we abide and remain in this charity, and that we fall not into temptation. "The spirit indeed is willing, but the flesh is weak. Our thoughts may be carried away from the Savior at any time if we are not watchful. Therefore we should be on our guard at all times "that Christ may dwell in our hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend and know the love of Christ that ye might be filled with all the fullness of God." Eph. 3: 17-19. "As ye have therefore received Christ Jesus the Lord, so walk ye in him." Col. 3: 6. "Faith, if it hath not works, is dead, being alone." The faith that will suffice is a faith that worketh by love,—a practical faith, which working by love will make us patient and long-suffering and willing to forgive offenses and in love admonish the offender to do better and not go about complaining of the injustice we have received at such an one's hands.

How essential it is then to be more careful when an offense is committed in the church, not to circulate or exaggerate it which is sometimes the case. Why not rather do as the good Book says, and "go to the offender?" O how much evil speaking might be avoided by obeying the command; "Let brotherly love continue." "Be ye harmless as a dove." "Charity hideth a multitude of sins." "Let your speech be always with grace, seasoned with salt that ye may know how ye ought to answer every man." Heb. 13: 1, 6. "That which we sow we shall also reap." Let us ever improve, and enjoy the hope of that immortal crown.

J. D. HERSHEY.

For the Herald of Truth.

WORKING FOR JESUS.

"Let us work while it is day, for the night cometh, when no man can work."

Does not this mean, go to work to day,—at once and for Jesus? He showed his great love towards us by giving himself as a sacrifice for our sins. Had it not been for this, we would not be here to work for him. We would still be in darkness with the heathen. But God so loved the world, that he gave his only begotten Son, that all who believe on him should not perish, but have everlasting life.

Christ died for us that he might redeem us from all iniquity. Therefore we should all work for him and strive to do all in our power, to make our lives acceptable in his sight. But some one may think: "What can I do? I cannot preach." Very well, if you cannot get up and preach, you can get down on your knees and pray. The prayer of a righteous man availeth much, and if we are sincere in our petitions God will surely point out to us something that we can do. Every child of God can pray and does pray, for we shall pray, and without prayer we can not expect God to do anything for us. He wants us to pray to him and if we are sincere, we can depend on it that God will not leave our prayer unanswered.

Parents should pray more with and for their children, for in doing so they are doing a very important work in the cause of Christ. We are not to let them grow up ignorant in anything that may be for their good, and what better thing can we do than lead them to the kingdom of God. "Train up a child in the way he should go, and when he is old, he will not depart from it."

Brethren and sisters, let us all be engaged in the work before us. Let us be faithful to our promises, praying God so to lead us that all that we say and do may be to his honor and for our own and others' welfare. We cannot do too much for God, but we can easily fall short of our obligations towards him, therefore let us all work.

DAVID BYLER.

For the Herald of Truth.

WHO SHALL ENTER THE KINGDOM OF HEAVEN.

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven."

In reading this passage of Scripture we cannot help but look over it, to see if we have been and are at present doing the will of our Father which is in heaven.

At the present time we meet a great many christian professors, who, during the week, trade horses, use profane language and perhaps do many other things which do not belong to a christian. On going to church they will make long faces, and judging from their appearance you would think that there never were many men as righteous as they are. Such a class of people surely cannot enter into the kingdom of heaven without repenting of their actions and receiving forgiveness of their sins.

There is another class of christian professors comprising those who are trying to live a good christian life; you seldom hear of them saying or see them doing anything wrong, but when it comes to helping others when in need, they stand with folded hands ready to give somebody else the pleasure of helping.

When the master calls for workers they are sure not to be the first to render assistance. Is this doing the will of your Father which is in heaven?

There are still many other ways in which we do not do the will of our heavenly Father. Some do it through negligence. Some in one way and some in another. Let us hereafter try to not only be christian professors but also possessors of the true christian spirit and life; let us be ready to help others when in need, and do the will of our master when opportunity presents itself. Whether prophesies, let us prophesy, whether ministry, let us wait on our ministering, and as Paul says in Heb. 4: 1, "Let us therefore fear, lest a promise being left us of entering into his rest, any of you should seem to come short of it."

MOUNT CORY, OHIO. SISTER H. C. M.

THE TOUCH OF GOD.

There is a strange, mysterious power that can reach a soul's inmost life without our aid or effort. It is the power of the Holy Ghost, promised and given in answer to the prayer of faith. This is wonderfully illustrated by the following fact, taken from a sermon preached after the death of the man alluded to.

Upon a bed of extreme illness lay one who all his life had held firmly to the doctrine of universal salvation, rejecting all belief in any future punishment. He was honest in his opinions, and so entirely convinced of their truth that he faced death without fear. When fatal symptoms finally appeared, he asked himself the question, "Am I ready to die?" The answer was "Yes." So complete was his self-delusion.

To comfort his mother and sister, who were earnest Christians, he allowed their minister to pray with him, but said he did not feel the need of his prayers. Deeply impressed by the awful condition of the dying man, the minister told his case to a band of young men who were holding a prayer meeting. They determined to spend the night in prayer for him.

During the night a slight change took place in his disease. At two o'clock he called his sister, exclaiming in great distress:

"Holl, yes, there is a hell, a dreadful hell, and I shall soon be in it. Don't pray for me; it is vain, I am lost!"

His agony was extreme; no one could comfort him. He wept so violently that fears were entertained for his life. "Let me weep my life away," he would cry out, "I have such a black heart, and have sinned so much against God." But the afternoon of the next day, light dawned upon his soul, and from that time until his death, which did not occur until forty years later, he lived a rejoicing, consistent Christian. Christians, PRAY ON.—

WITNESSES FOR CHRIST.

A society founded in France a short time ago is simply an organized army to fight against the King of kings. Article 2 reads: "The object of the society is to suppress the word of God in all the languages of the world. As God is a fiction, his name has no meaning. It should therefore be expunged."

Article 3. "No writer, journalist or poet who is a member of this society is permitted to use the words God, Divine Power or Providence, except to denounce them. They are never to be invoked, for such invocation perpetuates error by fostering the delusion that there is a supernatural power. The same rule is to be observed by all members of the society in their conversation and correspondence."

One could almost imagine such societies existing in other countries, so silent are many. "Ye are my witnesses," saith Christ. Is his Word, his power, so universally acknowledged as to justify the inaction of multitudes who profess to know him, or does the infidelity of the times call for testimony on every hand? But though the many are silent, the few still speak forth the praises of Him who hath called them out of darkness into his marvelous light and tell of his wondrous grace. We cannot over value the power of living, burning, heart-felt testimony for Christ, whether it be in public or private, by old or by young. Even the children may join their voices, for out of the mouths of babes God hath ordained praise.

The conversion of Rev. Thomas Hall (a flaming Herald of salvation, under whose labors thousands were converted, among whom not less than twenty became ministers of Christ), was brought about by the testimony of a girl ten years of age. As she with childlike simplicity, but heavenly power poured forth praise and exhortation in a large barn-meeting in N. H., many stout hearts were cut to the quick, and no sooner had she taken her seat than Thomas, then but a lad, broke down in grief and tears and begged God for mercy and salvation.

In the bright sunshine of the noon day sun, fifty years ago, in Geneva, stood an anxious crowd, looking alternately on the stern countenance of a judge and upon the wretched criminal trembling before him and upon whom he had just pronounced the death-sentence for the crime of murder.

As the judge ceased, the awful stillness was broken by an agonizing cry, "Mercy, mercy!" But justice only could come from that tribunal, and he was led away to be shut up in an underground cell for twenty-eight days previous to his execution. Though the pity of the crowd was short-lived there was one pious man there who felt the keenest pity for the sufferer

and who longed to do something for him. He longed to tell him of the Savior who could wash the vilest clean and fit them for a home in Paradise. Day after day he wandered around the gloomy prison, knowing that none were admitted to the cell, but succeeding in finding out in what part of the prison the murderer was confined he found a small grating so near that his voice could reach him. There in a clear voice he read the third and fourth chapters of Romans. He had read "To him that worketh not, but believeth on him who justifieth the ungodly, his faith is counted for righteousness," when a deep, hoarse voice called, "Read those words again." He read them slowly and earnestly; he continued his reading till it attracted notice and he was called before the governor of the prison and questioned concerning his conduct. "I wanted to tell the prisoner where the mercy he cried for could be found." "And where is that?" said the governor with a smile. "In Jesus." "Well, if you have anything to take him good I will grant you admission to his cell half an hour each day," was the reply.

It was a wonderful favor gratefully accepted by the godly man as an answer to prayer. He was taken into the prison and, in charge of the jailer, he traversed its gloomy passages until at length they reached an iron door, and the key being turned, he was admitted into a place about eight feet square, too dimly lighted for him at first to discover any object; but when his eyes became accustomed to the gloom he saw the prisoner sitting on a straw bed, his limbs heavily ironed, and his attitude betokening the utmost dejection of spirit. As soon as the visitor spoke his voice was recognized and arousing from his stupor the poor man cried, "O tell me more about Him who justifieth the ungodly without works." As Christ's mercy was proclaimed to him he listened as he would have done to news of the king's pardon, and whenever the teacher paused there came the craving, hungry cry, "Go on; tell me more." The story was repeated o'er and o'er till the light of God streamed into the gloomy prison, and the peace of God took the place of despair.

The day before the execution came, but so taken up was he with the thought of God's forgiveness and the wonderful grace of Jesus which had purchased for him a crown of life, that he seemed to overcome all fear of that terrible death which was so near. "If I could but tell the other prisoners of this blessed hope," he exclaimed, and turning to the jailer who had just entered the cell, "I have a last request to make, will you grant it to a dying man? I want you to take me through the prison that I may speak to every one of Jesus and his mercy."

"I have no power to remove your

irons," said the jailer, "or I'd willingly oblige you, for you've given me almost no trouble at all, and that's more than I could say of most that's been shut up here; the only thing I've had to complain of at all, has been that you've sung hymns so desperate loud the last few days and it seemed rather unnatural-like, considering what's before you; but as I said, I dare not take off the irons."

"I do not wish it; let me go as I am," said the prisoner. And so, his poor limbs weighted and crippled by the clanking fetters, he went slowly and painfully from cell to cell, telling to the amazed inmates that he had found mercy; that though there was no earthly pardon for him, God had, for Christ's sake, forgiven all his sins, and that he had a hope of glory so bright and blessed, that he cared little for the shame and agony of the scaffold to-morrow. And after bearing this glad testimony to the power of Jesus as a Savior to the uttermost, he went back to his cell for a few more hours of darkness and loneliness. Then came the bitter pain and infamy of a malefactor's death, now cheered by the hope of life and immortality through Jesus Christ.

Idolaters, adulterers, thieves, covetous, drunkards, revilers; "such were some of you, but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." Why not tell others who are groveling in sin and writhing with guilty fear of his wondrous power to save?

You out of whom have been cast devils, or evil in any degree, "Go tell how great things the Lord hath done for thee and hath had compassion on thee." You who are cleansed from the leprosy of sin, with a loud voice glorify God; who were bowed with infirmities scores of years and could in no wise lift up yourselves, tell of the wondrous power that made the crooked straight. All ye who have touched the hem of his garment, come forward and make known to the waiting multitude the healing virtue that hath made you whole. "Talk ye of all his wondrous works, make known his mighty acts, abundantly utter the memory of his great goodness.—Selected.

THE GOOD MAN SAFE.

"The Lord shut him in." Gen. 7:16.

Noah was a remarkable person. He is called a just man; by faith he was interested in Jesus, and became heir of righteousness which is by faith. In this righteousness he was justified, accepted, and admitted to fellowship with God. He was a perfect man, for he was sincere in his attachment to truth, in his profession of godliness, and in his endeavor to approve himself to God. He walked with God; there was an intimacy and friendship existing between God and his soul.

He was likeminded with God, and they walked together as friends in sweet converse and enjoyment. He found grace in the sight of the Lord, who approved of him, showed him favor, and distinguished him from all around him. He also preached righteousness, the righteousness which God required of man, and the righteousness which God had provided for man; and by his ministry and conduct he condemned the world, and obtained witness that he was righteous.

He is said to have been in a remarkable place. The ark was prepared for him, to preserve him and his family from the fearful judgment which was coming upon the world. It was necessary, for destruction prevailed over the whole face of the earth, God contrived it, gave all the directions respecting it, superintended its erection, and rendered it a suitable dwelling place. It contained provision, and it afforded protection and repose. It was open to receive him, when the sentence of God's wrath was about to be executed; and he was invited to enter it.

He was not told to go into the ark, but as though the Lord had taken possession of it before him, He kindly said, "Come, thou and all thy house into the ark." God was with him there, and in the presence of his God he found contentment, protection and joy. When the Lord called, he obeyed; and with all his family he entered the ark, "and the Lord shut him in."

Here was a remarkable action, "The Lord shut him in" to secure him, and now no water could pass the threshold, no wave could burst the door; it was close and secure. It was to quiet him and still his fears; he was now shut in with God, and he could not fear. It was to distinguish him, grace always distinguishes its objects. Noah and his family were now distinct and distinguishable from the whole world, the one within, the other shut out. The good man safe, all beside in danger. But there will be another deluge, not of water, but of fire. "For the heavens and the earth which are now, are kept in store, reserved until fire against the day of judgment, and perdition of ungodly men. The day of the Lord will come as a thief in the night, in which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also and the works that are therein shall be burned up." There is prepared against that deluge another ark, which is the Lord Jesus Christ, and all true believers will be saved in Him, as Noah was in the ark of old. He is now presented to us as the ark was to Noah and his family; the door is open, and God invites us to come in. Reader, you are invited to enter into Christ; there is safety, repose, and joy. The door which is now open will soon be shut, and when once shut, it is shut forever. Then within all is safe; without,

all is danger, despair, and death. The true believer is now in Christ, and in Christ he is safe. God has shut him in, every absolute promise, the promises and faithfulness of God are as so many locks and bolts to secure and keep him safe; and when the fury deluge is about to take place, the cloud of safety will be seen hovering over our world, and Jesus seated on it; and then, as Noah was taken into the ark, so will every Christian be "caught up in the clouds, to meet the Lord in the air," and in safety, view the destruction of the guilty world; and "so be forever with the Lord." Reader, are you in Christ? If not, are you aware of your danger? Do you desire to be safe? Then fly to Jesus, hasten to Him at once; delay not, He calls you, and is waiting to receive you.

Sel. by SUSAN M. HERSHEY.

A SORROWFUL INCIDENT.

FROM THE GERMAN.

A young man and his wife made preparations to attend a Christmas festival at the house of a friend who lived about a mile off.

"Henry, my dear husband; do not drink to-day; you'll promise me, will you not?" she said, gently laying her hand on his head and raising her eyes to his with an entreating smile.

"No, Millie, I shall not drink to excess, depend upon it," and after she had wrapped the child in a blanket, they drove off. The horses trotted across the heath; a pleasant conversation shortened the way.

"Now, do not forget your promise," whispered the wife, as they ascended the steps. Poor creature! She was the wife of a man who loved the wine in the glass. The little festival passed in a pleasant manner; the time to return approached and the wife came down from an upper chamber to find her husband. But her heart recoiled as she met him—he was drunk. He had broken his promise. Silently they drove homewards, ever and anon the drunken husband began to sing or burst out in thoughtless laughter. The woman drove farther on clasping her infant tightly to her earburdened heart.

"Give me the little one, Millie, I can not let you have her here," said he, as they neared the dark, swollen stream. They neared the dark, swollen stream—her dear child, carefully wrapped up in the heavy woolen blanket, into his arms. The noble team brought them safely through the dark waters, and as they reached the farther shore, the mother asked for her child. Carefully and gently he returned to her the bundle. But as she pressed it to her bosom, she felt, oh horror! that it was empty. The child had slipped out of the blanket, and the

drunken father was not aware of it. A wild cry from the mother brought him to his senses and told him all. He turned round only to see the rosy little face rise once more above the dark waters and then sank forever. His intemperance was the cause of it all. The mother's agony and the conscience stricken father's feelings may be better imagined than described.

THE HOUSE OF SIMON THE TANNER.

An order was issued not long ago by the Sultan, for removing the old walls and dismantling the fortification of Jaffa. In cutting a gate through a water battery at an angle of the sea-wall built by Titus Vespasian, and directly in front of the reputed "house of one Simon the tanner," they came upon three oval-shaped *tanners' vats* hewn out of the natural rock, and lined with Roman cement, down very near the sea, and similar in every respect to those in use eighteen centuries ago. The house on the rocky bluffs above, from which steps lead down to the vats, may in all probability have been the identical spot where the house of Simon stood, with whom Peter was sojourning when he saw his wonderful vision, and received the servants of Cornelius, who came all the way from Caesarea to have the apostle visit their master in that city, and preach to him the word of life and salvation.

Thus every year brings up new facts and discoveries illustrating the truth of the sacred record, and confirming the testimony of the holy Scriptures—"the Scriptures of Truth."

TEXTS FOR EACH DAY OF THE YEAR.

JUNE 1st to 15th.

Being justified by faith. Rom. 5:1.
Faith cometh by hearing. Rom. 10:17.
Thy faith hath made thee whole. Matt. 9:22.
The just shall live by faith. Gal. 3:11.
Have faith in God. Mark 11:22.
Through faith in his name. Acts 3:16.
Children of God by faith in Christ. Gal. 3:26.
All men have not faith. 2 Thess. 3:2.
Whosoever is not of faith is sin. Rom. 14:23.
We have access by faith into this grace. Rom. 5:2.
Jesus, the author and finisher of our faith. Heb. 12:2.
I live by the faith of the Son of God. Gal. 2:20.
By grace are ye saved through faith. Eph. 2:8.
The word of faith which we preach. Rom. 10:8.

HERALD OF TRUTH.

JOHN F. FUNK, EDITOR.
J. S. COFFMAN, ASST. EDITOR.

June 15, 1886.

Entered at the Post Office at Elkhart, as second class mail matter.

TO OUR SUBSCRIBERS.—If any of our subscribers do not get their paper regularly, or if any persons who send for books, &c., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

THE DATE ON THE LABEL OF YOUR PAPER gives the time to which your paper is paid. If it is "dec. 85," it is paid to that time, and so of any other date. By this you can always tell if your paper is paid up, or is in arrears. The X on a label shows that your paper is ordered to be stopped at the date on it.

IF THE LABEL ON YOUR PAPER is not changed in the second number after you have sent money for it send us a card stating the case.

HOW TO SEND MONEY.—If in sums of more than a dollar it is best to obtain either a draft, or a Post Office Money Order, or where these cannot be obtained, get the letter registered.

THOSE OF OUR SUBSCRIBERS who do not wish to take the Herald of Truth any longer, will please inform us of the fact by letter stating their P. O., pay up all arrears, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscription.

IF YOU wish your papers changed from one Post Office to another, please always give the OFFICE where you now receive it, as well as the office to which you wish it sent.

50 Cts. For fifty cents we will send the HERALD OF TRUTH for the balance of the year 1886. Show this to your neighbor and ask him to subscribe.

BRO. BENJAMIN FRICK.—Frick's P. O., Bucks Co., Pa., has a supply of our books on hand and those in that neighborhood desiring them can get them there. He is also our agent for subscriptions to the HERALD OF TRUTH and we shall be glad to have our patrons in that vicinity hand their subscriptions to him.

CORRECTION.—In the HERALD OF TRUTH of the first of June on page 168, 3d column, under the heading, the cause of Peace, the sentence reading—"The house was filled to overflowing, and the cause of peace, its accordance with the teachings of Christ, the honors of war, its folly and its entire incompatibility with the principles and doctrine of christianity etc., should read: "Its folly and its entire incompatibility with," etc. We are sorry this error occurred, as in this way it would not at all harmonize with the tenor of the article nor the preceding as well as with the Mennonite confession. We hope our friends will kindly accept this explanation.

THE MENNONITE PUBLISHING CO.—At the annual meeting of the stockholders of the Mennonite Publishing Co., held, as previously announced, on the 24th of May, a dividend of seven per cent. was declared for the year ending May 1st, 1886, payable after the first of July. The Company has still an amount of stock for sale, and shall be glad to have more of the brethren invest. A share is \$25.00, and one or more shares may be taken. The work of printing the Martyrs Mirror is now in progress and help of this kind will be greatly appreciated.

CORRECTION.—Our attention has been called, by a brother from another church, to a misstatement in the report of our recent visit in Lancaster county, which we made without fully knowing the facts in the case, and we herewith gladly make the correction. We stated that we were present at Mellinger's Meeting-house where two persons were baptized, and that the church was in charge of Bishop Isaac Eby. We should have said that this church is in charge of the aged Bishop Benjamin Herr, and that the meeting was conducted by Bishop Isaac Eby who was ordained as assistant and successor of Bishop Herr. Bro. Herr is now the oldest bishop in Lancaster Co., and the head of the Lancaster county Conference, but on account of his age, and bodily infirmities does not assume much of the labors attending his office.

CHURCH NEWS.

BRO. ELI STOFER of DeKalb Co., spent Saturday and Sunday, June 5th and 6th, with the little flock at Gar Creek, in Allen Co. One of the neighbor's children had died of scarlet fever and was lying a corpse at the time, which kept some from attending the services.

FROM WATERLOO, IND.—Communion services will be held in the Pleasant Valley Church, DeKalb Co., Ind., on the third Sunday in June. A cordial invitation is extended to all the brethren and sisters from other churches who wish to attend.

FROM WATERLOO CO., ONT.—"We had communion meeting in Eby's Church, Berlin, Ont., on Sunday, the 23d of May. We had a good time. An edifying and encouraging sermon was preached by Bro. Elias Weber. Over 140 brethren and sisters partook of the bread and wine. It was good for us to be there, for the Lord was with us."

COMMUNION SERVICES were held in Hay Twp., Huron Co., Ont., on the 16th of May. The brethren Abm. Martin and Levi Martin were present. A number of others also who had come to attend the funeral services of Henry Funk, who was buried on the 14th, were in attendance.

FROM LANCASTER CO., PA.—On the 23d of May fourteen persons were baptized in the Strasburg Church, and on the 6th of June the communion of the Lord's Supper was observed at the same place. It is indeed encouraging to see the young people come forward and engage themselves in the work of the Lord.

THE BROTHERN Henry A. Miller, Jacob J. Weaver of LaGrange Co., and Samuel Yoder of Elkhart, spent Sunday June 6th, with the brotherhood near Mendon, Kalamazoo Co., Mich., where the Lord's Supper was commemorated. There are there now seven members, and we hope there may be others also to join the little flock. Another appointment was left in four weeks from that time.

BRO. E. M. SHELLENBERGER, of Stephenson Co., Ill., writes that he has just returned from his visit to the West, and gives an account of his trip in another column. He also reports the church in his vicinity, in peace, and the brethren will be pleased to have visits from any of the brethren who may feel disposed to so favor them.

A SEVERE ACCIDENT.—Jonas Kauffman, of near Johnstown, Cambria Co., Pa., met with a sad accident on Saturday May 29th. He had been to Johnstown on horseback, and when he came home, he put the horse into the pasture. The horse, as it seems, was offended at his master and attacked him, threw him to the ground and bit him very severely. bit him in the face, arm, and other parts of the body. The horse seemed very savage and repeated the attack several times. Kindness to animals very often leads them to show kindness to their masters.

BISHOP MICHAEL HORST of Stark Co., and Pre. Henry Walter of Columbiana Co., Ohio, are at present on a visit to the West. They arrived in Elkhart on the 27th of May and remained in this vicinity until the following Monday. They preached in the Elkhart Church on Friday evening May 27th, and on Saturday evening at Shaum's Church, and on Sunday Bro. Horst spoke at Yellow Creek and Bro. Walter at Holdeman's. On Monday they went to St. Joseph county, where Bro. Walter has children living, after which they intended to go as far as Kansas. We feel truly thankful to the dear brethren for their kind visit, and hope the Lord will prosper them on their journey, and enable them to do much good in his name.

FROM JOHNSTOWN, CAMBRIA CO., PA.—I am still engaged in working for the Lord, calling sinners to repentance, and

admonishing them to lay hold of eternal life. I have learned that it is a great deal easier to preach the word of God, than to get people to accept and believe it. Many hear and hear not, see and see not, lest they should hear and see and be converted and the Lord would heal them.

On the 23d, five persons were baptized at Weaver's Church and there would be room for many more. On Monday the Communion of the Lord's Supper was observed, and a large number of people were present. A number of meetings were held and on Ascension day we had meeting in the forenoon and evening at Blough's Church.

On Friday on the 4th I expect to go to Elk Lick, to Keim's Church where there will be preaching on Saturday, and on Sunday the Communion of the Lord's Supper will be observed. I expect to remain some time in this place and then go to Maryland. HENRY YOTNER.

FROM MISSOURI.—Brother J. S. Coffman returned from his evangelizing tour to Missouri on Saturday June 5th, and reports a season of unusual spiritual interest in Cass County. He was with the brethren there one week, and attended meetings with them both in the Maple Grove and Clear Fork Meeting houses; also in a school-house some distance south. In this busy season the houses were crowded, and frequently many failed to get seats. There are eighteen applicants there for baptism, most of whom will unite with Brother Kenagy's Church. He stopped a few days with the church in Shelby county, and attended two appointments. The young people who united with the church there appear to be devoted and zealous, and to enjoy very richly their new life in Christ. Some of their associates seem not far from the kingdom. May a kind Father gently lead them into the fold of the Good Shepherd and give them the blessed experience of the pardon of sins, and peace from God in Christ Jesus. Brother C. also stopped with Bro. and Sister Charles H. Rodgers, who are living entirely away from any other members of the church in Henry county, Illinois. May the Lord keep them steadfast in the faith.

FROM JUNIATA CO., PA.—The brethren Jacob N. Brubacher and Henry E. Longenecker made a visit to Juniata Co. They left home on the 13th of May, and remained with the brotherhood in Juniata Co. over Sunday. The object of their visit was to assist the aged Bro. Bishop Jacob S. Graybill to ordain a minister and deacon in the Richfield Church. The lot for minister fell on John Kurtz, Jun., and for deacon on Joseph Lauver. May the Lord bless the dear brethren. Sixteen precious souls were received into the church by baptism and several were also reinstated. It was truly encouraging to see so many making an open confession, renouncing the world, and promising

obedience to the Gospel of Jesus Christ. O may they remain faithful servants of the Lord, diligently continue learning of Jesus true meekness and humility and remain lights in the world and ornaments unto the church. The communion of the Lord's Supper was also observed at this place, and many participated in the sacred ordinance.

At the Delaware Church the communion was also observed, and though it was on a week-day and a busy season, a large congregation assembled, apparently hungering after the bread of life. The congregation was very orderly and attentive, especially the young people, and it was really a season of refreshing. May the Lord bless these efforts and services to the good of many souls, and may many be drawn over unto the Lord, and truly forsake the error of their ways, and find Jesus precious to their souls. * * *

A VISIT TO THE WEST.—The brethren Pre. William Graybill and John Y. Shelly left their homes near McAllisterville, Pa., May 5th, 1886, and arrived at Hastings, Nebraska, on the 8th. They visited the church in Adams Co., and Bro. Graybill spoke in their meeting-house at the regular time of meeting on Sunday May 9th.

They spent the time in visiting among the brotherhood in this vicinity until the 14th, when they started for Osborne county, Kansas, where they staid about a week. Bro. Graybill preached there twice, after which they went to Harvey Co., Kansas, where they also attended two meetings, and then made their way to Stephenson county, Illinois, to attend the Annual Conference for the state of Illinois, held at that place on the 28th of May.

On Saturday and Sunday meetings were held in this place, and Sunday the communion of the Lord's Supper was observed and the meetings were well attended, pleasant and interesting.

From here they went to Elkhart, Ind., from which place Bro. Shelly started home on Thursday, the 3d. Bro. Graybill accompanied Bro. J. F. Funk to the funeral of Oris S. Miller, near Goshen on the 2d, and also visited with him Sister Hoover who was very sick with erysipelas, and who has since died, where after a devotional exercise they went to attend an evening meeting at the Yellow Creek Church, where a goodly number were assembled, and Bro. Graybill spoke an encouraging sermon. He spent the night with Bro. Samuel Gehman and Bro. Joseph Guengerich and family, and the next day being Ascension day, another meeting was held at Yellow Creek which was not very largely attended, but was none the less encouraging and pleasant; for when we can feel the presence of God is with us in our meetings we cannot otherwise than realize that it is good to be there.

On Thursday evening Brother Graybill attended a meeting at Holdeman's and another on Saturday evening at the same place, in the meantime visiting some among friends. On Sunday forenoon he spoke at the Shaum Church and in the evening in Elkhart. On Monday the 7th, he left for his home in Pennsylvania. May the Lord bless his labors and grant that he may be an instrument of much good unto the church.

CORRESPONDENCE.

FROM CHAMPAIGN CO., OHIO.—On the 29th of May, five persons were received into membership in the Walnut Grove, Amish Mennonite Church; four by baptism and one who had been previously baptized. On the following day, communion services were held at the same place, at which all the members but two took part, and these two were detained on account of unavoidable circumstances. Union and peace prevails throughout the entire congregation. Bishop Joseph Stuckey of Illinois was present at these meetings.

FROM NEWTON, HARVEY CO., KAN.—"Our Pennsylvania Brethren living in this county are having a very pleasant time at present with some of their friends from Lancaster and Juniata counties. Pre. Wm. Graybill and Bro. John Y. Shelly from McAllisterville, Juniata Co., and the Brethren Isaac Hoffman, Daniel Erb and wife, Samuel Miller and wife and Pre. John Hess and wife from Lancaster Co., are here. The latter two will visit, with their children here in Harvey Co. during the Summer season. Brother Michael E. Horst of Washington Co., Maryland has also made us glad with his presence, having formed his acquaintance when I was a refugee in that vicinity during the late rebellion. R. J. H.

FROM HUMBOLDT, OREGON.—"Love and greeting to all the dear Brethren and Sisters in the Lord! I am thankful to be able to say that we are all yet enjoying good health and are of good courage in this far western country. Wheat and all kinds of grain look very promising. Fruit of all kinds will be in abundance. Our German school was reopened three weeks ago with an attendance of thirteen scholars. They are making very good progress in their studies, and although they are small, three of them are already reading in the Testament.

Bishop Jonas Kauffman and wife have gone east on a visit.

DANIEL D. MILLER.

FROM WASHINGTON, ILL.—We had services in our meeting-house near Washington to day, and have changed our time of meeting. Our next meeting will be held on Whit Sunday, June the 13th, and then every two weeks. Our congregation here is small, therefore would

hereby give a cordial invitation to all those that can and have a desire, whether near or at a distance, to meet with us at the above stated times, to build one another up in that most holy faith once delivered unto the saints, and to the honor and glory of the Most High.

Last Wednesday I arrived home from the conference in Freeport Ill. Nearly all our ministers from this state and one from Pennsylvania were present. We had an interesting and I hope profitable meeting; love and peace prevailed. My greeting to all brethren and sisters wishing the rich blessing of the Lord to the editors and readers of the *HERALD*.

E. M. HARTMAN.

FROM STUTTGARD, ARKANSAS CO., ARK.—As there was not enough room any more to hold our meetings in private houses we have erected a meeting-house and since New Year's we have services in it every two weeks.

On the 21st of May, the brethren Christian Naffziger, Joseph Spring and Christian Rieser of Illinois visited us and held meetings. On the 28th nine persons were received into the church by baptism.

On the 30th we had communion meeting and on the 31st a meeting was held for receiving candidates for the office of minister and deacon. Lots were then cast, and the lot fell upon Bro. Jonathan Lenk for minister and upon Jacob Yoder for deacon. May the Lord give the dear brethren much grace that they may prove faithful workers in his cause unto the end.

JACOB SOMMER.

FROM HATTON, CUMBERLAND CO., PA.—On Saturday, May, 29th, we had our preparatory meeting at the Churehtown Meeting-house, at which time there was also three persons received into fellowship by baptism, Bro. Jacob N. Brubacher from Mt. Joy, Lancaster Co., officiated. May the Lord keep these precious souls faithful in my prayer, and many more to do likewise.

There was preaching again in the evening. A great interest was manifested in the sermon. On Sunday, the 30th, communion was observed. A very large number being present, every available space being occupied, and many could not get in. There appears to be an interest manifested here, some being almost per-adead.

There is also a Sunday-school organized at this church numbering some eighty scholars; we come together in the afternoon. On account of the decorating of the soldiers' graves in the cemetery near the meeting-house, by the Grand Army only about half the scholars were present on this afternoon. The brother encouraged us to labor on in the good cause.

FORCE may subdue, but love gains; and he who forgives first, wins the laurel.—*Wm. Penn.*

AN ACCOUNT OF MY TRAVELS IN THE WEST.

I left my home as was already stated in the *HERALD*, on the 13th of April for the West. My first stop was with Bro. Herman in Montgomery Co., Iowa. I filled one appointment in their school house for the Old Brethren. From there I found my way to Clarinda, Page Co., to our brethren there. Visited among them two days and had meetings, the first evening in the school house near Pre. Andrew Good's, the second evening near by Bish. J. S. Yoder. From there I traveled towards Kansas, but stopped off two days with my brother Joseph in Andrew Co., Missouri; then took the train for Peabody, Marion Co., Kansas. I landed there at Deacon Emanuel Weaver's on Friday evening the 23d and went with Bro. John Erb to their appointment for meeting on Sunday at Weaver's school house. On Monday we went with Bro. Weaver to Burns to visit Bro. and Sister A. H. Kauffman, and he went with me to Butler Co., to see Bro. and Sister D. N. Hamilton. In the evening we had a meeting in the school house at Burns.

The next day Bro. Kauffman went with me to Weaver's school house to a meeting which was appointed for that Tuesday night; there I met Pre. Daniel Wismer for the first time. He went with me to Bro. Newcomer's for the night. The next day we visited among the brotherhood, and, in the evening, had an appointment at Good's school house. From there I went home with Bro. H. F. Fletcher; and on Friday, April 30th, he took me to McPherson Co. to Bishop Daniel Brundage. I staid with them for the night, visited among the brethren till Monday afternoon, attended two appointments in the Spring Valley Meeting house, and on Monday afternoon Pre. Jacob Holdeman took me to Harvey Co. On the way I had the privilege to stop and get acquainted R. J. Heatwole, which afforded me much pleasure as I had often read his articles in the *HERALD*. We had a short but I trust a profitable conversation. We continued our journey to Pre. David Weaver's not far from Newton. I staid with them for the night. Next day he went with me visiting and making an appointment for meeting in the evening at the school house where they hold their regular services. The next morning, May 5th, as was stated, four of us started for Cherokee Co. to attend the Conference, commencing the 7th. Here a strong desire was expressed for the maintenance of the pure teaching of the Word of God and the upbuilding of the Church of Christ, and I trust that all were edified. Here we had four meetings, including the Conference. From there I went to see Bro. Wismer, Bro. Andrew Good and myself went with Pre. Joseph Weaver to

his home in Jasper Co., Missouri. I remained and enjoyed myself with them till on Tuesday night. Had four meetings while there. From this place I took my journey alone to Adams Co., Neb., to visit the church there. Arrived safely with them Saturday, May 15th. Staid among them till Thursday. Attended two appointments with them. Bade them farewell, and left for Butler Co., where Bro. Jacob Ratt lives. Staid with them till Tuesday the 25th. Had one meeting there.

The number of meetings in all that I attended. Conference included, was twenty-six. They were all well attended, and much interest was manifested for the cause and church of Christ. I arrived at home safely on the 28th in time for our Conference, which passed off pleasantly. Found all well. Thanks be to God from whom all blessings flow. I desire herewith to extend my heartfelt thanks to all for the love and kindness manifested toward me an unworthy servant; I can say I had much comfort while among you and hope my weak efforts will not be vain. May we all be found faithful servants in the end. Amen.

E. M. SIELLENBERGER.

FAITHFULNESS IN CONCEALING MATTERS.

In my native town was a young journeyman blacksmith. He was sober and industrious. He had the full confidence of his employer and the esteem of all who knew him. As to dishonesty, he was above even the suspicion of it. One morning, goods were missing from one of the village stores. The merchant told his loss to two men only. Keeping the matter wholly to themselves the three men succeeded in tracing the crime to the young blacksmith. They still kept to themselves the secret of both the offense and the offender. They asked the young man to meet them, and showed him the clear proof they had of his guilt. He expressed the deepest contrition. He said that it was his first offense, and begged earnestly that it might not be made public. Secrecy was promised in case the first offense should be his last. The promise was given and was kept faithfully on both sides. The young man led an upright, honorable life ever after. He continued to enjoy the uninterrupted esteem of his employer and of his friends, and regained completely the confidence of the three men who alone knew the secret of his fall. How different the result had he been subjected to exposure, prosecution, punishment and lifelong disgrace.

TO SPEEDILY and voluntarily forgive me to show a desire to promote and share in the happiness of others.—

HIS GRACE AND STRENGTH.

Paul is afflicted; his bodily strength wavers; he is almost on the verge of despair. Thrice he pleads for mercy and thrice he receives the answer which has been so much consolation to every Christian soul: "My grace is sufficient for thee; for my strength is made perfect in weakness."

In the experience of a Christian there are many instances in which he is not himself. As Paul puts it, "He does that which he would not." He may feel for the moment that he has strength of his own. He may feel strong and thoughtlessly ascribe his success to his own merit.

But upon calm reflection and after devoted prayer, perhaps after severe trial, which was given as a means of grace, he again feels as a Christian should feel—weak and unworthy. But combined with this sense of weakness is a feeling of power, and this, indeed, is a well grounded feeling. No matter how great the trial or severe the conflict, Christ's grace is yet mightier and is sufficient for all. In the mighty his strength is not found, for he says, "My strength is made perfect in weakness." The weakest servant of the Lord is a thousand times mightier than the mightiest mercenary of Satan, because in the weakness of their hearts he manifests his mighty power, which nothing can resist.

Christians, be not discouraged. Your sense of weakness itself is an assurance of strength. Trusting in His mighty grace, let your light be seen and your labors felt. God has given to every one some ability. He may have given you ten talents or it may be but one. If he has blessed you with ten, be watchful. For if he who has but one talent must use it to the best of his ability, how much greater must be your condemnation if you neglect to use your ten.

I fear we more frequently make a mistake in placing too little value on our gifts, than in overestimating them. We think we have put forth our utmost ability when in fact we have exerted but a small part of our energy. With Paul's glorious promise ever kept before an humble spirit we never need be afraid of overtaking our spiritual powers, for his strength will be made perfect in our weakness.

J. RESSLER.

TO THE UNCONVERTED.

Christ has said, "I am not come to call the righteous but sinners to repentance." Matt. 9:13. "Him hath God exalted with his right hand to be a Prince and a Savior, for to give repentance to Israel, and forgiveness of sins." Acts 5:31. "O taste and see that the Lord is good." Ps. 34:8. God having raised up his Son Jesus, sent him to bless you! Would you not rather have Christ to bless you than to have the enemy of your soul to lead you still farther into sin and sorrow when you can find the only true and lasting happiness by obeying Christ? "O how happy are they who their Savior obey, And have laid up their treasures above; O what tongue can express the sweet comfort Of a soul in its earliest love."

Is there not a longing in the depth of your heart that has not yet been satisfied? Though you may have sought satisfaction in pleasure, or in fashion, and still you are not satisfied, nor will you be until you come to Christ. Oh, take him as your all-satisfying portion. "They shall look upon me whom they have pierced." Zech. 12:10.

Do not make light of sin. The sins you laugh at pierce Him to the heart. It is an awful thing to live in sin and despise the love of Christ. That is what will make hell so terrible for poor lost souls, where their conscience will force them to remember the past.

Oh, may God's Spirit open your eyes. "Then shall you remember your own evil ways, and your doings that were not good, and shall loathe yourselves in your own sight for your iniquities and for your abominations." Ezek. 36:31. May God create within you a clean heart and a right spirit.

"Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Isa. 1:18. Oh, flee from the wrath to come to that Savior who is able to save to the uttermost all those who come unto God by him. "Him that cometh to me I will in no wise cast out." "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Will you not come to Jesus now this very day? Do not put it off another day; to-morrow may not be given.

"Have you any room for Jesus, He who bore your load of sin; As he knocks and asks admission, Sinners, will you let him in? Room for Jesus, King of glory— Hasten now His word obey; Swing the heart's door widely open, Bid Him enter while you may." ELLEN PLANK.

THE RAGE FOR MILITARY STATUES.

I believe we in Philadelphia and in the country at large, have only started upon the era of statue-building, and that members of the Loyal Legion, Grand Army of the Republic and other military organizations will by no means rest satisfied with setting up representations in stone or metal, of a few leading generals. Those things I am assured will, by exalting the creature, further turn away the people from their God—who is still a "jealous God" and in regard to images has expressed himself in such passages as Lev. 26:1 and Deut. 16:22.—*Josiah W. Leeds.*

In connection with the above subject and some remarks of our own, we published in the last number of our paper a communication from J. W. L., in which, occurred, we are sorry to say, several typographical errors, which changed the sense so much that in order to give the reader the proper understanding we here repeat it.

J. F. Funk.

Dear Friend: The Mennonites had once, and I hope still have, a testimony against the making and rearing of statues. My feeling is strong that the time is upon us when the light given them upon this matter should not be hidden. I desire that Friends also may do their duty. Could these and the brethren who take thy paper, have sat with me this week in the large audience room of the new City Hall, where a hearing was being had upon the subject of giving permission to get up more military statues around the building; and could thee and they have heard as did I, a "Reverend Dr." in vehement language declare that the late Civil War was no war at all, and that he and thousands that went with him were not warriors, but only citizens and policemen putting down a riot or rebellion; and further, that it behooved them rightly to honor the foremost of these men by erecting statues to their memory, — I think you would have felt like reiterating the query of old: "Who is this that darkeneth counsel by words without knowledge?" It is a sad consideration, that the ministers and clergy whose countenance of the war alone made it possible, should have so little repented of their part in the strife, that they must aid in setting on the people to idolize the soldier leaders in that unhappy strife.

J. W. L.

BE PATIENT WITH THE LIVING.

Sweet friends, when you and I are gone
Beyond earth's weary labor,
When small our need of help or love
From comrade or from neighbor,
Past all the strife, the toil, the care,
Past all the sorrow, grief and sighing,
What do we gain, what do we lose,
Alas! by simply dying?

Then lips, too chary for their praise
Will tell our merits over,
And eyes too blind our faults to see
Shall no defect discover.
Then hands that would not lift a stone
When stones were thick to cumber
Upon our graves will scatter flowers
When we unconscious slumber.

Sweet friends, perchance both you and I,
Ere love is past forgiving,
Should take the earnest lesson home,
"Be patient with the living."
To-day's repressed rebuke may save
Our blinding tears to-morrow.
Then patience, e'en when keenest edged
May whet a nameless sorrow.

'Tis easy to be gentle when
Death's silence shames our clamor;
And easy to discern the best
Through memory's mystic glamour;
But wise it were for you and me
Ere love is past forgiving,
To take the tender lesson home,
"Be patient with the living."

PENN'S TREATY WITH THE INDIANS.

Associated with the doctrine of non-resistance of evil are many suggestions to be found in the Scriptures and of much interest to those Christians who are earnestly desirous of knowing and doing the will of God in this matter. Some of these suggestions, as we must confess, tend to lead us to very different conclusions, and so that our own minds are not altogether clear in regard to our duty.

It seems an instinctive and deeply-rooted principle in the lower order of animals and in man to resist efforts and to deprive them of life and liberty and of whatever they naturally possess. Our Savior seems to have recognized this fact when he said that no man would quietly and without any opposition permit the thief to break through and rob his house.

However, there is, unquestionably a power operating through and proceeding from a holy life, and that often serves to restrain the evil doer. When he acts in an honorable, kind and praiseworthy manner towards all, he at once disarms many who would otherwise be his foes, and by his faithfulness causes them to be faithful. And perhaps he would succeed with many others by being patient and persevering, until he has overcome their native prejudice and distrust, and they have become thoroughly convinced of his sincerity and friendship. At any rate, the following shows how the Quakers

succeeded with the "savages" in the early history of our country.

Pennsylvania was colonized by men who believed that war was absolutely incompatible with Christianity; men who could not conscientiously force a footing with the sword. Having determined not to fight, they maintained no soldiers and possessed no arms, even though they were surrounded by savages, and savages who knew they were unarmed. If easiness of conquest or inability of defense could induce them to outrage and slaughter, they might have been the very sport of violence. But these were the people who possessed their country in security, whilst those around them were trembling for their own existence. While the Indians visited other States with desolation and slaughter, the people of Pennsylvania never lost a man, woman or child by their violence.

Artists have painted, poets sung, and philosophers praised the meeting of the white men with the red, where William Penn entered into treaty with the warlike Indian tribes. One of these glorious glens which abound in the forest marked the spot. "That," Voltaire says, "was the only one never broken." When the sons of the forest were gathered in picturesque costume, their feathers sparkling in the sun, William Penn thus addressed his savage audience: "The Great Spirit who rules in the heaven to which good men go after death, has made you and me out of nothing. He knows every secret thought of the white men and the red; he knows I wish to live in peace with you and be your friend. The Great Spirit is the Father of all. He wishes us to live together as one head, one heart, one body; so that if ill was done to one, all would suffer; if good was done to any, all would gain. I and my children never fire a rifle or trust in a sword; we mean no harm and have no fear.

William Penn then read the treaty of friendship—that from that day they should all be brothers; that all the paths should be free; the doors of the white man open to the red man; the lodge of the red man open to the white man; that if the Christians should hear anything to hurt the Indians, or the Indians hear anything to harm the Christians, they should run, like friends and tell each other; that the children of this people should not believe any false reports of the children of the forest, nor the children of the forest believe any false reports of his children, but come and see for themselves, and bury such false reports in a pit which had no bottom. Or if any son of Onas (Penn) was to do harm to redskin, or any redskin do harm to a son of Onas he should not right it himself, but come to the chiefs, that justice might be declared by twelve honest men, and the wrong buried in a pit that had no bottom. And lastly, that both Chris-

tians should tell their children of this league and claim of friendship, that it might grow stronger and stronger, and be kept bright and clean, without spot or rust, while the water ran down the rivers, and while sun and moon and stars endured." Penn laid the scroll on the ground, and the Great Chief replied, "We will live in peace with Onas and his children as long as the sun and moon endure." No oath; no seal; no nummeries—but the treaty ratified only with a "Yea" was kept.

The security and peace of the country was enjoyed for more than seventy years without even a militia for defense, in the midst of six Indian nations. And when was the security of Pennsylvania molested and her peace destroyed? It was only when the men who refused to engage in war were outvoted in the Legislature—i. e., when they who supposed there was greater security in the sword than in Christianity became the ruling body. From that hour Pennsylvania transferred her confidence in Christian principle to a confidence in arms, and from that hour they became subject to war.—*Tract.*

SAM JONES ON REPENTANCE.

Hear me: I'm no fanatic. I'm no fool. I went to theatres once, I danced, I played cards once or twice in my life for amusement, but since I have joined church no theater, no card room or bar-room ever inclosed my body. When you get the good old-fashioned Holy Ghost religion of the Bible, you will quit these things.

Repentance means, "I am done, I have quit." Whenever the day comes in my history when I want to go to these places I will fall on my knees and say "Oh Father my religion is played out. It's about to go out forever, for I never had such a feeling as this since the day I sought and found pardon."

Repentance means, "I quit." "I am done." Repentance that don't mean reformation, don't mean anything. Hear that? Here's a fellow's boy comes home blubbering drunk and he says, "Father," I am very sorry I got drunk again. Of course he is, the poor fellow! But what does his father want him to do? He does not want him to come home blubbering every night and tell him he's sorry. No sir. What does his father want him to do? His father wants him to quit. When the boy does quit and comes home sober, and says: "Father I've drank my last drop as long as I live," the father says: "That's what I wanted you to do, and you needn't go blubbering and crying now, for until you did quit your blubbering your crying wasn't worth a cent." To confess means, I have done, I have quit, and then God says he has faith and justice to forgive.

A KIND VOICE.

There is no power of love so hard to get and keep as a kind voice. A kind hand is deaf and dumb. It may be rough in flesh and blood, and yet do the work of a soft heart, and do it with a soft touch. But there is no one thing that love so much needs as a sweet voice to tell which it needs and feels; and it is hard to get it and keep it in the right tone. One must start in youth, and be on the watch night and day, at work and play, to get and keep a voice that shall speak at all times the thought of a kind heart. But this is the time when a sharp voice is apt to be got. You often hear boys and girls say words at play with a sharp, quick tone, as if it were the snap of a whip. When one of them gets vexed, you will hear a voice that sounds as if it were made of a snarl, a whine, and a bark. It is often in youth that one gets a voice or a tone that is sharp, and sticks to him through life, and stirs up ill-will and grief, and falls like a drop of gall on the sweet joys at home. Watch it day by day, as a pearl of great price, for it will be worth more to you in days to come than the best pearl hid in the sea. A kind voice is to the heart what light is to the eye. It is a light that sings as well as shines. Train it to sweet tones now, and it will keep in tune through life.—*Elihu Burritt.*

HE MURDERED HER.

I recently heard an incident that may prove a lesson to somebody. A well-to-do citizen of a place not a thousand miles from here, who is a hard drinking man, had a sweet little daughter to whom, when sober, he was devotedly attached, but when drunk, was inclined to be cruel. In the latter condition he was frequently in the habit of calling her to him for a kiss. If she hesitated, he would strike her on the head with his cane, knuckles or whatever came handy. The result was that after awhile his mere approach served to throw the little one into convulsions in anticipation of the blows she expected to receive. All this appeared to please him while he played on her fears, and the slyer she grew, the severer grew the punishment that followed the forced caress.

Finally she was taken ill, and the physician who was summoned pronounced it a case of brain fever. On examining her head he found it covered with knots and bruises. It was unnecessary to make further diagnosis, and the father was told the child must die. The intelligence sobbed him, and he insisted upon being present at her bedside continually. Just before the child breathed her last she looked at him wearily, while the little head tossed from side to side in pain, and

said, "Papa, I ain't afraid of oo now; oo may tise me now as much as oo please and oo can knock my poor head, too, if oo wants, papa, for I ain't going to tubble oo any more!" and with that she turned her baby face to the wall and slept the sleep that knows no waking.

The father, recognizing at last what he had done, uttered a cry and fell to the floor. The physician who described the scene says he has in the father another patient who will never recover, for his mind is gone, and he wanders around the house moaning and weeping for his murdered child.

This is related by a St. Joseph minister as a true story.—*Gospel Banner.*

THE GREAT CHANGE.

What wonderful transformations are wrought in humanity by the indwelling of the Christ spirit! Peter, the most impulsive and vacillating of the disciples becomes the most firm and stable, and is called a rock by the Master himself. Saul, the intense persecutor and hater of the Christian sect and name, becomes the most ardent lover and devoted servant of the Lord Jesus. Gough, the besotted and gutter drunkard, is transformed into a most eloquent and effective advocate of truth and purity. Thousands of persons all about us whose names are unknown to fame can testify to a like transformation in their own case, and yet our privilege is far beyond our attainment in this respect; most of us should exhibit the transforming power of the gospel to far greater extent than we have yet done. There are heights and depths that have not yet been reached or sounded. Have you been vacillating, the grace of God can make you a rock. Have you been a bitter hater, you may be a most ardent lover. Have you been a victim of lust and of drink, you may be a victor and co-worker with God in rescuing those whom you once dragged down toward death. Let us comprehend more fully our high privilege.—*Sel.*

THE SCEPTIC ANSWERED.

"I don't believe in a personal God," remarked a sceptic to R. F. Jones, a Welsh Presbyterian minister, who was a fellow-traveler in a railroad train between Toledo and Cleveland some time ago.

"Why not?" asked the minister. "Because I can't see Him. His existence is not demonstrable, capable of proof like facts of science."

The minister asked, "Don't you believe that you are alive, and that I am alive?"

"Yes," he answered. "Why do you believe it?" "Because I can see you move." "Well," said the minister, "the locomotive that is drawing his train also moves—is it alive?" "No," he answered, "but the engineer who runs it is alive." "Please tell me," said the minister, "whether the engineer is a part of the machinery or a living person?"

"He is a living person," replied the sceptic.

"Now, sir," retorted the minister, "consistency is a jewel—please tell me why you attribute the movement of the locomotive to a living person, but deny that God, who sets the universe in motion, is a living person?"

He could not answer. Silenced on this argument he branched off into another objection against Christianity.

"What I hate," said he, "in orthodox is this eternal talk about creed, creed, creed, thrust upon us everywhere and at all times."

"What do you mean by a man's creed?" asked his opponent.

"I understand by a creed that which a man believes."

"Well, sir," rejoined the minister, "you have just as much creed as I have. I believe there is a personal God; you believe the opposite doctrine. I believe in the incarnation of the Son of God for our redemption; you believe the opposite. I believe in the ruined estate of man; you believe the opposite. What difference is there in the bulk of our creed, only that I believe one side of the question and you believe the other? Now, sir, when we come to that point you have just as much creed on your side as I have on mine; but you want the right to advocate your sentiments, but wish to deny me the right on my side."

He was silenced again.

"But," said the sceptic, resuming the attack by another argument, common at this day, "Christianity is not capable of scientific demonstration. When we take the sciences all truths are capable of demonstration by experiments which prove them. You can put them to the test. I take peculiar pleasure in the study of chemistry. Its propositions are plain and capable of proof by facts and experiments which appeal to the senses."

"You have studied chemistry, have you?" inquired the minister.

"Yes, sir," he answered.

"Well," resumed the minister, "if you are a student of chemistry you are acquainted with the fact that charcoal, coal and diamond are the same in their molecules—namely, carbon. Now can you take a molecule out of the charcoal and put it into the diamond and get a perfect thing of it?"

He acknowledged he could not.

"Where, then," said the minister, "is your demonstration in chemistry? But so far as Christianity is concerned your objection is not valid, for it is capable of *spiritual* demonstration. You can try it and find it all that God has represented it to be. God says to all, '*O, taste and see.*' Try it, and experience will attest its truth. Millions have put it to the test of their experience, and have found it *'the power of God unto salvation to every one that believeth.*'"

The sceptic then, in a somewhat conciliatory spirit, acknowledged that his father and mother were orthodox, Christian people.

The minister inquired, "were they good people?"

"Yes, excellent; my father was an excellent, good man."

"Well," inquired the minister, "what practical benefit do you get by changing the religion of your parents for *scripturism*? Does it make you a better man? Are you a better husband to your wife; a better father to your children; a better citizen in the community in which you live?"

He frankly acknowledged he was not.

"Have you a watch?" inquired the minister.

"Yes, an excellent time-piece," he said, taking it out, and displaying a fine gold watch.

"It keeps good time, does it?"

"Yes."

"Well, how would you trade it off? Would it not be for a better timepiece and more valuable, rather than an inferior one?"

"Yes, certainly."

"Here again," retorted the minister, "you are not acting consistently with reason; for you have changed the creed of your parents for one that by your own confession, does not benefit you at all!"

He had no reply to make,

"Now, my brother," concluded the minister, "why do you embrace infidelity in preference to the faith of your parents? Is it not only because you love sin, and the first principle of Christianity is holiness—opposition to sin. Is it not so?"

He was speechless.

The train stopped and they separated. The sceptic seeming loth to part on unfriendly terms, insisted upon the minister repairing to a neighboring dining saloon and enjoying a good supper at his expense.

God grant that the conversation may result in some good, and lead the sceptic to discard the sophisms and delusions of infidelity, and anchor his soul, drifting without pilot or compass on life's troubled sea to the Rock of Ages, and find in Christ "a hiding place from the wind and a covert from the tempest, as rivers of waters in a dry place, as the shadow of a great Rock in a weary land."—*Presbyterian*.

CONJUNCTION.—Sister Magdalena Landis, of whose death a notice appeared in the Herald of June 1st, was buried at Metz's Meeting House, and not at Reading Road, as it had been erroneously communicated to us at that time.

YODER.—On the 1st of May, in Wayne Co., Ohio, Joseph Yoder, aged 81 years, 9 months and 15 days. He leaves a wife, with whom he lived 52 years, and had 7 children. He was a faithful member of the Amish Mennonite church, and was ready for the Master's call. Services were held by D. Hostetter and J. K. Yoder.

HOOLEY.—On the 27th of May, in the Haw Patch Amish Mennonite church, in La Grange Co., Ind., of cancer of the liver, Sarah Z., wife of Christopher Hooley, aged 57 years and 7 days. She united herself in marriage with her surviving husband, on the 28th of Feb., 1847. She lived with him in matrimony upwards of 39 years. She united with the church at the age of seventeen, and lived a consistent Christian to the end of her life. During her sickness she said she would not get well, that she had no desire to get well, and that the doctor could not help her. She was fully resigned to the will of God and retained her mind and consciousness unto the last. Sick of the church, and the preaching of the Gospel among those who do not have the opportunity of hearing it so often, and requested that a small sum of money which she had, should be given to the Evangelizing Fund. During the day, preceding the evening in which she died, she said, "Ich kann die hellen

Strahlen sehen; ich kann ein Licht sehen am Ende vom Weg." (I can see a bright beam of light; I can see a light at the other end of the way). Again later she said, "I can see the heavenly hosts coming to bear my spirit home." And again, "I can see Jesus coming." She was buried on the 30th. Her funeral was largely attended. Services were held by J. S. Hertzler and J. F. Funk, from Rev. 14: 13. She leaves a sorrowing companion and two daughters, who need not mourn as those who have no hope. She was an active laborer in the Sunday-school and kindly lent an assisting hand wherever needed. Truly blessed are the dead which die in the Lord; yea, saith the Spirit, that they may rest from their labors, and their works do follow them.

FUNK.—On the 12th of May, at the residence of J. Smith, near Zurich, Huron Co., Ont., Henry Funk, aged 68 years. Funeral services by H. B. Detweiler.

MILLER.—On the 29th of May, in La Grange Co., Ind., of paralysis, Veronica, wife of Samuel Miller, aged 72 years 10 months and 4 days. Sister Miller was taken with a stroke of paralysis in February, from which she had recovered and was able to visit the sick and attend church, until the day of her departure. She arose in the morning, took breakfast with the family, and went to the barn and out-buildings and back to the house, got her glasses and thimble to do some sewing. She sat down on her chair, threw up her arms, swooned away and was no more. She was a faithful member of the Amish Mennonite church, well beloved by all who knew her. She was as a mother to the whole community and will be much missed in the vicinity. Her seat in the church was never vacant if health permitted. She lived in matrimony nearly 47 years. She leaves a good looking son, 8 children and many grand-children, neighbors and friends to mourn their loss. She was buried on the 31st. A large congregation assembled to pay the last tribute of respect to one that was near and dear to all. Funeral services by John Hostetter, Joseph Yoder, Jacob Weaver and Henry Miller. Text, 2 Tim. 4: 7, 8.

DEAREST SISTER, thou hast left us, But 'tis God that hath bereft us, He can all our sorrows heal.

LEHMAN.—On May 30th, west of Middlebury, Elkhart Co., Ind., Moses Lehman, aged 55 years, 5 months and 23 days. Brother Lehman suffered more or less for the last 8 months with dropsy, which finally caused his death. He leaves a sorrowing widow, three sons and one daughter to mourn his departure. He united with the Amish Mennonite church, of which he was a faithful member up to his death. His remains were interred on the 1st of June. A large number of relatives and friends were assembled. Funeral services were held by Joseph Yoder and Jacob Weaver. Text, Rev. 14: 13.

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LEHMAN.—May 29th, in Manor Twp., Lancaster Co., Pa., Sister Annie R. Lehman, wife of Amos Lehman, aged 39 years, 8 months and 30 days. Funeral on June 1st. Text, Phil. 1: 21. Buried at Haecker's Meeting-house. Sister

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Lehman was a bright shining light. A large congregation assembled to show their respect for the dear sister in faith. Truly the church has lost an ornament. Peace to her ashes.

WELTER.—On the 20th of May, near Breslau, Waterloo Co., Ont., Jacob Welter, aged 78 years, 2 months and 28 days. He had been sickly all winter. Buried on the 22d, in the Mennonite burying-ground near Breslau. Services were held by Elias Weber, Noah Stauffer and Tobias Lowman. The deceased was a member of the Mennonite church and was respected by all.

MILLER.—On the 1st of June, near Goshen, Elkhart Co., Ind., of consumption of the liver, Orie S., son of David Miller, aged 19 years, 3 months and 26 days. Orie was a good boy, and those who knew him spoke well of him, yet, feeling that something more was necessary, he gave his heart to Jesus and lived a consistent Christian life. A short time previous to his death, he desired the communion of the Lord's Supper. When the minister suggested that it be deferred to the next day, he said: "We should not put off anything." He was resigned to his Father's will and we trust that he is at home with Jesus. May God bless the father and the brothers and sisters (his mother died several years ago). Funeral services by Eli Miller, Benjamin Schrack and John F. Funk, at the Clinton Church.

CHRISTOPHEL.—On the 31st of May, in Union twp., Elkhart Co., Ind., of Cancer, Pro. John M. Christophel, aged 67 years, 3 months and 29 days. He was born near Regensburg, Germany, emigrated to the United States in 1850, when he removed to Elkhart Co., Ind., and resided there until his death. He served in the Mennonite Church, as minister and bishop for a number of years. Buried at Yellow Creek Church, on the 3d of June, where many friends and relatives assembled, and services were held by Noah Metzler and Henry Shamm. He leaves a deeply sorrowing wife and six children to mourn his death. May God comfort them with the blessed consolations of his word, and may they all be enabled by the grace of God, to say: "Thy will be done."

DEATH OF A CENTERMAN.—Mrs. Catharine Gabel, of Gabelsville, Berks Co., Pa., died on May 30th. She was only ill a few days suffering from a cold which resulted in death. The deceased was born in North Coventry township, Chester county in 1781 and was 101 years, 6 months and 5 days old. In 1802 she married Jacob Gabel. She was the mother of 11 children, seven of whom survive her, whose respective ages are 82, 80, 78, 74, 70, 66 and 64 years. Four generations of her family will attend the funeral to-morrow (Saturday) which will take place at the Boyertown Mennonite burying-grounds.—*Item*.

LONGENECKER.—On the 29th of May, in Wilmet Ohio, A. S. Longenecker, aged 42 years and 10 days. He had been afflicted nearly eight years and during the latter time was entirely disabled from following his avocation. He became a Christian in early life, and was consistent in his profession, kind and affectionate as a friend, and tender and loving as a father. Some of his dying remarks were comforting testimonies of peace with God. He said: "Jesus will give me his right hand to help me across the river." "I wish Jesus would take me right now."

"Mother you must not cry about this; you must rejoice, you must say: Praise the Lord."

"When I get into misery the best thing I can do is, to throw my whole weight on Jesus."

Funeral services were held in the M. E. Church in Wilmet, where in accordance with his request an appropriate song entitled: "Bury

me near the old home," was sung. He was buried at the Longenecker Church where now eight of the family repose. He leaves a wife and one daughter to mourn his death.

BLEELY.—On the 31st of May, in Elkhart Co., Ind., Hannah, wife of John Bleely, aged 16 years, 1 month and 9 days. She was buried on the 2d of June. Services were held by David Burkholder and N. J. Myers. She leaves a bereaved husband and a child about two months old.

BRAND.—On the 27th of May, in Waterloo, Ind., of Bright's disease and sore throat, Jacob Brand, aged 54 years, 2 months and 29 days. He was buried on the 23d, in the Waterloo Graveyard. Funeral services were held by Eli Stofor and ———. He was patient in suffering and died in peace. Although his loss here is great, we believe that it is his eternal gain.

FLAUD.—June 4th, near Bainbridge, Lancaster Co., Pa., of apoplexy, Sister Magdalena, wife of John Flaud, aged 61 years, 6 months and 26 days. Buried on the 7th at Good's Meeting-house. Text: John 6: 28. A sorrowing family followed her to her grave. The deceased was a quiet peaceable sister.

HOWITT.—On the 25th of May, in Milford, Seward Co., Neb., Mary, daughter of John and Sarah Howitt, aged 10 years, 1 month and 25 days. She was buried in the Amish Mennonite Graveyard. Funeral services were held by Joseph Schlegel and ———. Roth of Milford, from Cor, 15: 20 and John 11: 15.

SCHWARZENDRUBER.—On the 22d of May, in Hayes Co., Neb., Emma, wife of Peter Schwarzenrubler, and daughter of Maria and Moses Kempf of Johnson Co., Iowa, aged 21 years, 10 months and 12 days. She was buried on the 24th in Johnson Co., Iowa, where an immense crowd gathered to pay their last tribute of respect whom they justly loved and esteemed. She leaves a bereaved husband, 1 child, parents and many friends. She was a faithful member of the Amish Mennonite Church. Funeral services were held by J. Miller and J. Schwarzenrubler from John 5: 21—23. A loud call to the young!

TINTSMAN.—On the 29th of May, in Locke Twp., Elkhart Co., Ind., of the infirmities of old age, Sister Susanna Tintsmann, aged 82 years, 6 months and 2 days. She was buried at South Union on the 31st. She was born in Westmoreland Co., Pa. She was resigned to the will of God and desired to depart and be with Christ which is far better. Services were held by Samuel Yoder and John F. Funk from Rev. 14: 13. Peace to her ashes.

NAHRGANG.—On the 22d of May, in Wilmet Twp., Waterloo Co., Ont., Nancy, wife of John Nahrang, aged about 46 years. She leaves a bereaved husband and a large family of children to mourn her loss. She was a member of the Mennonite Church.

STUCKEY.—On the 4th of June, near Mayville, Allen Co., Ind., Benedict Stuckey, aged 54 years and 6 months. He was killed by being thrown from a wagon, his horses running away. He leaves a bereaved widow and nine children to mourn their loss. Funeral services were held by Elias Yoder and John Luginbuhl from Matt. 24: 42—44.

CASSEL.—On the 28th of April, in Lansdale, Montgomery Co., Pa., of general debility, Joseph B. Cassel, aged 81 years. He was buried on the 2d of May at the Worcester Mennonite burying-ground. He leaves a wife, eight children and seventeen grandchildren to mourn their loss. He was a man of rare qualities, kind and noble in all his ways and upright in all his dealings, ever ready to lend helping hand in any way that he might do good. Never a murmur escaped his lips, during his weakness. He was confined to his bed about five weeks and was conscious to the last. He met every one with a smile and wished them happiness in the Lord. He was a member of the Mennonite Church about fifty years. A few days previous to his death he said he wished the Mennonite Church would try and fulfill the great command given by our Savior, "Go ye to all nations and preach the Gospel." He was a subscriber of the Herald of Truth from its beginning.

As bowed by sudden storms, the rose sinks on the garden's breast Down to the grave our father goes, In silence there to rest.

No more we'll mourn the absent one But lift our earnest prayer, And daily every effort lend To rise and join him there.

NAPPENBERGER.—On the 25th of May, in Cass Co., Mo., suddenly, Barbara, daughter of Jacob Nappenger, aged 12 years, 2 months and 27 days. Services were held in the Maple Grove Church by Moses Yoder assisted by J. S. Coffman.

Letters Received.

WITHOUT MONEY.

E. M. Shellenberger, H. Ranek.

WITH MONEY.

A. John K. Alderfer, John U. Amstutz, A. B. Amstutz, John Amstutz, Christian Augsburger.

B. —Sun E. Brackbill, John B. Reicht, Jacob Reicht, P. B. Brehm, John J. Bontrager, Bernhart B. Barger, Joseph Burck, John Birk, Joseph Birkey, S. L. Byler, H. C. Brummendorf, Francis Beum, J. C. Bontrager, Samuel Baker, Elizabeth K. Bare.

C. —S. L. Carson, 2 Josiah Clemmer, John B. Christner, D. —Anna Dougherty, Christ Diener, Henry D. Dick, M. DeWitt, E. S. Doudle Co., G. T. Dunlap, Peter A. Dirks.

E. —Elias Eberole, W. Eicher, Peter R. Eschelman, Samuel Eberole, Cornelius D. Esch.

F. —A. Fritz.

G. —Rev. Thomas Graybill, Joseph S. Gotwals, Samuel Guegnerich, 2 John Gunden, Jos. Gerber, Mary Garber.

H. —Samuel H. Heller, Katie Mander, B. L. Hershey, H. Hackman, Knos Hackman, Isaac H. Hildebrand, J. A. Hoover, Abraham B. Herr, Benjamin Hertzler, Anna Hedrick Jacob Hershey, John Hershey, J. F. Harms, Frank E. Hedrick, J. A. Hertzler, Sarah Harms, Geo. Hostetter, J. S. Helmutz, Levi Hostetter, Sarah E. Holman, Rebecca Hoover, Noah Hoover, Christian Henninger, D. H. Hershey, Susanna Hershey, H. M. Hertzler, Martin R. Herr.

I. —Samuel D. Kaufman, Jonathan Kaufman, Daniel Kinsinger, S. King, Menno S. King, John Kreider, C. Klopffenstein, I. Kaufman, Steg Kaufman, Jonas Kutz, Magdalene Kehr.

L. —Alpheus Landis, Samuel Lorman, Jeremiah Loehr, Jacob Leuthman, J. P. Lehman.

M. —Peter E. Miller, H. A. Munaw, Daniel D. Miller, Solomon Musselman, Isaac H. Moyer, Joseph Miller, P. J. Miller, A. Metzler, Andrew Melling, Daniel J. Miller, Daniel D. Miller, J. D. Miller, S. S. Miller, H. P. Miller, A. Metzler, David Miller, Mary Musser, Joseph B. Miller.

N. —Jesse Newcomer, Mary Nafziger.

O. —Benjamin Oberly, Mary Oberholzer, M. B. Overholt.

P. —A. Penner, M. L. Plank, F. P. Pierce.

R. —Lizzie Rapp, Hezekiah Rothgeb.

S. —Benjamin K. Stauffer, Daniel Schantz, Isaac Shellenberger, P. Isaac Schmucker, Isaac S. Sharp, J. Y. Shelly, Annie Shelly, M. S. Steller, John B. Senger, C. B. Schwartzendruber, S. J. Shrock, E. Sonst, David Sharpe, S. Shupp, Allen Snooker, Ernest Schmalenberger, A. B. Shelly, Peter H. Stauffer.

T. —David A. Troyer, A. P. Troyer, Hailton Tunner, L. B. Troyer.

V. —C. M. Valentine.

W. —Jacob Wiens, C. Welty, Albert Weideman, Peter Wiens, Henry Welty, John J. Welty, Samuel F. Wiens, Y. —Martha Yoder, Barbara Yoder, Joseph Yoder, David Yoder, Israel M. Yoder, F. D. Yoder, J. Yoder.

Z. —Rev. John Zimmerman, Samuel Zook.

EVANGELIZING FUND.
Sarah Z. Hooley \$6.70.

BOOKS FOR SALE.

I have an old Martyr Spiegel of the edition of 1814, nearly as good as new, that I will sell for \$3.00. I have also a copy of John Armita Wabers Christenthum, printed 1855, nearly as good as new which I will sell for \$1.50. The purchaser of either of these books (if living at a distance) to pay the express charges. Address

JACOB HILDEBRAND,
Waynesboro, Augusta Co., Va.

FARM FOR SALE.

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TIME TABLE.

Lake Shore & Michigan Southern R. R.

Passenger trains after Nov. 20th, 1885, depart at Elkhart as follows new standard time, which is 28 minutes slower than Columbus time:

GOING WEST, leaves.	
No. 21, Night Express.....	1:35 A. M.
No. 9, Pacific Express.....	4:05 "
No. 27, Chicago Accommodation.....	7:00 "
No. 3, Special Chicago Express.....	4:10 P. M.
No. 5, East St. Louis & Chicago Exp. .	6:15 "

GOING EAST—MAIN LINE, leaves.	
No. 12, Night Express.....	3:30 A. M.
Grand Rapids Express.....	4:35 "
No. 86, Way Freight.....	6:00 "
No. 22, Mail.....	11:45 "
Grand Rapids Express.....	2:05 P. M.
No. 24, Acc. from Chicago.....	8:35 "

GOING EAST—AIR LINE, leaves.	
No. 2, Special New York Express.....	12:45 P. M.
No. 8, Atlantic Express.....	1:10 "
No. 4, Limited Express.....	8:30 "
No. 28, Goshen train.....	8:40 "
No. 82, Way Freight.....	8:40 A. M.
Train G leaves Elkhart for Goshen 7:45 "	
" E " Elkhart for Goshen 4:10 P. M.	
" F arrives Elkhart from " 11:20 A. M.	
" H " Elkhart from " 7:05 P. M.	

TRAINS ARRIVE—MAIN LINE.	
Grand Rapids Express.....	12:40 P. M.
No. 25, Michigan Accommodation.....	9:40 "

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At Adrian for Monroe, Detroit and Jackson. At White Pigeon for Three Rivers, Kalamazoo and Allegan. At Detroit with Grand Trunk Railroad for Sarnia, Montreal, Quebec, Portland, &c. At Salem Crossing, with trains for Lafayette, New Albany, &c. At Chicago for all points West and South.

Tickets can be obtained for all prominent points between Boston and San Francisco.

W. P. Johnson, Gen. Pass. Ag't., Chicago, Ill.
P. P. Wright, Gen. Sup., Cleveland, Ohio.

Cincinnati, Wabash & Michigan R'y.

Passenger trains after June 8th, 1885, will leave Jackson St. Depot, Elkhart, as follows:

GOING SOUTH, leaves.	
No. 1, Cincinnati & Indianapolis Ex. .	7:39 A. M.
No. 2, Ind. & St. Louis Express.....	3:40 P. M.
No. 10, Way Freight.....	9:10 A. M.

GOING NORTH, leaves.	
No. 1, Grand Rapids Express.....	10:20 A. M.
No. 3, Michigan Express.....	5:18 P. M.
No. 9, Way Freight, arrives.....	6:05 A. M.
Nos. 1, 2, 3, and 4, connect with Boat line between Benton Harbor and Chicago	

CONNECTIONS.

At Milford Junction with Baltimore & Ohio R. R. At Warsaw with Pittsburgh, Ft. Wayne & Chicago R. R. At Wabash with W. St. L. & P. R. R. At Marion with C. St. L. & P. R. R. At Anderson Junction with C. C. & I. R'y for all points East, West and South.

NORMAN BECKLEY, Gen'l Manager.
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O. W. LAMPORT, Superintendent.

Herald of Truth.

A RELIGIOUS SEMI-MONTHLY JOURNAL

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. 23.—No. 13.

ELKHART, IND., JULY 1, 1886.

Whole No. 325.

ARISE! FOR THY LIGHT IS COME.

As on some noble mountain height I stand
And see the promises of a golden day,
While still the vales below are cold and gray,
And night hangs brooding o'er a sleeping land,

I, conscious of the glory near at hand,
With burning eyes, exultant stay and stay
To catch the first glimpse of the god like ray,
Ere down the mount it leaps with progress grand.

Oh, wake, ye dormant nations, wake, awake!
Behold the sun of Truth is risen on high;
Out from the bonds of superstition break,
And claim the splendid prize of liberty!
Forget the dead past for the future's sake;
Where falls, where falls the tree there let it lie.

For the Herald of Truth.

"A QUESTION."

"When we die, what becomes of our souls until the day of judgment?" &c., is a question already considered by "J. F. F." in the HERALD of June 1st, and, as I am glad to see, he leaves the matter open for further discussion.

In expressing his views on this important subject, some readers, by not giving the article special attention, may suppose the writer to be advocating the doctrine of modern spiritualism, or perhaps allowing evidence to that hypothesis which forms the Roman Catholic dogma for purgatory. The candid and thoughtful reader will readily see, however, that such is not the case, and that all the opinions set forth in favor of an intermediate state, are well supported by Scripture. Ministers of our time, especially on funeral occasions, are apt to speak of the departed as though they pass directly into the immediate presence of God, while the apostle Paul clearly intimates in 1 Cor. 15: 51, 52, that we shall not be present with the Lord until after the resurrection of the body at the sounding of the last trumpet.

When studying this subject we are compelled to rely wholly upon divine

revelation as a source of information. Human curiosity has, however, long been prone to reach into the mysteries of the future, and many orthodox writers and speakers have indulged their imaginations in dreamy visions concerning the real condition of the disembodied soul after death. There are people now living, who with busy fingers are endeavoring to unlock the door that leads to the abode of departed souls—some even who are using all their time and talent trying to find out that which God has as yet not seen proper to reveal to man.

Occupying as we do, a very low place in the scale of knowledge respecting the grand outline plan of God's boundless universe, it is not ordained that we, the creatures of a day, shall even comprehend fully, the object of our creation, more than that we came from God, and that after a life of probation, shall, in due time, return again unto him.

It is true that from a number of Scripture passages we become able to form, at least, some idea of the state and condition of the departed, and to this end I desire to add a few thoughts to those already produced. The term "Paradise" used by our Savior while addressing the thief on the cross must be understood as referring distinctly to the abode of disembodied souls, and it is evident that to this place his spirit and that of the thief departed immediately after death, because he said, "This day thou shalt be with me in Paradise." The Savior however rose triumphant from this state on the third day afterward, and in time ascended to the Father from whence he will come again to judge the whole race of man.

When stoned, beaten, and left for dead before the gates of Lystra, 2 Cor. 12: 1-4, is generally supposed to have been the time when the apostle Paul crossed the boundary line where his spirit—consciousness (whether in the body or out of the body, he knew not), was caught up into the "third heaven." 2 Cor. 12: 2. After making this extraordinary statement, he repeats in the 3d verse, "And I knew such a man (whether in the body or out of the body, I cannot tell, God knoweth), how that he was caught up into paradise, and heard unspeakable words, which it is not lawful (or possible) for a man to utter."

In the first instance it would seem that he was caught up into the highest heaven and ushered into the presence of the Lord. But in the second instance he passed into a state of spirit consciousness very different from the first.

Our Bible Commentaries state that the Hebrew word "Shoel" and the Greek "Hades" usually translated "hell" in many instances signify the place of departed spirits. Compare Psalm 16: 10; Isa. 14: 9, and Luke 16: 23. "Shoel" occurs sixty-five times in the Old Testament, and is rendered thirty-one times "hell," thirty-one times "grave" and three times "pit." Theologians generally agree that these passages always refer to the state of the dead with regard to the body and never to the soul or spirit.

Then again, the term "heaven" has its various shades of meaning as used in different passages. In one sense it means primarily the region of the air, the clouds, the sun, the moon and the stars, as in Gen. 2: 1 and Isa. 19: 1, while in other passages, such as Isa. 66: 1, and Acts 7: 49, reference is made to the world of bliss situated above and far beyond the visible heavens, which is the "highest heaven," in which is God's throne and where dwells the Savior, together with all the holy angels.

The great throng that John the Revelator saw were doubtless the souls of all the righteous dead who have lived on the earth, and inasmuch as they were told in answer to their cry, "How long, O Lord," &c., that they should rest yet for a little season,—evidently at the place where they then were, which was evidently not in the heaven reserved for the final dwelling place of the soul after its re-union with the body in the resurrection of the dead.

It is computed that about 8,000,000, 000,000 human souls have existed on the face of this planet during the historical period of 6,000 years, excepting the 1,140,000,000 that are at present supposed to be alive, all the rest have passed into the unseen world through the gates of death, save the two recorded instances of Enoch and Elijah, who are supposed to have crossed the "dark valley" without the dismemberment of the soul from the body.

L. J. HEATWOLE,
Dale Enterprise, Va.

For the Herald of Truth.

THE CONDITION OF THE SINNER.

And Jesus stood still and commanded him to be called, and they called the blind man, saying unto him, Bo of good comfort, rise; he calleth thee. And he, casting away his garment, rose, and came to Jesus. And Jesus answered and said unto him, What wilt thou that I should do unto thee? The blind man said unto him, Lord, that I might receive my sight. And Jesus said unto him, Go thy way; thy faith hath made thee whole. And immediately he received his sight, and followed Jesus in the way. Mark 10: 49-52.

In the preceding part of this chapter we find that this man's name was Bartimeus the son of Timeus, and that he sat by the wayside begging. This illustrates beautifully the condition of the natural man in his sinful and spiritual blindness; for when he lives in sin he is spiritually blind to all the goodness of God which a Christian enjoys in the spiritual life. If sinners only knew their blindness they would come with Bartimeus and cry for mercy.

A sinner must first be made acquainted with his condition. Of this he is made aware by the Spirit of God which shows him where he is and pleads with him to turn to the Lord while he yet may. If he takes heed to this call and comes to Christ, he will receive that spiritual sight, his eyes will be opened, and he will receive forgiveness of sins. The darkness of sin will be removed and he will be enlightened.

Bartimeus believed that Jesus could heal him. This is what prompted him to come when Jesus called him. When Bartimeus knew that Jesus had called him he did not hesitate, but even cast away that which would hinder his movements, even his garment or what we would call cloak. So also must the sinner put away all impediments and things which prevent him from coming to Jesus; he must cast away all self-will, selfishness, pride, covetousness, idolatry and all such things and come to Jesus, trusting in his power and willingness to forgive.

When Bartimeus' eyes were opened, he followed Jesus in the way. When Jesus opens our spiritual eyes, we must follow him in that narrow way in which he leads us; it is the way of righteousness, and leads unto life eternal. It is separated from the way of self-righteousness and worldly pleasures, for they lead those who walk in them, away from the light and the path of righteousness.

Bartimeus was glad and rejoiced when Jesus called him, and especially when he received his sight. So can the sinner also rejoice when he has received forgiveness of sins and is now walking "in the light of God." He knows that he has been healed and every object becomes new to him; he sees things now which

were imperceptible to him before, and more than all instead of darkness being before and all around him, he sees light, he is surrounded by it and it leads all the while to a brighter light ahead. This is certainly something which causes joy to the believer as he goes on his way; for as he goes along, the spiritual light becomes brighter and brighter, making sunshine of everything about him.

Come then, dear sinner and call upon Jesus to give this light. Put off all self, ask God to cleanse you from all sin, place all your trust, all your hopes and confidence in him, and you will be the happy recipient of divine grace and pardon. Brethren and sisters, let us do all we can in the noble cause of bringing souls to Christ. Let us ask him for strength, so that we may not falter in the way, but become more earnest and zealous in the service of God. Sinner, yield to the call of Christ, so that he can open your eyes in time; for if you are not willing to do so now, your eyes will open in torment like those of the rich man. But then it will be forever too late; there your eyes will open to the fact that you have neglected Christ's mercy too long.

Let us as the followers of Christ stand together as one man and with Christ at our head to lead us, battle manfully against Satan and his kingdom. Let us cry aloud and spare not, so that the sinner may be saved. Let us watch and pray, so that we may not become a stumbling block over which sinners may stumble and fall into everlasting perdition. By working faithfully and earnestly, we will improve that talent which we have received, and even if we have but one, we must not be idle, for it will be required of us at some future day together with interest. Then if we have not gained anything with it, our lot will be with those who are eternally banished from God's presence in "outer darkness." If, on the other hand, we have improved our time, and by God's grace worked earnestly, we shall have our reward with the ransomed ones, who are at the right hand of the Father Almighty, and there praise him who opened "the way to the Father" which is in heaven.

Your weak Brother

DANIEL B. SHELLEY.

La Barge, Mich.

For the Herald of Truth.

JESUS' COAT.

An explanation is desired on this subject, and some one should give it. I will try to give according to the light given me.

Everything that is recorded concerning the Lord is no doubt applicable to our internal life, for He is the Life; and virtue went out of Him when even the hem of his garment was touched in faith and love.

The Psalmist said the Lord covers himself with light as with a garment. Light, spiritually discerned is truth, for truth enlightens. The coat without a seam or parts is therefore perfect or divine truth, which no one is permitted to divide; therefore the soldiers were kept from dividing the Lord's coat. Dividing or tearing the truth is to use a little here and there as suits our desires, and thus to falsify it. The divine truth is the spiritual or internal sense of the word of God, which cannot be thus divided.

The soldiers divided the other garments of the Lord. These seem to relate to the literal sense of the Scripture, and are natural or scientific truths; for nature is also the Lord's. Paul writes to the Corinthians, "We know in part; but when that which is perfect is come, then that which is in part shall be done away." The Divine truth is perfect, and must be received as it is, or not at all. Much or little may be received, but none of it can be falsified. A person can drink deeper and deeper of it to all eternity, and "Still, there's more to follow."

Mount Joy, Pa. J. R. HOFFER.

For the Herald of Truth.

WATCH AND WORK.

Dear brethren and sisters in the Lord: How true it is that at the present day there are many things to draw us away from God. Satan is doing all in his power to lead us from the paths of righteousness and truth, which leads to glory and immortal joy to the broad road that leads to death. Not only does he seek through temptation to lure us away from the light by holding up false and deceptive lights, but he uses those whom he controls to aid him in his works of darkness. His chief aim is to get us so far away from the truth that we become lukewarm, for when he has got us as far as that he can use us very effectively against the cause of Christ. He makes of us those dangerous stumbling blocks over which many fall never to rise again.

Let the ministers of the churches be earnest in warning their flocks, and visit other churches, especially the smaller ones where the word is not preached so often, and where, consequently the need of watchfulness is greater than in places where service is enjoyed every Sabbath. In this manner the weaker Churches might be built up, strengthened in the faith and encouraged to go forward with all earnestness working for Christ and helping to win souls for his kingdom, that we may all together enjoy at last the bliss of that glorious home in heaven.

"Beautiful Zion, built above,
Beautiful city that I love;
Beautiful gates of pearl white,
Beautiful temple—God is light!
Beautiful streams are flowing there,
Beautiful trees with foliage rare;
Beautiful angels clothed in white,
Beautiful heaven where all is light."

For the Herald of Truth.

PRIDE AND DESTRUCTION.

"Pride goeth before destruction,
and a haughty spirit before a fall."
Prov. 16: 18.

The wise man who wrote these words has long since passed away. Though dead, his words still speak to us and teach us that pride leads to destruction. Of this we have numerous examples not only in the Bible, but in the present day. From the Bible let us take the case of Nebuchadnezzar, the king of the great Chaldean empire, and founder of the once beautiful city of Babylon. He became very proud and arrogant, and thought that there was nothing above him in power and glory. But his kingdom and his reason were taken away from him; he was driven from the society of man and was compelled to go for seven years on his hands and feet, eating grass with the cattle upon the fields. His body was covered with hair like feathers and the nails of his hands and feet grew like eagle's claws. At the end of that time his reason returned to him, and he lifted his eyes toward heaven saying: "Now I praise and extol and honor the King of heaven, whose works are truth, and his ways judgment; and those that walk in pride, he is able to abase." Dan. 4: 37. We see by the king's own words that pride was the cause of his overthrow.

Our first parents fell by their transgression; their eyes were opened and they were ashamed. The first work that we read of them doing was making clothes. There were no fringes or ruffles and other gaudy eteteras about their dress. They did not glory in them, because the object of their clothing was to cover their bodies, and not to make a display.

Paul addresses his brethren at Philippi thus: "For many walk, of whom I have told you often, and now tell you even weeping, that they are enemies to the cross of Christ; whose end is destruction whose god is their belly and whose glory is in their shame." By saying that they gloried in their shame, may he not, at least in part, have had reference to the way in which they adorned their mortal bodies; and gloried in that which our first parents took to cover their bodies. When I look at the present state of many of the churches and see how they have fallen into the pool of pride, I feel like expressing myself in the words of the prophet: "O that my head were waters, and mine eyes a fountain of tears; that I could shed tears both day and night for the fallen sons and daughters of my people." No passion steals into the heart so imperceptibly, none can more completely disguise itself, and to none is mankind more subject than to pride. It has spread itself among all the nations of the earth, and, as some state, that it was the first sin

that entered the world, so it also seems that is the last to be overcome. If the poor, who daily cry for bread, would get that which is spent needlessly by the rich, they would have plenty. The Bible tells us to dress in modest apparel. Raiment suitable for the season and our natural surroundings is a necessity, and we can enjoy it; but to deck the body with gay and expensive adornments for the gratification of personal vanity is sinful in the sight of God. All our appetites and desires were given us for good use, and we derive pleasure and benefit from their right use; but we must let our moderation be known unto all men. Indeed healthful and continuous enjoyment depends upon the temperate use of that which is given us. Many are proud of their features and will stand before the mirror to view themselves, apparently deriving great satisfaction therein. But let sickness come upon them and their beauty soon disappears. The flower fades and corruption takes its place. The prophet Isaiah, when speaking to the people of his generation told them that the day of the Lord of hosts shall be upon every one that is proud and lofty, and they shall be brought low. Oh, that our watchmen that stand upon the walls would lift up their voices and tell the people of their transgressions. If the watchmen see the sword coming and warn not the people they shall die in their sins; but their blood will be required at his hand; but if the watchman warn the wicked man and he turn not from his ways, then has the watchman done his duty.

Dear reader, if you are sunk in that gulf of pride, repent, and as an ornament put on meekness and the holy spirit; put off the old man and put on the new; then when death comes, you will die peacefully and live gloriously hereafter.

J. A. BLOSSER.

For the Herald of Truth.

LOVE.

"This is my commandment that ye love one another as I have loved you." Jn. 13: 34.

It is a pleasure to me to write on this pleasing subject. God commands us to love one another as he has loved us. This shows us that God loves us, and what better do we want than the love of God? He sent his Son into this world to save us, and was not that love toward us? Why should we not love God and his word? If we read his word we can find in many places the word love. And what does that word mean? I think it means that we should be pleased to obey God and love one another.

Do you heartily desire to live peaceful with one another? If you do, there is love within your heart, and what more blessed do you desire than love? We had a sermon preached to us by J. S. Coffman on

love for one another and God's love toward us. He showed us that if we love one another God will love us. He loves not only those who are true to him, but he loves the sinners that they might love him. There are many in the world who do not believe that there is such a thing as the love of God, or that we have a loving heavenly Father. And what is the reason? They do not read the Bible enough. Any person who reads the Bible can see no other way but that there is a loving God ruling over us all. Let us read the Bible and try to understand it and the love of God will take possession of our souls.

If God had not been loving toward us we should have passed away long ago. It was God's love that caused us to believe on him. I hope we young readers will believe and love God. In the Bible we read that we should love our enemies. It seems hard to love one who has abused us in some way, but we must allow God to so change our hearts that we can do this and follow his commandments. I hope all the dear readers who have not forsaken sin will give themselves to God and believe and trust him. We must all be strong in the grace that is in him and live true to Jesus. Let us pray for one another. Yours in the Lord.

LIZZIE L. BRUBAKER.

For the Herald of Truth.

AN ADMONITION.

Dear young brethren and sisters, I have visited a great many churches this Spring and have also been to three communion meetings, where I enjoyed myself very much. It is indeed a great pleasure to me to assemble with the dear friends and partake of the bread and wine in commemoration of the death of Christ. Have we not reason to humbly bow before Him and adore Him who suffered so much for us that He might redeem us from all iniquity? Let us pray for one another, that we may all be kept faithful, and let us pray also for those near and dear to us who are still without Jesus. We should all do our duty, and with God's grace and assistance try to win souls for Christ, and make this world a world of peace and harmony. Christ says, "Blessed are the peacemakers, for they shall be called the children of God." This is a great blessing and will lead us to a great reward at the end of life. Let our light so shine before the world that many, seeing our good works, may be led to the fold of Christ.

"That doleful night before his death,
The Lamb for sinners slain.
Did almost with his latest breath,
His solemn feast ordain.
Thy sufferings, Lord, each sacred sign
To our remembrance brings;
We eat the bread and drink the wine,
But think of nobler things."

A YOUNG SISTER.

REMEMBER LOT'S WIFE.

Ye careless professors, who rest on your life,
Amidst your vain pleasures, your profit and ease,

Now God says: "Arise and escape for your life,
And look not behind you;—remember Lot's wife."

Awake from your slumber, the warning receive,
'Tis Jesus that warns you, the message believe;

While dangers are pending, "Escape for your life,
And look not behind you; remember Lot's wife."

The first bold apostate will tempt you to stray,
And tell you no dangers are found on the way;
He means to deceive you; "Escape for your life,
And look not behind you; remember Lot's wife."

How many poor souls has the serpent beguiled
With specious temptations how many deluded;
Then he not deluded; "Escape for your life,
And look not behind you; remember Lot's wife."

The ways of religion true pleasures afford;
No pleasures can equal the joys of the Lord;
Forsake then the world, and "Escape for your life,
And look not behind you; remember Lot's wife."

But if you determine the call to refuse,
And venture the way of destruction to choose,
For hell you must part with the blessings of life,
And then, if not now, you'll remember Lot's wife.

JESUS CHRIST THE SON OF GOD
CRUCIFIED AT JERUSALEM.

About three thousand nine hundred and seventy years after the creation of the world, in the forty-second year of the reign of Augustus, the second Roman emperor, when the whole world was at peace, Jesus Christ was born of the virgin Mary, in the little town of Bethlehem, being the only and eternal Son of God, the Word by which all things are made, yea, God blessed forever. Matt. 16: 16; John 1: 14; Rom. 9: 5.

But his entrance into this world, as well as his progress and end, was full of misery, distress and affliction; indeed, it may be said: He was born under the cross; he was brought up under the cross; he walked under the cross, and, finally died on the cross.

Touching his birth, he was conceived of the Holy Ghost. His birth ushered him into great poverty; for he was not born in his maternal city, Nazareth, but on the journey at Bethlehem; which was the cause, that no suitable place could be prepared for his birth; yea, even more, he could obtain no place in the inn, but had to be born in a stable; and when he was born, he was wrapped in swaddling clothes, and laid in a manger.

Touching his bringing up, it was attended with much sorrow, for when he was still less than two years old, Herod persecuted him even unto death, on account of which his foster-father Joseph, and his mother Mary, had to flee into Egypt, and remain there until Herod's death. But meanwhile there were killed in his stead (that he also might be killed) all the children of two years old and under, in and about Bethlehem, so that the voice of lamentation was heard in all the boundaries of that region; of which Jeremiah had prophesied: "In Ramah was there a voice heard, lamentation and weeping and great mourning, Rachel weeping for her children, and would not be comforted, because they were not." Jer. 31: 15, fulfilled Matt. 2: 18.

As regards his life and conversation among men, he was considered as an enthusiast and vagrant, because he had no permanent place of abode; which latter was nevertheless thus bitter for him, that he complains, "Foxes have holes, and birds of the air have nests, but the Son of man hath not where to lay his head." Luke 9: 58. Meanwhile he was reproached as being the friend of publicans and sinners, a glutton and wine-bibber, yea, that he was possessed with the devil; and this, until the hour of his departure was nigh at hand.

Concerning the end of his life, it was the most miserable, for it was, so to speak, the day, when all the fountains of the great deep broke forth over him, and the floods of suffering overflowed him, to swallow him up altogether.

First of all, he was betrayed by his disciple Judas, who sold him for thirty pieces of silver to the high priests and pharisees, Matt. 26: 14—16. Then he was delivered unto them, sharply examined, yea, adjured by the living God, to say, whether he was the Christ, the Son of God. And as soon as the Lord had confessed this, they cried: "He is guilty of death."

Then they spit in his face and buffeted him. Others covered his face, saying: "Prophecy unto us, thou Christ, who is he that smote thee?" Matt. 26: 67, 68. This having continued until about morning, they delivered him to Pontius Pilate, the judge, to pronounce the sentence of death upon him, and to put an end to his life, Matt. 27: 1, 2.

Pilate said: "What accusation bring ye against this man?" "If he were not a malefactor, we would not have delivered him unto thee." Pilate said: "Take ye him, and judge him according to your law;" for he perceived, that for envy they had delivered him. They answered: "He perverts the nation, and forbids to give tribute to Caesar, saying that he himself is a king. In short, we have a law, and by our law he ought to die, because he made himself the Son of God." John 19: 7.

Thereupon Pilate took Jesus into the judgment hall, and, having examined him, said, that he found no cause of death in him. Therefore he sought a means to release him; moreover, in order to move the Jews to pity on account of his innocence, he caused him (though against his conscience) to be terribly scourged, crowned with thorns, mocked, and, thus disfigured, brought before the Jews, saying: "Behold the man!" so that they might now be satisfied with his suffering, and spare his life. But it was of no avail; they cried the more, "Crucify him, crucify him; if thou let this man go, thou art not Cesar's friend." verse 12.

Finally, when Pilate saw that the Jews were not to be moved, and fearing that they might accuse him before Cesar, he went and sat down (at about eight o'clock in the morning, according to our reckoning) in the judgment seat, in the place called *Lithostrotos*, and in Hebrew, *Gabbatha*, a paved elevation in Jerusalem, and there, though quite against his conscience, pronounced the sentence against Christ.

Thereupon the soldiers again very dreadfully mocked him, laid his cross upon him, and drove him out through the gate, up to Mount Calvary, where they, after having stripped him of his garments, nailed him to a cross, and raised him up between two murderers, John 19: 18; which was done according to our reckoning, at about nine o'clock in the morning.

In the meantime they gave him vinegar and gall to drink, parted his garments, and again derided him most shamefully and above measure, till a great darkness came, continuing for about three hours; and then the Lord cried with a loud voice, "Eloi, Eloi, lama sabachthani?" that is, "My God, my God, why hast thou forsaken me?" Matt. 27: 46.

Then, having fulfilled all, he commended his soul into his Father's hands, saying, "Father, into thy hands I commend my spirit," Luke 23: 46.

Thereupon he bowed his head and expired, having suffered excruciatingly six hours on the cross, from nine o'clock in the morning till three in the afternoon.

That the Lord lived six hours, yea, more than six hours on the cross, before he gave up the ghost, appears from the account of Mark, chap. 15; for in verse 25 it says: "And it was the third hour, and they crucified him." That is, according to our reckoning, nine o'clock in the morning. Then, in verse 33 we are told, that when the sixth hour was come, there was darkness over the whole land until the ninth hour; which, according to our reckoning, was twelve o'clock noon. Then, in verse 34 we read: "And at the ninth Jesus cried with a loud voice, saying, 'Eloi, Eloi, lama sabachthani?' that is, 'My God, my God, why hast thou forsaken me?'"

ken me?" which, according to our way of reckoning time, is three o'clock in the afternoon. Again, in verse 37, we read: "And Jesus cried with a loud voice and gave up the ghost;" which, as it appears, happened after the expiration of the ninth hour, so that the Lord lived on the cross from nine o'clock in the morning until three o'clock in the afternoon, that is, fully six hours, and not before then, did he give up the ghost, as has been shown from the account of Mark.

Then the earth began to quake, the rocks were rent, the graves were opened, the veil of the temple was rent in twain, and many miracles happened, as a sign that he who died there was more than a common man, yea, that he was the Son of the living God.

This, then, was the end, not of a martyr, but of the Head of all the holy martyrs, through whom they, and we all must be saved.—*Martyrs Mirror*.

POOR.

Practical charity is supported by liberality. Where liberality ceaseth, charity waxeth cold, yea so far ceaseth; where there is no contribution, there is no distribution; where one is sparing, the other is also; therefore let every one nourish charity in the root, that is, keep a liberal mind, a heart that looks upon the substance that is given him as much bestowed upon him for the support of charity, as for the support of his own body. Those who are of this mind, will be careful that they do not keep back any of God's part; for in all ages he hath in a most singular manner espoused the cause of the poor, the widow and the fatherless, and hath often signified by his prophets and ministers, a special charge to rich men that had this world's goods that they should look to it, that they were faithful stewards of what they possessed, and that they be found in good works, and not suffer their hearts so to cleave to uncertain riches as to neglect the service God had given them the things of this life for, either to give them up when called for, in a testimony for his worthy name, or to communicate of them to those that were in need.

Those who by sickness, lameness, age, or other impotency, are brought to poverty, are your peculiar care, and objects pointed out to you to bestow your charity upon, for by them the Lord calls for it; for as the earth is the Lord's and the fullness of it, he hath by his sovereign power commanded in every dispensation, that a part of what we enjoy from him should be thus employed. The Israelites were to leave a part of their produce for the poor; and in the time of the Gospel, they were to lay by a part of what God had blessed them with, for the relief of those that were in necessity, which was

not confined to their own meeting only, but upon extraordinary occasions they had a regard to the whole church of Christ; and all that keep in the guidance of the same universal spirit, will make it their business to be found in the same practice of charity and good works. They that forget not this Christian duty, will find out the poor's part in the gleanings of the profits of their trades and business transactions, as well as the Israelite of old did in the corners and gleanings of his fields; and in the distribution of it will have a regard to comfort such who, by the divine providence of God, are put out of a capacity of enjoying those outward comforts of health, strength and plenty which others enjoy. For while they are partakers of the same faith, and walk in the way of righteousness with you, submitting themselves patiently to the dispensation of God's providence towards them; they are of your household and under your care, both to visit and to relieve as members of one body, of which Christ Jesus is head; and he that giveth to such poor, lendeth to the Lord, and he will repay it.

But there is another sort of poor, who make themselves poor through their sloth and carelessness and sometimes by their willfulness, being heady and highminded, and taking things in hand that are more than they can manage, and make a flourish for a season, and then through their own neglect are plunged down into great poverty. These are a sort that the primitive churches began to be troubled with in the early days of the gospel. The apostle took notice of some that would not work at all, and sharply reproved them, saying, "They that would not work should not eat;" and these are commonly busybodies, and meddle with others' matters, while they neglect their own, and run into a worse way than the unbelievers while they profess to be believers, and yet do not take care of those in their own household. Such should have admonition and reproof, laboring to convince them of their sloth and negligence, and if they submit to your reproof, and are willing to amend, then care ought to be taken to help them into a way and means to support themselves; and sometimes, by a little help of this kind, some have been reclaimed from the snares of the enemy of their souls. But if they will not receive your wholesome counsel and admonition, you will be clear of such in the sight of God; for it is unreasonable in them to expect that you should feed them that will not be advised by you, because they break their obligations by their disorderly walking; for our communion doth not stand only in attending church service, and hearing the truth preached, but in answering the blessed principle of Truth in life and conversation, wherein both the rich and the poor have fellowship one with another.—*Christian Advice*.

TRIUNITY.

In recent studies of the Bible, we have been more than ever before impressed with what, from a human standpoint, may be called *undersigned proofs* of the doctrine of the unity of God, as he has revealed himself to man as God the Father, God the Son, and God the Holy Ghost.

This fact of a triunity in unity is *plainly taught* in the baptismal formula, "Go, teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost," Matt. 28: 19; and in the apostolic benediction, "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen." 1 Cor. 13: 14.

But there are a great many texts in unison with these which do not so directly declare the unity of God in his offices and work, although they carry peculiar force from this very circumstance, as cumulative evidence of the character and offices of God, as God the Father, God the Son, and God the Holy Ghost.

To any one who has doubts that the God of the Bible, as the Creator of all things, has revealed himself to us by Jesus Christ, or that the Holy Ghost is one with the Father and the Son; or who may have been troubled by the objections of unbelief upon this point, a study of God's word with reference to what I have spoken of as *undersigned proofs* of the equality of the Father, the Son, and the Holy Ghost, may serve as an aid to faith.

In illustration of the thought, the following texts may be studied, with the marginal references:

Matt. 3: 16, 17; Mark 1: 9—11; 12: 36; Luke 2: 26—28; 24: 49; John 1: 32—34; 3: 5, 34, 35; 11: 16, 17, 26; 15: 26; 16: 7—10; Acts 1: 4, 7, 8; 4: 8—10; Rom. 1: 3, 4; 5: 5, 6; 8: 2, 3, 8, 9, 16, 17, 27, 29; 15: 16, 19; 1 Cor. 6: 9—11, 15—19; 2 Co. 1: 21, 22; Eph. 2: 18—22; 3 Thess. 2: 13—16; Titus 2: 4—6; Heb. 9: 14; 1 Pet. 1: 2; 3: 18; 4: 14; 1 John 4: 2; Jude 20: 21; Rev. 3: 21, 22.—*Messenger*.

UNCONNECTED THOUGHTS.

One of the happiest of thoughts to the Christian should be that in heaven his power to love will be greatly increased above what it is on earth, and will there be ever increasing. "Love is of God." "God is love," and the more man is like God, the more he lives in and abounds in love. Love makes heaven what it is in holiness, happiness, beauty and glory—without love there could be no holiness, no happiness, no beauty, no glory in heaven; how infinitely important to man, therefore, is love—love always and everywhere. That great and good man, Joseph John Gurney, very beautifully says, "In heaven love is the joy forever."

THY DUTY.

Let all the good thou doest to man
A gift be, not a debt;
And he will more remember thee
The more thou dost forget.

Do it as one who knows it not,
But rather like a vine,
That year by year brings forth its grapes,
And cares not for the wine!

A horse when it has run its race,
A dog, when tracked the game,
A bee when it has honey made—
Do not their deeds proclaim.

Be silent then, and like the vine,
Bring forth what is in thee;
It is thy duty to be good,
And man's to honor thee.

—R. H. Stoddard, in the Independent.

THE LORD'S DAY.

We have seen that the reformers, of whom Nehemiah was chief, and the latter prophets made much, in their teaching, of a careful regard for the Sabbath. It was an almost inevitable consequence of this the Hebrews of subsequent times should form strict rules concerning its observance. As formalism came more and more to characterize their religious life, it was equally certain that liberal obedience of these rules would be regarded as essential to a life of godliness. No doubt the rabbis exaggerated the relative importance of the Sabbath itself. According to Talmud, "the Sabbath is in importance equal to the law." Again, it says, "He who shall duly observe all the rites and customs of the Sabbath shall obtain pardon of all his sins, even though he hath been guilty of idolatry." That such statements are false and ridiculous is sufficiently evident. But they were not half so mischievous as the endless prohibitions which the rabbis formulated for the regulation of conduct on the Sabbath. In every conceivable way they perverted the teaching of the inspired men who had spoken in earlier times. Because Jeremiah had said that they should "bring in no burden through the gates of this city on the Sabbath day" (Jer. 17:24), they made it a sin for the man whom Christ healed to carry home the light mattress on which the oriental sleeps (John 5:10). Even the plucking of a few heads of wheat was reaping, and rubbing them in the hands was threshing, Matt. 12:2.

Some of their rules were puerile and ridiculous almost beyond description. One might not catch a flea on the Sabbath, unless he were actually biting, for that would be a kind of lunting. One ought not to wear nailed shoes, for that would be a kind of burden bearing. One ought not to walk on grass, for that would be a kind of threshing. If one fed his chickens, he must not let any scattered kernels lie upon the ground to germinate, for that would be a kind of sowing. From the command not to go out of the camp

on the Sabbath, one school of rabbis deduced the rule that one must remain absolutely motionless from morning to night. Another interpretation of this command was that one might travel exactly two thousand eubits on that day. Long and precise rules were given as to what kind of knots might and might not be tied. It was unlawful to make two letters except under carefully defined conditions. How much food one might carry from one place to another was settled by exact weights and measurements. On Friday afternoon one must search his pockets to see whether they contained anything which it would be unlawful to carry on the Sabbath. Some of the modern disciples of these teachers will not even carry a handkerchief except within the walls of a city, or wind a watch, on that day. Giving an emetic or setting a broken bone was forbidden.

We need not go further with our examination of these rules to see that the men who formed them had utterly perverted the law of the Sabbath, and had no just conception of its purpose. In the time of Maccabean heroes the Jews had shown a grand fidelity to their convictions in this matter, for we are told that on one occasion when they were attacked on the Sabbath by the soldiers of Pompey, they refused to profane the day by fighting, and died in their tracks. The Jewish sailor had refused, even when threatened with death, to touch the helm a moment after the sun had set on Friday, though a storm was raging." But the Pharisees of Christ's time, while still insisting upon obedience to these rules, found many ways to chide them, and thus showed their hollow-heartedness and hypocrisy.

In preparing the way for the transformation of the Jewish Sabbath into the Lord's day, the first thing Christ had to do was to free it of these abuses. In order to do this he purposely brought on a conflict with the Pharisees concerning the proper method of observing it. He himself did and allowed his disciples to do what they thought to be violations of the Sabbath. On at least three different occasions he healed the sick, when he knew that his action would subject him to the charge of Sabbath breaking. Although he saw that spies were watching them, he permitted his disciples, unbuked, to pluck the heads of wheat. His purpose must have been to throw the strongest possible light upon that institution, revealing its true nature and showing at the same time how the rabbis had corrupted it. So far his work was mainly restorative. He cleared away the rubbish that had gathered upon this divine institution. The old foundation was to remain, but the Jews had built wrongly upon it. Before a new structure could be erected, their monstrous and ungainly building must be torn down. His kingdom was to be one of light and joy and

liberty, and no such dark and repulsive prison-house as the Jews had made the Sabbath could be allowed within its borders. So far as the nature of the Sabbath is defined in the laws of Moses and revealed in the early history of the Jews, there was very little about it which Christ changed. Whatever change he made was in the direction of giving larger liberty to the judgment and conscience of the individual; and this not by laying down explicit directions for observing it, but by doing or allowing things which violated the rules of the rabbis. When he told the impotent man to take up his bed and walk, and permitted his disciples to pluck the heads of wheat, he meant to teach that it was contrary to the nature of the true Sabbath to formulate precise and minute rules for its observance. To a certain extent it had been a day of restraint to the Hebrews, and this characteristic had made it possible to overlay it with such rules; but He who was "Lord even of the Sabbath day" taught that such a course was calculated to make it a day of bondage—a burden instead of a blessing. The law that it was to be kept holy unto the Lord was still in force; but let each man who feels the obligation of that law and the desire to obey it decide for himself how to keep it.

These puerile and exasperating rules made it impossible to keep the Sabbath in the right spirit—to keep it so as to derive the greatest benefit from its observance. Hence Christ freed it from every restraint which was not essential to the preservation of the institution itself. He took away the minute and particular rules, and left the broad general law that the Sabbath was to be a day of rest and worship. This was mainly a work of restoration, for these rules were the result of an abuse of the original law of the Sabbath. But while he was correcting the abuses with which it was beset, he brought out strongly certain characteristics of the true Sabbath which he meant to preserve for his people. He nowhere so much as intimates that it was not to remain a day of rest from secular toil; and yet he teaches that it is to be a day of activity. He set himself strongly against the false notions held in his time that works of mercy were violations of a command which forbade only *servile work* and *business* carried on for gain. How pregnant with meaning are the words which he uses in his reply to those who persecuted him for healing the poor impotent man at the pool of Bethesda!—"But Jesus answered them, My Father worketh hitherto, and I work." They were not to suppose that God's Sabbath meant a season of quiescence, of cessation from all activity. If He rested in the sense in which they understood it, if He ceased from all beneficent labor, the world could not turn upon its axis and the sun could not rise and set; the seasons could not

come in their regular round; the sun would cease to shine, the winds to blow, the rains to fall; and the flowers could not bloom, seeds could not bring forth after their kind, no living creature could maintain its existence; in a word, if this long Sabbath day of God which is now passing were not crowded full of benevolent works, the world in which we live would be a dead and barren thing instead of a fit and beautiful habitation for man.

But not alone in nature does God work. This Sabbath day of his is "the day of salvation," the day in which he is working, with might and energy which we cannot measure, for the redemption of the world. His selection of the Hebrew people to be the recipients of his revealed truth; his training of them through the law and through his providential dealings; the appointment of men to act as law-givers, kings and prophets; the inspiration of men to write the Bible; the gift of his Son; the outpouring of the Holy Spirit; the establishment of the Church and the bestowment of preachers and evangelists upon it, all these works the Father has done in his Sabbath. Here, then, was Christ's warrant for doing on the Sabbath any work that would bless men and further the establishment of his kingdom.

(To be continued.)

WHAT INSTEAD?

We often feel disposed to say to the persons who desire to do away with the Christian religion, "What are you going to give us?" We are, we trust, rational beings. We stand prepared to give up any system which we hold when we see good reasons for doing so. You are going to take away from us religion. Well, what will you give us instead?

We know personally a man who, a few years ago, was a drunkard, down in the gutter. He is now a temperate, hard-working man, supporting his family. What did it? Religion. If you take away his religion, what will you give him in place of it?

In a little prayer meeting a sister spoke of the support she had when she looked on her baby and knew that it was dying. In that hour Christ was near her. You would take away her religion? What will you give her in its place?

We heard, not long ago, a sister tell of when she was crossing the ocean. The waves were high; all were in alarm; many dreaded that the ship would go down; the passengers were crying with fear; then, just when the fear was at its height, a woman's voice was heard amid the confusion, sing:

"Thou refuge of my weary soul,
On Thee, when sorrows rise,
On Thee, when waves of trouble roll,
My fainting hope relies."

Shortly there was a hush; men and women ceased their wild cries to listen; their minds were clear. Then the same voice sung:

"Jesus lover of my soul,
Let me to thy bosom fly."

And one and another voice took up the hymn and carried it along. You would have taken away from these people religion. Well, what would you have given them?

We have seen a woman whose life was one of trouble, whose face was worn with care and labor, speak of the joy which she felt from day to day, of her many mercies, of the abounding goodness of God to her. Would she be better off if you should take away her religion?

If you don't take away our religion until you are prepared to give us something better, we suspect that the old religion will last our time out.—*Ec.*

WESLEY'S VIEWS ON WAR.

But there is still a great and more undeniable proof that the very foundation of all things, civil and religious, are utterly out of course in the Christian as well as in the heathen world. There is still a more horrid reproach to the Christian name of man, to all reason and humanity. There is war in the world! war between men! war between Christians! I mean those that bear the name of Christ and profess to "walk as he also walked." Now, who can reconcile war, I will not say to religion, but to any degree of reason or common sense? Let us calmly and impartially consider the thing itself. Here are forty thousand men gathered together on this plain. What are they going to do? See, there are thirty or forty thousand more at a little distance. And these are going to shoot them through the head or body, to stab them, or split their skulls, and send most of their souls into everlasting fire, as fast as they possibly can. Why so? What harm have they done to them? O, none at all! They do not so much as know them. But a man who is king of France has a quarrel with another man, who is king of England. So these Frenchmen are to kill as many of these Englishmen as they can, to prove that the king of France is in the right. Now, what an argument is this! What a method of proof! What an amazing way of deciding controversies! What must mankind be, before such a thing as war could ever be known or thought of upon earth?

How shocking, how inconceivable a want there must have been of common understanding, as well as common humanity, before any two governments, or any two nations in the universe, could once think of such a method of decision. Surely all our declamations on the strength of human reason, and the eminence of our

virtues are no more than the cant and jargon of pride and ignorance, so long as there is such a thing as war in the world. Men in general can never be allowed to be reasonable creatures till they know not war any more. So long as this monster stalks uncontrolled, where is reason, virtue, humanity? They are utterly excluded; they have no place; they are a name and nothing more. If even a heathen were to give an account of an age wherein reason and virtue reigned, he would allow no war to have place therein.

Are our countrymen more effectually reclaimed when danger and distress are joined? If so, the army, especially in time of war, must be the most religious part of the nation. But is it so indeed? Do the soldiers walk as those who see themselves on the brink of eternity? So far from it, that a soldier's religion is a byword, even with those who have no religion at all; that vice and profaneness in every shape reign among them without control, and that the whole tenor of their behavior speaks, "Let us eat and drink, for to-morrow we die."

And what shall we say of the navy, more particularly of the ships of war? Is religion there, the power or the form? Is not almost every single man of war a mere floating hell? Where is there to be found more consummate wickedness, a more full, daring contempt of God and all his laws—except the bottomless pit? —*Wesley's Appeal to men of Reason and Religion.*

TEXTS FOR EACH DAY OF THE YEAR.

JUNE 15th to 30th.

We walk by faith, not by sight.

Without faith it is impossible to please Him.

According to your faith be it unto you.

Therefore it is of faith.

Hast thou faith?

Through faith in his blood.

I know thy works and faith.

Full assurance of faith.

Thy faith hath saved thee.

Strong in faith, giving glory to God.

Ask in faith, nothing wavering.

Poor in this world, rich in faith.

Where is your faith?

Faith without works is dead.

Sanctified by faith.

—*Glad Tidings.*

HERALD OF TRUTH.

JOHN F. FUNK, EDITOR.
J. S. COFFMAN, ASST. EDITOR.

July 1, 1886.

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50 Cts. For fifty cents we will send the HERALD OF TRUTH for the balance of the year 1886. Show this to your neighbor and ask him to subscribe.

CORRECTION.—In the number for June 15th there was an account from the church in Arkansas county, Arkansas in which we erroneously stated that on the 31st, votes were taken and the lot cast. These brethren were chosen by the majority of votes and not by lot. Pre. Jacob Yoder was then ordained to the office of Bishop and Jonathan Beck to the office of the ministry. We ask our friends to write very plainly, especially the names of places and persons.

TO OUR CORRESPONDENTS.—This number contains an extremely small number of original articles. We are aware that most of our correspondents are busily engaged at their summer's work, and that with the long days of hard work and the short nights little time is left either for reading or writing. But we must produce reading matter to fill our paper and, it seems real hard work when the usual amount of original articles do not come in. So we kindly ask our correspondents again as they have time to favor us with their articles.

THE CORRECT VIEW.—A correspondent in the east writes as follows: I noticed in the last Herald of Truth an article "To whom it may concern," alluding to those who are in arrears. Now I am one of those, and feel it my duty to do what I can. We are all well aware that you must have means to conduct your business, and we cannot well do without the Herald, that excellent instructive messenger, that comes to us laden with spiritual good things, angel-like and visits our homes and families, and is an ever-welcome visitor. I will yet say that I am a poor man with a large family, (nine children) and therefore I will send you one dollar, trusting that you will bear in mind the scriptural injunction: "Have patience with me and I will pay thee all."

REMARKS.—We certainly shall not deal otherwise than in mercy and forbearance to all, and very kindly thank our brother for his efforts in trying to do what he is able. May the Lord prosper him.

THE CENTRAL NEWS of Perkasio, Bucks Co., Pa., published by Moyer and Kramer has just entered upon its sixth volume. It is one of the best on our exchange list.

ANNUAL MEETING.—The Annual Meeting of the German Baptist Brethren (Dunker) Church for the year 1886 was held from the 11th to the 17th of June in the village of Pittsburg, Ohio. The meetings, though well attended were not so large as heretofore about 10,000 being the largest number present at any one meeting, which was on Sunday the 13th. A great deal of interest was manifested by those present and some very interesting sermons were preached and reports given, showing that the work of preaching the Gospel is meeting with success in their church, both at home and on their mission fields. The meeting throughout was characterized by a fraternal feeling.

AT THIS writing, (June 24th) the weather is all that could be desired. There has been enough rain to make everything look bright and green. The farmers in most cases have been blessed with an abundant hay crop which they are at present gathering. The wheat, now nearly ripe, and although not so good as in some other years, promises to yield

enough for all and plenty to spare. Fruit is very abundant here this year. Surely we should not forget to thank the Giver of all good things for his rich gifts to us, for without his blessing nothing can prosper. K.

CHURCH NEWS.

BRO JOHN JANTZEN of York Co., Neb., reports that small pox is raging in Albion, York Co., Neb.

FROM AUGUSTA Co., Va.—The brethren in this vicinity have built a new meeting-house, in the place of the Old Kindig Meeting-house, and have named it Spring Dale.

TWO BROTHERS from Pennsylvania, M. Beiler and J. Smucker, visited some of the brethren and friends in Dakota, Iowa, Kansas and Missouri during the fore part of June. —*Rundschau.*

BISHOP ISAAC EBY had an appointment to preach at the Lancaster County Poor House, on Sunday, June 26th. We are glad to see that the brethren are making an effort to preach the gospel to the poor.

IN the vicinity of Childstown, Turner Co., Dakota, many children are affected with a sickness like croup, but is contagious and many children have already died, as many as four and even five children being taken in one family. In some instances parents mourn the death of all their children.

FROM WATERLOO Co., ONTARIO.—Bro. Jacob B. Gingrich of Waterloo Co., Ont., writes: "There is a great deal of sickness in our neighborhood, and many of our acquaintances, friends, brethren and sisters are taken out of our midst by the hand of death. This shows us the uncertainty of life and reminds us of the words: 'Therefore be ye also ready; for in such an hour as ye think not the Son of man cometh.'"

FROM MORRISON, WHITESIDE Co., ILLS.—Bish. Michael Horst of Stark Co., Ohio and Pre. Henry Walter of Columbiana Co., Ohio, paid us a very pleasant visit. They arrived here on Monday the 14th of June, and on Tuesday the 15th we had a very interesting meeting. The brethren and sisters were very much refreshed and encouraged by the remarks of the visiting brethren. We could say: To-day we have heard what is good and what the Lord requires of us. We wish them the Lord's rich blessing and sustaining grace on their journey.

A VISIT TO NORTHERN MICHIGAN.—Preachers Christian Shaum and John Weaver of Elkhart county, Indiana and Henry Tyson of Wayne Co., Ohio, recently visited the church in Emmet Co., Michigan. While there they preached the word, held Communion services and ordained a minister and deacon. The lot for minister fell on Jonathan Gehman

and for deacon on Joel Snyder. It was also settled that the services should continue to be conducted in the German language and that, for the purpose of aiding the young people to better understand the German language, arrangements have been made to organize a German school, which will hold its sessions on Sunday afternoons. This is indeed a step in the right direction. If the preaching must be in German, then let us have schools and teach the children and young people the language. But if we can have no more German schools, then let us begin at once to preach in English.

CORRESPONDENCE.

ENCOURAGED.—I have often been encouraged by reading comforting and reproving articles in the HERALD written by the scattered brethren and sisters, who seem as though they were interested in one another like a family of children of the same household, who have been separated and are tenderly attached to each other. Many of these seem to be zealously laboring to do the little they can for Christ's sake and the salvation of souls. Let God have all the glory for the blessings he adds to our labors.

H. RANCK.

FROM SOUTH CAYUGA, ONTARIO.—On Friday the 4th of June Bro. Moses Erb and wife and Bro. Hallman from Waterloo Co., Ont., came to pay a short visit to South Cayuga. On the 10th they went to brother Wismer's and from thence to Pre. Abram High who seems to be failing in health. They had a very profitable time in edifying each other in the most holy faith. On Sunday forenoon Bro. Erb preached at Sweet's Corners where we met them and accompanied them to Bro. Foreman's and Bro. Joseph Sherk's. From this place they went home with us and staid with us over night. Next day (Monday) I took them to Bro. Honsberger's and also to Sister Martin who is suffering with bodily infirmities. She often wishes for the end but is willing to live or die as the Lord will. In the evening there was meeting in South Cayuga, and on Tuesday the brethren and sister returned home. May God add his blessing to these meetings."

CHRISTOPHER HOOVER.

FROM LINCOLN Co., ONT.—Communion services were held at Moyer's Church here on the 20th of June. Bishop Amos Crossman was with us and officiated. One person, who was formerly a member of the Baptist Church was received into the church membership. There were also several brethren and sisters present from Clarence and South Cayuga. We feel much encouraged and refreshed in our work and feel thankful to God for permitting us to enjoy such a season of refreshing. A. K. HONSBARGER.

A VISIT TO KANSAS AND JAS. PER CO., MISSOURI.

On the morning of the 5th of May, I left home, taking the train at Shanbough Iowa, for Cherokee Co., Kan., there to attend conference. I reached Columbus on the evening of the 6th where I was met by the brethren B. F. Hamilton, Holly and Samuel Misher. Bro. M. took me to his home, where I found the brethren Daniel Wismer, Jacob Holdeman and David Weaver, from Kansas, and Bishop Kauffman from Morgan Co., Mo., and we had a very pleasant time together. I visited among the brethren here until the 11th and attended several meetings, including the Conference. From here Bro. Wismer, Bro. Shellenberger and I went with Bro. Joseph Weaver to his home in Jasper Co., Mo. We arrived at Bro. Joseph Good's in the evening and attended a meeting near by after which I went with him over night. I visited among the brethren and attended seven meetings up to Sunday night the 16th. On Monday Morning Bro. Joseph Good with whom I had staid over night, took me to Carl Junction where I took the train for Nesho Co., Kan. Here I visited my uncle, Noah Grimm, whom I had not seen for 18 years. Next day, the 18th, I took the train at Thayer and arrived at Harper at noon, where, being met by Bro. Eliam Rohrer, we visited a Swiss family of brethren and spent the time very pleasantly. I then went with Bro. Rohrer and staid with him over night. On the 18th I visited Lemuel Rohrer and in the evening attended meetings. Here in Harper I also met Amos Good whom I had not seen for about 25 years. On the 21st I again took the train at Harper, and arrived at Newton, Harvey Co., where I was met by Bro. David Weaver. I staid with him over night, and next day, (Saturday), we visited among the Brotherhood in the vicinity. In the evening I took the train for Peabody and staid there with Bro. Emanuel Weaver till Sunday morning. I attended their regular meeting where I again met Bro. D. Wismer and Bish. Kauffman, as well as my uncle and aunt, Bro and sister N. Good whom I had not seen for a long time. I went with them to Thomas Pietcher's for dinner and in the evening I went with Bro. D. Wismer and staid with him over night. On Monday the 24th we visited Jacob Holdeman's and from there we went to attend an evening meeting in a school house in Harvey Co., stopping on the way with Bro. Heatwole. From the meeting I accompanied Bro. Erb and stopped with him for the night. On Tuesday we returned to Melpherson Co., visiting Bro. D. Brundage, and in the evening attended a meeting in the Spring Valley Meeting-house. On Wed-

nesday I came back to Marion Co., where I visited among the relatives and friends, attending meeting in Good's School house on Thursday evening and Sunday evening, stopping over night with Bro. B. F. Hamilton. Next morning Bro. Newcomer took me to Joel Good's and in the evening I came home with him. On Tuesday I went to Uncle Noah Good's and bade them farewell, and then took the train at Marion for home where I arrived on the evening of the 2d of June, and found my family all well. Thanks be to God for so kindly preserving us all during this time. I also feel thankful towards the brethren and friends for their love which they manifested towards me during my stay with them. The grace of our Lord Jesus Christ be with us all. AMEN. ANDREW GOOD.

Clarinda, Iowa.

VISIT TO MICHIGAN.

On Friday, June 25th I returned from my visit to Michigan. I spent Saturday and Sunday June 12th and 13th with the brethren in Bowne, Kent county. Four meetings were held, among them the preparatory meeting on Saturday, and the communion on Sunday. It is a great pleasure to see that these dear brethren and sisters seem to be growing in grace and appear year by year to be more zealous to manifest true, spiritual Christ life. I was with the church at Caledonia in one meeting only, on Monday evening. The church here is steadily increasing in numbers and in interest.

On Friday night I arrived at the house of Bro. Henry Garber in Emmet county. It is just five years since I had been here and the country has improved considerably. But the church is about where it was then so far as the number is concerned. The members appear to be sincerely in earnest and full of spiritual life, and there are a number of interested souls among them. Considering the matter after my visit, it seemed to me there would be a work there for us to do.

On Saturday, June 19th, I came South to Mancelona and spent the time till Thursday following in visiting and meetings with the people at the Furnace and at Arkona. With all the disadvantages and all the reverses these brethren have had to meet it seems that the Lord is with them and in a great measure prospering their work. The visits they have received from our traveling ministers since January have much revived and encouraged them. There are now, at the two places applicants for membership, several of whom have been baptized by other denominations, who expect to be received in a short time when Bro. J. J. Weaver makes another of his semi-annual visits.

J. S. COFFMAN.

NATURE AND IMPORTANCE
OF THE SABBATH.

There is no doubt that the proper observance of the Lord's day has an important relation to the maintenance of virtue and intelligence among the people. It keeps their thoughts upon God and upon the necessity of obeying His Law. It gives an opportunity for preaching the gospel and the pure morality which forms a part of it. It makes it possible for Christian men and women to instruct in Bible truth those children and youth who would otherwise be neglected. On the Lord's day, while tired bodies are rested, vacant minds can be filled with food for thought. Its influence is calculated to make men thoughtful; and none but a thoughtful people are fit for freedom and self-government. It saves the working classes from oppression, and promotes their self-respect; it has lessons of humility to teach the rich and great. It is a constant check upon the worldliness and the greed for gain which, in a country of such unlimited resources, tend to absorb the minds and hearts of the people. In a word, it is an essential condition of the existence of those virtues which are the root of all prosperity. Said Judge McLean, "Where there is no Christian Sabbath, there is no Christian morality; and without this, free government cannot long be sustained."

There is a close and vital relation between the maintenance of a free government and the proper observance of the Lord's day. It is almost axiomatic that "a free people must be a thoughtful people." How can they be thoughtful if every day in the year is given to toil or to pleasure? Despots are always anxious to amuse their people, but dread to have them think. The right use of Sunday is the best possible promoter of the thoughtfulness and sobriety which a people must have if they are to be fitted for citizenship in a republic. Those who cry out against the tyranny of Sunday laws are probably too blind to see that the abolition of the Lord's day would be the first step in the preparation of themselves to be deprived of all liberty.

We have spoken of the natural results of keeping the Sabbath. We believe that, beyond such results, we may also expect it to secure the

blessing of God. He conditioned the prosperity of Israel upon their faithfulness to this obligation. Is there not here a lesson for us? Are we not under the same moral law, with clearer light and greater privileges? Unless God has ceased to reign over the nations, we cannot hope to prosper while trampling upon his laws. On the other hand, we believe that "blessed is that nation whose God is the Lord. Prosperity or calamity will come according to established conditions; but behind all law is the Omnipotent, and the destinies of nations are in his hands. If we become a people without a Sabbath, we may certainly look for the decay of our institutions and the destruction of all that we hold dear. Moreover, we may expect to see the masses of the people degraded and brutalized, while a cynical disregard for the rights of the poor, and a slavish devotion to the pleasures and honors of this world, will take the possession of the more favored. We do not think Schaff put the matter too strongly when he says, "Take away the Sabbath, and you destroy the most humane and most democratic institution which in every respect was made for man. Take away the Sabbath and you dry up a fountain from which the family, the Church and the state receive constant nourishment and support. Take away the Sabbath and you shake the moral foundations of our national power and prosperity; our Churches will be forsaken, our Sunday schools emptied, our domestic devotions will languish, the foundations of public and private worship will dry up; a flood of profanity, licentiousness and vice will inundate the land; yea, the end of the Sabbath would overwhelm us at last in temporal and eternal ruin."

Our conclusion is that to keep the Lord's day holy, and to do all in our power to induce others to keep it holy, are duties which we owe to God, to our fellowmen, to ourselves, to our families, and to our country. We have reached this conclusion by a consideration of the origin, history and importance of the Sabbath. We may be certain that if each one of us does his duty in relation to it, this blessed institution will be preserved for toiling and sinning humanity, and will perform its glorious mission in lifting our race to a loftier state of being.

"Welcome that day, the day of holy peace, The Lord's own day! to man's Creator owed And man's Redeemer: for the soul's increase In sanctity, the sweet repose bestowed; Type of the rest when sin and care shall cease, The rest remaining for the people of God."
—The Lord's Day.

IDLENESS.

Never be idle. Idleness means ruin just as stagnation means decay. You can catch better things than early worms by rising early in the morning—something that will paint your cheek, quicken your pulse, brighten your eye, and give you such an appetite as will make breakfast a pleasure, dinner a treat, tea a delight, and—no room for supper. Besides it is only the early bird that catches the worm. Every early boy can catch the benefit I speak of. And what the boy learns to love the man will turn to deeper account, while his hay will be better and more abundant than an idler's, his corn, his carrots and his cucumbers will finer, better and more abundant, too; and just when the idle man is thinking he ought to have a fortune, the early one will be wrapping up his and running off to bank with it. The boy who says it's music to hear the milkman and chimney-sweep from between the sheets will most likely take to his bed to escape his creditors by-and-by.—*Sunday Magazine*.

PECULIAR MEANS.

Nothing is more remarkable in the Bible than to see how God, as if to teach us to trust in nothing and in none but himself, selects means that seem the worst fitted to accomplish his ends. Does he choose an ambassador to Pharaoh?—it is a man of stammering tongue. Are the streams of Jericho to be sweetened?—salt is cast into the spring. Are the eyes of the blind to be opened?—they are rubbed with clay. Are the battlements of a city to be thrown down?—the means employed is, not the blast of a mine, but the breath of a trumpet. Is a rock to be riven?—the lightning is left to sleep above and the earthquake with its throes to sleep below, while a rod is used which is more likely to be shivered on the rock than to shiver it. Are men to be converted by preaching and won from sensual delights to a faith whose symbol is the cross and whose crown is to be won among the fires of martyrdom?—leaving schools and halls and colleges, God summons his preachers from the shores of Galilee; the helm of church is entrusted to hands that had never steered aught but a fishing boat, and by the mouth of one who had been its bitterest persecutor, Christ pleaded his cause before the philosophers of Athens and in the palaces of Rome.—*Guthrie*.

For the Herald of Truth.
ARE WE READY?

"But as the days of Noah were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered the ark," Matt. 24: 37, 38.

These words were spoken by the Savior of the world who came humbly riding into Jerusalem as the king of the Jews. When he was ready to depart out of the temple, his disciples came to him to show to him the buildings of the temple. Then he tells them of the destruction of the temple, that not one stone should be left on the other. Afterwards he also told them of the coming of the Son of man, and says: "But as the days of Noah were, so shall also the coming of the Son of man be." Here is a thought that comes very vividly to my mind. It is this: Are we, as brethren and sisters, on the alert? Do we pray earnestly that God may find us awake when he comes? Let us have our lamps trimmed and burning and our vessels well supplied with oil. Let us not be found sleeping like the foolish virgins when the Bridegroom comes. Let us all be wise and have the oil of the Holy Spirit in our hearts; then our lamps will shine brightly when he comes.

"For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage until the day that Noah entered into the ark." Is not this a fair description of the present time? Do not even the professed children of God intermarry with the ungodly and unbelievers? Some say this is the way to bring sinners to God. But what does the Word say? "Be ye not unequally yoked together with unbelievers." You must be well grounded in your faith if you will not suffer shipwreck to your souls. In choosing a wicked companion, there is great danger of partaking of his sins. That this is true can be proven in a great many instances. Child of God, be on your guard that you fall not into temptation in this thing.

When I look back to my boyhood and compare society then with the present, it grieves me deeply to see how Zion is fallen in pride and vain amusements. Some churches have united God and Belial together in what they call harmless parties, Sunday-school festivals, etc. We see professed Christian men and women toiling the whole week and often part of the holy Sabbath for nothing else than to gratify the lust of the eye in decorating churches and halls with flowers and wreaths of evergreens. How is Zion fallen! Here and there we see a breach in its walls, and where is there to be found a Nehemiah to build the decayed walls of the spiritual Jerusalem? I thank God that there are

still some true Nehemiahs ready to build the walls of Zion, but feel sad to know that so many Sanballatts are trying to hinder the work.

Now comes another class, the burden-bearers. Our watchmen cannot build unless the burden-bearers are willing to help; these are the church members. They must help with their means to send watchmen upon the walls of Zion. Let both preacher and layman gird on the sword of the Spirit, and cry aloud for more true burden-bearers to help in building up the breaches. If you have no means to consecrate, you can pray that God may bless the minister in his work. Oh, how much easier it would be for the minister if we all would put our shoulders to the wheel and help to move the car of salvation!

The walls of Zion are so much decayed that we might think we are in the time of which Christ spoke to his disciples in the 24th chapter of Matthew. We are visited by cyclones, earthquakes, droughts and pestilence, and still man goes on in sin and rebellion against God, sinning against his Maker with a high hand. Well might the prophet bewail man's condition when he says: "The swallows know their time of coming, and the ass knoweth his master's crib; but Israel doth not know," &c. But God's mercy still goes out to them, and he calls, "O Israel, return, why will ye die?" May the Lord help us that we may be ready when he comes to gather up his jewels.

Not long since a minister said in his sermon that the world was getting better every year. I cannot see it in this light. There may be more professed conversions; but how many hold fast to their profession for only a year or six months? Very many are soon out in the world again and more hardened than ever before. This is sad, but it is true. Our blessed Savior knew that these troublous times would come, therefore he said: As it was in the days of Noah, so shall it also be at the coming of the Son of man.

We see then that he will come again, whether we are ready or not, to judge the world. We have reason to believe that there will be a small number of true Christians compared with the number who bear the name of Christian, and those few alone shall be saved. Paul says: "If the righteous scarcely be saved, where shall the ungodly and the sinner appear?" The Savior says: "When the Son of man cometh, shall he find faith on the earth?" At another place his disciples asked him: "Shall man be saved?" and he gives them the answer: "Strive to enter in at the strait gate, for many I say unto you, shall seek to enter in, but shall not be able." Why? Because they strive not lawfully. They are not willing to be crucified to the world and die to sin. They love the world, and the world loves them. May the Lord help us who believe, to be faithful.
D. B. S.

THE BLESSING OF MERCIFULNESS.

"Blessed are the merciful for they shall obtain mercy." To be truly merciful is to have the temper all through the life from morning to night, which is pitiful of wrong-doers and forgiving of injury—which having pitied the wrong-doer also loves him. It is a temper which makes him who has it not so much sorry that he has been injured, but is most sorry that the injurer should have the heart to be capable of doing the wrong. That was the mercifulness of Jesus when he cried, "Father, forgive them, for they know not what they do." All senses of the cruelty inflicted on him was lost in longing that they who nailed him to the cross might be forgiven.

Mercifulness is a quality of the whole Christian nature—a certain soft, sweet, tender, gentle, gracious atmosphere, in which the whole man lives and breathes, in which he continually acts toward injury and wrong, and under its warm and sunny rays injury and wrong melt away day by day, like the icebergs that come floating down into the tropical stream. And those are blessed who have mercifulness. They live in soft sunshine, and in it are all the charities of life; and their speech and their daily acts are delighted. In this beauty of soul they are blessed indeed, for mercy blesses those who are merciful.

THE FOUNTAIN OF LIVING
WATER.

It is related of a benevolent man that he lived in a village poorly supplied with water. Dry seasons exhausted the wells, and reduced the citizens to great straits. About a mile distant was a never failing spring. The waters of this he conducted by pipes to the heart of the village, and so furnished a supply at all seasons to the people, and when he was dead they erected a monument to his memory by the fountain that he had opened for their benefit.

Such a fountain has Jesus opened to assuage the thirst and save the lives of perishing men. It rises as the river of the water of life out of the throne of God and of the Lamb; and the Spirit and the Bride call to the thirsting multitudes lining its banks to approach and partake freely of its healing virtues. Shall we not erect in our hearts a monument to the Author of this living fountain; a memorial of our gratitude and devotion; a testimonial of his goodness and condescension?—*The Mission Worker*.

A loving heart and a pleasant countenance are commodities which a man should never fail to take home with him.

THE CHOPPED BIBLE.

A few years ago a Bible distributor, while passing through a village in Western Massachusetts, was told of a family in whose home was not even the cheapest copy of the Scripture, so intense was the hostility of the husband to Christianity. The distributor started at once to visit the family, and found the wife hanging out her week's washing. In the course of a pleasant conversation he offered her a neatly bound Bible. With a smile which said, "thank you," she held out her hand, but instantly withdrew it. She hesitated to accept the gift, knowing that her husband would be displeased if she took it.

A few pleasant words followed, in which the man spoke of the mind's need of the divine adaptation of the Bible to that need, and the woman resolved to take the gift. Just then the husband came from behind the house with an axe on his shoulder.

Seeing the Bible in his wife's hand, he looked threateningly at her, and then said to the distributor, "What do you want, sir, of my wife?"

"The frank words of the Christian man, spoken in a manly way, so softened his irritation that he replied to him with civility. But stepping up to his wife, he took the Bible from her, saying:

"We've always had everything in common, and we'll have this too."

Placing the Bible on the chopping-block, he chopped it in two parts with one blow of the axe. Giving one part to his wife, and putting the other part into his pocket, he walked away.

Several days after this division of the Bible, he was in the forest chopping wood. At noon he seated himself on a log and began eating his dinner. The severed Bible suggested itself. He took it from his pocket, and his eyes fell on the last page. He began reading, and soon was deeply interested in the story of the prodigal son. But his part ended with the exclamation:

"I will arise and go to my father."

At night he said to his wife with affected carelessness:

"Let me have your part of that Bible. I've been reading of a boy who ran away from home, and after having a hard time decided to go back, and I want to know how the old man received him."

The wife's heart beat violently, but she mastered her joy, and quietly handed the husband her part without a word.

He read the story through, and then re-read it. He read on far into the night. But not a word did he say to his wife.

During the leisure moments of the next day his wife saw him reading the now joined parts, and at night he said abruptly:

"Wife, I think this is the best book I ever read."

Day after day he read it. His wife noticed his few words, which indicated that he was becoming attached to it. One day he said: "Wife, I'm going to live by that book. I guess it's the best sort of a guide for a man."—*The British Workman.*

FAMILY WORSHIP.

Persons need personal and sometimes peculiar favors and therefore personal prayer is proper. Families need family and sometimes peculiar blessings without which they are miserable, and therefore they should pray. Where is there any flaw in this reasoning? It is admitted that family prayer is a blessing to all concerned when heartily engaged in. How could it be otherwise? God has rich blessings for all that call upon his name. If churches and even nations may profitably give a united cry for mercy, surely a lesser company, that of a household, may fitly engage in the same duty. Could reasoning be fairer?

Some demand an express precept enjoining family worship. Perhaps none can be given that will satisfy them. And yet one would think that such words as these ought to solve all doubts: "As for me and my house we will serve the Lord;" "I will walk within my house with a perfect heart;" Surely here is authority enough. Will any wise man leave his house uncovered and his family exposed to the wintry blast? That would indeed be folly and error; but is it not worse to leave our families exposed to the tempest of the divine wrath? Oh, let men pray always with *all* prayer. Let all people call upon God in whatever capacity they act.—*American Messenger.*

PROGRESSIVE EUCHRE.

Mr. Sam Small speaks thus pointedly regarding one of the evils of the day:

"Progressive euchre is now a fashionable game in good society, so-called; but I can tell you one thing that is as true as anything that ever was told in your hearing, and that is, there is no good society in this world, and there will be no good society in any world to come where progressive euchre is played like it is played to-day. You go on making a profession of Christianity and of playing cards in your own home, and everybody that knows you knows that it is a sham and an hypocrisy and a delusion, and you are not a Christian at heart. You cannot keep cards and the Holy Bible in the same house and do the duty that depends on both. You will either play cards and neglect the Bible, or you will read the Bible and then you burn your cards. There are people going about the streets of Chicago to-day and to-night I have no

doubt, who are professing the name of Christ, and who are attempting to set themselves as examples of a Christian life, and when Wednesday night comes—and many a Wednesday night has come—and rolled over their heads, the church bells rang and the clock has struck the hour for prayer-meeting in their church, and they are sitting at home playing progressive euchre. You will find that at the very last you have euchred yourself out of your chance of heaven."

The church that is infested with this mania or cheap service of the devil, will not be troubled with many souls inquiring what they must do to be saved. When Simon-pure gambling, as this is comes in to the church, and is practiced by the members, spiritual life goes out.—*Sat.*

BOYS, NEVER SWEAR.

1. It is *mean*. A boy of high moral standing would almost as soon steal a sheep as swear.
2. It is *vulgar*—altogether too low for a decent boy.
3. It is *cowardly*—implying a fear of not being believed or obeyed.
4. It is *indecent*—offensive to delicacy, and extremely unfit for human ears.
5. It is *foolish*. "Want of decency is want of sense."
6. It is *abusive*—to the mind which conceives the oath, to the tongue which utters it, and to the person at whom it is aimed.
7. It is *venomous*—showing a boy's heart to be a nest of vipers; and every time he swears, one of them sticks out his head.
8. It is *contemptible*—forfeiting the respect of all the wise and good.
9. It is *wicked*—violating the divine law, and provoking the displeasure of Him who will not hold him guiltless who takes His name in vain.—*Sat.*

"God resisteth the proud but giveth grace to the humble."

"The Lord is my shepherd, I shall not want."

"If ye love me, keep my commandments."

GOOD ADVICE.—Here is a word of cheap advice to our country Supervisors. In repairing public roads, do not begin every spring and plow up all the roads from one end of the township to the other and sprinkle every part of the road with a little loose ground; but hunt the worst places in the roads, most frequently used, and make that as though you meant it to wear for fifty years.—*Middleton Press.*

"My son, if sinners entice thee, consent thou not."—*Prov.*

If you cannot pray over a thing, and cannot ask God to bless you in it, don't do that thing. A secret that you would keep from God is a secret that you should keep from your own heart.

THERE is no greater or better work that we can engage in than that of helping persons to do good and leading them to the truth, by teaching them God's holy Word.—*A young Indian convert.*

IN ancient times, the Olympic competitors for the prize disencumbered themselves of every unnecessary garment, that might delay or hinder their progress in winning the prize promised at the end of the race. So, Christian friends, unless we "lay aside every weight and the sin which doth so easily beset us," we are in danger of losing our foothold of righteousness and becoming overwhelmed in the quicksands of sin.—*Gospel Messenger.*

Miscellany.

PRESIDENT LINCOLN's favorite sermon was, "Don't drink, don't smoke, don't chew, don't swear, don't gamble, don't lie, don't cheat; love your fellow men, as well as God, love truth, love virtue and be happy."

"FACTS ABOUT TOBACCO." 72 pages; 15 cents. This is an admirable exposition of the medical and moral and economic fruits of the tobacco vice. It is graphic and powerful. It will be sent to those who wish to distribute it in large numbers, at six dollars per hundred.

CHICAGO has a population of about seven hundred thousand, out of which number about sixty thousand or less than ten per cent. are members of some church. Over ninety per cent. of the people of this city without religion and without God in the world. Should not living Christians be up and doing something for the Lord and for the spreading of the Gospel?

Died.

SNYDER.—On the 11th of June, in Waterloo Co., Ont., Lucy Ann, wife of Jonas B. Snyder, aged 29 years and 15 days. She was buried on the 13th at Elby's Meeting-house in Berlin. And was one of the largest funerals held in this county. She was a devoted Christian, a beloved sister in the Mennonite church, with which she and her husband were joined about a year ago, a loving wife and kind mother, and all who knew her respected and loved her. Before death, she had a glimpse of the bright beyond, and now she is there at rest. She leaves a deeply bereaved husband and four small children, the youngest being at the time of her death only 16 days old, besides many friends and relatives to mourn their loss. Funeral services were held by Elias Weber and Noah Stauffer, from Rom 5:1 and Heb. 13:14.

RISSER.—On the 12th of Feb., near Jerry City, Wood Co., Ohio, of the infirmities of old age, Christian Risser, in the 70th year of his life. He was buried in the West Mill Grove Cemetery, where services were held by Pro. Thompson. Peace to his ashes.

COOK.—On the 17th of June, at her home, Pleasant Plain, Jefferson Co., Iowa, of apoplexy, Mrs. Mary M. Cook, daughter of J. C. and Fannie Rutt, aged 47 years, 4 months and 2 days. She came to Iowa in June, 1874, married E. Cook in the year 1876. They had one child which died in infancy. She lived a Christian life. Peace to her ashes.

LICHTY.—On the 16th of June, in Waterloo Co., Ont., of heart disease, David Lichty, aged 63 years, 8 months and 12 days. He was buried on the 18th at Martin's Meeting-house. Funeral services were held by Abraham Martin and Joseph Gingrich, from Eph. 5:15-17 and 1 Pet. 4:7-7.

STAUFFER.—Near Edgemont, Washington Co., Md., of the infirmities of old age, Sister Anna Stauffer, aged 80 years, 10 months and 1 day. She was a member of the Mennonite church for 68 years.

BOWMAN.—On the 28th of May, in Gaines Twp., Kent Co., Mich., of the infirmities of old age, Polly, widow of Elias Bowman, aged 74 years, 10 months and 16 days. She was born on the 12th of July, 1811, in Bucks Co., Pa. In childhood, with her father Jacob Clemens, she moved to Waterloo Co., Ontario, which was then a wilderness. In the year 1839 she was joined in marriage to Elias Bowman of the same place. To them were born eight sons and six daughters, ten of whom are yet living. In 1863, she, with her husband, moved to Mich., where she has since resided. She embraced religion in early life was united to the Mennonite church, and lived a consistent life. She also had the joy of seeing all her children embrace religion. She was buried on the 31st of May at the Gaines U. B. Meeting-house, where an immense congregation had assembled to pay their last tribute of respect to this beloved "mother of Israel." Funeral services were held by H. T. Barnaby.

MILLER.—On the 21st of June, in Elkhart Co., Ind., of drowning, Orpha youngest daughter of Joel and Katy Miller, aged 11 months and 27 days. The child had gone away from her mother for a few minutes and when she went to look for it, she found the child balanced on the edge of a large iron kettle, placed near the pump to catch the waste water, with its face in the water, dead. The burial took place on the 23d at Shaum's graveyard. Services by Henry Shaum and J. F. Funk. Little Orpha was a very lively little girl, and the pet of the household, but Jesus loved her and took her to himself. May God comfort the parents and brothers and sisters in their deep affliction.

HOOVER.—On the 4th of June, in the house of her son-in-law Joseph Weaver, in Elkhart Co., Ind., of erysipelas and blood poisoning, Charlotte Hoover, maiden name Swartz, aged 69 years and 29 days. Funeral services were held in the Clinton Mennonite Meeting-house, by J. S. Coffman and Peter Lehman. Sister Hoover was born and brought up in Haldimand Co., Ont. In 1834 she was married to Isaac Hoover. In 1834 they moved to Elkhart Co., Ind., and in 1855 her husband died. Several years later she moved back to Canada, where she lived until her children were ada, where she lived until her children were ada, where she lived until her children were ada, where she lived until her children were ada.

After that she spent her time all married. Among her children, in Canada, Indiana and Michigan. She was a widow 31 years. She was the mother of two sons and four daughters, all living. At her death she had 62 grand children—42 living, and 18 great grand children—16 living. She united with the church

in her early years and as she grew older continued to grow more faithful and devoted, and more earnest in admonishing her children and grand children to live for Christ. In her last days she often desired reading the Scriptures, singing and prayer.

Not in the radiant morn or noon of life, But in the twilight passed her soul away. The warring elements had ceased their strife, And peaceful was the closing of her day.

Strong in the faith that Jesus saves the soul Who trusts in His almighty grace and power, She calmly waited for the heavenly call, Nor feared the coming of the solemn hour.

Far in the past her pilgrimage had been Through many a sorrowing and rejoicing day, Through many a trial endured, and danger seen.

But God had led her all the lengthened way, And now, when the last, awful hour drew near, And death had come with all his dread alarms,

The presence of the Lord prevented fear, Beneath her were the everlasting arms.

Letters Received.

WITHOUT MONEY.

John A. Blosser, W. F. Neuhanser, A. Shelley, Andrew Good,

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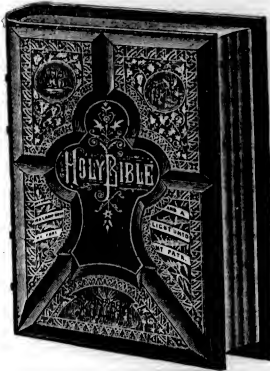
U.—Heinrich P. Urrich, Tobias U. Urrich.

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No. 2, Special New York Express.....	12.45 P. M.
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No. 4, Limited Express.....	8.30 "
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Train G leaves Elkhart for Goshen	7.45 "
" E " Elkhart for Goshen	4.10 P. M.
" F arrives Elkhart from "	11.20 A. M.
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" " "	9 40 "
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A RELIGIOUS SEMI-MONTHLY JOURNAL

"How beautiful are the feet of them that preach the Gospel of Peace."

ELKHART, IND., JULY 15, 1886.

Whole No. 326.

With tearful eyes I look around,
Life seems a dark and stormy sea
Yet midst the gloom I hear a sound,
A heavenly whisper: "Come to me."
It tells me of a place of rest,
It tells me where my soul may flee;
O, to the weary, faint, oppressed,
How sweet thy bidding: "Come to me!"
When nature shudders, loth to part
From all I love, enjoy and see
When a faint chill steals o'er my heart,
A sweet voice utters: "Come to me."
"Come, for all else must fade and die
Earth is no resting place for thee,
Heavenward direct thy weeping eye,
I am thy portion: "Come to me."
Oh, voice of mercy, voice of love,
In conflict, grief and agony
Support me by thine arm above
And gently whisper: "Come to me."

THE BLOOD OF CHRIST.

"For this is my blood of the new testament, which is shed for many for the remission of sins." Matt. 26:28.

We read much, both in the Old and in the New Testament, about blood. But we also read that without the shedding of blood there is no remission. This has reference to Christ and means that without the shedding of his blood there is no remission of sins.

The question here arises : What are we properly to understand from these words, or how are we concerned with or interested in this matter ? Much is said about sin and sinfulness and the wickedness of man, and it therefore becomes important for us to know in what relation we stand to it, or in what manner we are affected by it. In our Confession of Faith we say that we believe in the *forgiveness of sins*. It may not be necessary at this time to speak in regard to the sinfulness of the fallen condition of man ; and I will simply remark that *all men are sinners*. This is an oft repeated statement ; and, although it is an all important and solemn truth, it has been told us so often that it may seem to us like an old story ; and yet when we come to preach the gospel,

it is impossible to preach plainly, or understandingly, nay truthfully if we omit this doctrine. It is because of sin that Salvation was brought into the world; it is because of sin that the believer has received the glorious name of *Christian*; it is because of sin that the plan of Salvation was given to man, for we read that men were dead in trespasses and sins; it is because of sin that God showed his great love towards mankind by giving his only begotten son to shed his blood for the remission of sins, that we thereby might inherit eternal life.

On this account it becomes necessary for us to consider this matter carefully, for we also know that through sin we are made unhappy here in this life, and if we remain in sin, we shall be far more so in the world to come. Here indeed the sinner may be wretched and often feel miserable, but there he will have eternal misery and untold wretchedness and pain intensified a thousand times.

But we rejoice in the declaration of the text, that "this is my blood of the new testament which is shed for many for the remission of sins." We thank God, and well we may, that provision is made for Jesus Christ. This provision is in the blood of Jesus Christ. He came and gave himself as a sacrifice, a free will offering for the sins of the whole world, whereby we might be the recipients of the blessedness which the Gospel gives, and after this life enjoy the fullness of the light and glory which he has prepared for all God's children. "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ cleanseth from all sin."

Let us now see what relation exists between blood and sin, or what the one has to do with the other. We will go back to the Old Testament where we see many services ordained by the Mosaic dispensation which required the shedding of blood. These services were commanded by God to be observed in the tabernacle and the temple, and in the performing of which blood was required. When God made the first covenant with Israel, and had declared, through Moses "every precept to all the people according to the law he took the blood of calves and of goats, with water, and scarlet wool, and hyssop and sprinkled both the book

and the people, saying, This is the blood of the testament which God has enjoined unto you." (Heb. 9: 19, 20). Likewise the tabernacle, the vessels and utensils of the tabernacle were sprinkled, and almost all things under the law were purged with blood. Various offerings also were instituted by means of which the people were made clean according to the Mosaic institution and so were justified before God, and satisfied the demands of the law. Aside from the sacrifices and offerings demanded of each individual, for individual transgressions there was every year a day of atonement in which offerings and sacrifices were made for all the people, and these things must not be omitted, for without them there would have been, even in the Mosaic service no remission, or pardon.

These offerings however were only types which shadowed that which was to come; they were only emblematic of that which should be, when the fullness of God's promises should have come and the full sacrifice once for all should be made. This was fulfilled when Christ came and was nailed to the cross. The blood which flowed from his hands and side flowed as the propitiation of the sins of the world. Here was accomplished the great and finishing work, the last sacrifice of blood for the remission of sin. It would no doubt have been possible for God to have accomplished this purpose in some other way, but it pleased Him to send Jesus Christ his only son, to accomplish it in this particular way and thus to provide the means whereby men might be saved from eternal death.

We all know the story of the passover, how that God commanded the children of Israel to slay a lamb and sprinkle the lintels and door posts with its blood, so that when the destroyer came to slay the first born among the Egyptians, he would see the sight of blood and thus pass over the dwellings of the children of Israel. For this reason it was called the passover, and was commemorated year after year by the Israelites to keep in memory how they escaped from the judgment which was inflicted upon the Egyptians. But now it has pleased God to give all an opportunity of escaping, not the death of the natural body, but the eternal death; and this is what is pointed out in the

text: "For this is my blood of the new testament, which is shed for many for the remission of sins."

When Jesus ate the last supper with his disciples, he said: "I have desired to eat this passover with you before I suffer; for I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God," Luke 22: 15, 16. Here was the end of the Jewish passover, and as I have before remarked, these were only the foreshadowings of what was to come; so now, since Jesus had come and was about to suffer, he, in order to fulfill the whole law, commemorated it once more, and after that it was to be set aside, for after his sufferings it had lost all its significance. That which it had hitherto foreshadowed and typified was now fulfilled, hence there was no necessity for it any longer, and the law with all its prohibitions and ceremonial observances had now no longer any force, or virtue, and as the Jews commemorated the time and occasion by which they escaped the fury of the destroyer and were thus saved, so do we now also commemorate the suffering and death of the true sacrifice, whereby we have escaped the wrath of God and are saved from the curse of the law. His suffering and death was given as a means for our redemption, and if we believe it with all our hearts it will bring us into peace with God and make us his children.

Jesus says, "This is my blood, which is shed for many for the remission of sins." Just as the Jews offered animals, for the expiation of their guilt and sealed it with the blood of the slain animals, so now Jesus offered up himself for us and sealed the purchase of our redemption with his precious blood. Jesus taught throughout the same truth which he taught Nicodemus, saying, "Verily, verily, I say unto thee, except a man be born again, he can not see the kingdom of God." He taught the people that there must be a spiritual birth, a regeneration in the heart of man before he could be prepared to see the kingdom of God, and also that "no man cometh to the Father but by Him." By this he shows plainly what we need and where we can get it in order to obtain eternal life. He teaches that we must believe in Jesus Christ as the Author of our Salvation. He teaches us to repent, to cease to do evil and learn to do well. He also taught us to be patient and diligent and unwavering in our service to Him.

When he had taught them "all these things," he allowed himself to be nailed to the cross, thus fulfilling the law to the last letter. He came not to destroy the law, but to fulfill it. To Him belongs all power in heaven and on earth, and through his death he has made us heirs of the celestial glories which God has prepared for his people. The apostle teaches us that Jesus had to die in order that we

might be made partakers of his riches. He tells us that a will or testament has no value until the one who made it is dead. We know that when a man makes a will he bequeaths his property either to his children, relatives or friends; but as long as he lives the will has no force, and those to whom the property is bequeathed have no claim upon it until after the death of the testator. But after his death, the heirs can claim it and the law recognizes their claim on the strength of the will, and if the testator was of sound mind when the will was made, bequests made in the will must be carried out. Jesus made such a will bequeathing eternal life to all the human family; He made his disciples his executors, telling them what they were to teach and do after his death.

They were to remain in Jerusalem until they should be endued with power from on high; and when this had taken place, they were to go out into all the world and teach all nations and tongues that Jesus is the Christ, and that through him alone all men must be saved.

My beloved friends, let us learn to appreciate this blood, for through this blood we are brought to Christ and through him to the Father; it is the blood that leads and keeps us in the narrow way, it is the blood that makes us fit for heaven. Let us therefore treasure and appreciate this blood, and let us "rejoice and be glad" that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." May God in his infinite love and mercy lead us in this way and at last bring us all home to himself, for Christ's sake. Amen.

THE FOUNTAIN OF LIVING WATER.

It is related of a benevolent man that he lived in a village poorly supplied with water. Dry seasons exhausted the wells, and reduced the citizens to great straits. About a mile distant was a never-failing spring. The waters from this he conducted by pipes to the heart of the village, and so furnished a supply at all seasons to the people, and when he was dead they erected a monument to his memory by the fountain that he had opened for their benefit.

Such a fountain has Jesus opened to assuage the thirst and save the lives of perishing men. It rises as the river of the water of life out of the throne of God and of the Lamb; and the Spirit and the Bride call to the thirsting multitudes, lining its banks to approach and partake freely of its healing virtue. Shall we not erect in our hearts a monument to the Author of this living fountain; a memorial of our gratitude and devotion; a testimonial of his goodness and condescension?

For the Herald of Truth.

RESEMBLANCE OF THE FATHER.

"Who are you, my lad?" exclaimed a footman to a bright looking boy whom he overtook as they were going the same way. Pleased with the kindness in the tone of the questioner, the boy, not thinking however to be uncivil, pleasantly remarked, "Why, do you not know me by my father? Every one knows my father, and they say I look just like my father."

This little incident was the cause of some reflection concerning the resemblance of older children than he to their Father. The apostle John includes himself with the church in general and says, "Beloved, now are we the sons of God." In this text and many others it is clearly shown that between God and the believer exists the nearest possible relation. God's crowning work in fulfilling all the promises and types of the first covenant was to establish his family on earth and continue it in the highest glory through eternity. But He can use none other in his family than his own children. No stranger can be recognized or enjoy the privileges of the heavenly family. The Father is the glory of the household—the highest ideal in the minds of the children of all that is holy, pure, perfect, and grand. And the truly appreciative child can think of nothing to glory in so much as to resemble the Father.

Could the Christian, like the boy above noticed, carry with him continually the consciousness that he resembles so nearly the Father that he should be known by Him, probably many would look differently from what they do. Then it might not be so often necessary for persons to ask each other whether they are Christians or not. Every Christian should feel, wherever his duty might call him to go, "I am a child of God, and surely every one will know me by my Father."

Let Christians cease from making excuses for their unchristian words and acts, by calling them weaknesses, and claiming that we cannot become perfect in this life. Rather let them call all unrighteousness sin, and strive to resemble more and more their Father. God desires his children to comply with his conditions, and these he states clearly in connection with his promises. They must not be like the world, do like the world and appear like the world. He says, in speaking of their relation to the world, "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

Who are you, my reader? Can you refer the inquirer to your Father, and glory in the fact that you resemble Him

For the Herald of Truth.

REPENTANCE.

AN ADDRESS TO THE YOUNG PEOPLE,
BY J. F. FUNK.

so much that you should be known by Him? Can you say, "Every one knows my Father, and they say I look just like Him?" The world hears you speak to the penitent soul of faith in Christ and pardon of sin. Do you speak like the Father? Very likely nearly all do in a case of this kind. You speak to a company of pleasure-loving young people; do your words resemble those of the Father then? You go to the house of God, you resemble the Father there; but where else do you go? and do you look and talk like your Father there?

Years ago a young woman chanced to see in a religious paper the following exhortation to young Christians: "Remember that wherever you go, whatever company you are in, whatever you say, whatever you do, that you are a *child of God*." Years afterward she said, "That sentence I never forgot, and it has been a blessing to me all my life thus far."

Christian reader, are you known because you resemble your Father? If you are known already here, what will be your glory when you "shall see Him as He is and be (altogether) like Him?" "It doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him." J. S. C.

SCRIPTURAL ILLUSTRATIONS.

When the rich man begged Abraham to send Lazarus to dip his finger in water and cool his tongue, does it not show that we have a right to pray to the saints? By no means. The rich man was dead, and could not be an example to us who are still living. He was also in hell, and we should not imitate him, and besides this prayer was not answered.

What proof is there in Acts 19 that Saul was really converted?

1. "He said, 'Lord, what wilt thou have me to do?'"
 2. It was said of him, "Behold he prayeth."
 3. We are told that he was a chosen vessel.
 4. "He straightway preached Christ in the synagogue."
- What does John 6: 37 show us?
1. It shows us that we must come to Jesus Christ.
 2. It tells us that he will not reject us though we may be very weak and frail in our service to him.

What does coming to Christ mean?

1. It means that we must believe in him.
2. It means that we must trust him with all our hearts and feel sure that he will save us.
3. It means that we must pray to him, worship him, and ask of him every blessing that we feel we need.

What instance have we of those who came to Jesus? The leper, the Centurion, the dying thief, Saul, afterwards called Paul, and others.

The Bible tells us a great deal about repentance. The Lord told Jonah to go to Nineveh and tell them that in forty days the city should be destroyed. The Bible does not say that Jonah told them to repent, but they understood very well that God wanted them to repent. So the king came down from his throne, and laid aside his royal clothes, and put on sackcloth and commanded that all the people should put on sackcloth and that they should fast and pray, and ask God to have mercy on them. So when God saw that they were sorry for their great sins, and humbled themselves before him, prayed and fasted, and asked God to forgive them, he had mercy upon them and spared their city.

When John the Baptist came, as the forerunner of Christ, he preached repentance. He had only a very short sermon, but the people understood it, and a great many people came to him and were baptized, confessing their sins. He said: "Repent, for the kingdom of heaven is at hand."

When Jesus began to preach he said just about the same words that John had said, and he taught the people not only to repent, but also what they should do after they had repented. He told them that they should be baptized and lead a pure and holy life. I heard a man preach a very long sermon this afternoon in the tent down on Franklin Street, trying to show that people need not be baptized; he made a great mistake, for Christ expressly commands his disciples to go into all the world and preach the gospel to every creature, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

The apostles also, when they were filled with the Holy Ghost, and preached Christ crucified and risen from the dead, when the multitudes were pierced in their hearts, and began to ask what they must do, the disciples told them to *repent* and be *baptized* that they might have their sins forgiven and receive the gift of the Holy Spirit.

When persons repent after the manner in which God wants them to repent they become converted.

But persons do not always become converted when they repent, because there is a difference between true and false repentance.

When Judas had betrayed Jesus he was sorry for it—he repented and brought back the thirty pieces of silver, which they had given for his wicked act, and he went out and took his own life. He repented but he was not converted.

When Saul heard Jesus speaking to him when he was on the way to Damascus to persecute the Christians, he repented and became a pious, earnest Christian.

Repentance means to be sorry for our sins, and to turn away from them, so that we will not commit these sins any more.

When we are converted God forgives us our sins and gives us a new heart, so that we do not want to sin any more; gives us a heart that we can love Him, love the Bible, love God's people, and live a pure and righteous life.

There is a story told us in history that beautifully illustrates this truth. A superstitious belief had gained ground among a certain class of people, that there was somewhere in the world a fountain or spring, called the Fountain of Youth, and if an old worn out person would find it and bathe in it he should at once become young again, so that he would never grow old any more. When the Spaniards first discovered America, there was an old soldier in Spain by the name of Ponce de Leon, who had heard of this, and he immediately fitted out at his own expense an expedition to go to the newly discovered world, hoping to find there the Fountain of Youth. It is not necessary to say that he didn't find it in any of the rivers or springs of America. But when Jesus died on the cross, and shed his blood for the sins of the world, he opened a fountain, a living fountain, from which flows the water of life, of which if a man drink he shall never thirst, never grow old, never die. His soul shall be borne by angels into Abraham's bosom, and there he shall be where the flowers never fade, the grass never withers, where there shall be no night and where "sweet fields arrayed in living green and rivers of delight" endure forever and ever.

For the Herald of Truth.

FROM WHENCE THE WARMTH?

Last winter while taking a two miles walk on one of those severe mornings when the mercury registered ten degrees below Zero, Fahr., the question came up in my mind, "From whence is the warmth to sustain life at a temperature so low as this?" Philosophizing on this question finally resolved itself into a consideration of the question, "From whence comes the warmth to sustain spiritual life while we are moving in the frigid atmosphere of this cold, sinful world?"

There is a certain amount of warmth in the body, but this would soon be overcome by extreme cold, such as existed on this particular occasion, if no more heat were generated within the body.

The heated brick, block of wood, or the stone that we place at our feet when we drive out in winter, gradually cools, while the body remains warm with no thicker wraps than those we have placed around the

heated object. Clothes nor wraps will neither generate heat nor hold permanently the warmth in an inanimate body.

From whence then comes the warmth necessary to sustain life? God has so wonderfully made man that millions of human beings without understanding the philosophy, or ever thinking of the fact, use the machinery of their bodies in generating the warmth necessary to life. We need only to study ourselves to understand David when he says, "I will praise thee; for I am wonderfully and fearfully made." The body contains all the properties and arrangements necessary to the generation of heat, and we use them unconsciously. But with all this perfect arrangement and adaption within there is something necessary from without. Except we breathe the air and keep adding fuel to the fire that is constantly burning in our lungs, consuming the oxygen we breathe the warmth of life must die out, and no amount of clothing we put on will keep us from the chill of death.

No amount of covering and wrapping would warm a stove or keep it warm. It may be ever so aptly arranged, and be filled with the best of fuel and the most inflammable kindlings, but there will be no warmth until fire is applied and a draught of air is admitted. With all our adaptation to warmth and comfort within ourselves there will be coldness and death unless we breathe God's atmosphere from without.

The soul is as wonderful as the body. Within it are all the arrangements and elements necessary to spiritual life, and yet with only the life which we have within ourselves we are spiritually dead. The soul with only its own powers is dead. There must be a life-giving principle from without, or the soul is as surely dead as would be the body without air. While the soul is adapted to spiritual life, and possesses all the qualities necessary to glorify God, the spirit and blessing of God must be added to what it has already within it before there is spiritual warmth sufficient to live for God. Every effort that man can make, every good work that he may do to keep Christian ordinances, if the soul is not pervaded by the Spirit of God it is like an attempt to live without breathing.

J. S. C.

THE LORD'S DAY.

(Continued.)

The important fact is to be noticed that the works which He performed on the Sabbath were either works of mercy or religious work. We divide them into these two classes, for the division is very significant and instructive. He healed the sick, and that was a work of mercy. He taught in the synagogues and at private houses, and that was religious work.

We read, "When the Sabbath day was come, he began to teach in the synagogue: and many, hearing him, were astonished, saying, From whence hath this man these things?" "He came to Nazareth, where he had been brought up; and, as his custom was, he went into the synagogue on the Sabbath day, and stood up for to read." "And came down to Capernaum, a city of Galilee, and taught them on the Sabbath days." "He was teaching in one of the synagogues on the Sabbath." Why did he thus teach in the synagogues? The obvious answer is, in order that he might do men good. He had the truth which was necessary for them to hear. He had come from heaven with a message which he must deliver, and here were his opportunities. His love for the souls of men would not suffer them to remain in darkness, when he could be "the light of the world."

Thus his conduct throws light upon the nature of the Lord's day, which was to be the Sabbath day in his kingdom. The Mosaic law was mainly composed of prohibitions; the distinguishing characteristic of the law of Christ is that it requires men to do good. To be a member of Christ's kingdom, it is not enough to be without sin and wrong-doing; one must also have positive virtues and graces, and perform deeds of love. Indeed, the method of Christ in the salvation of men is to expel evil from their hearts and lives by filling them with good. Christ is our pattern and example. A life that is not full of benevolent deeds is in no sense a Christian life. Now, the nature of the Lord's day is to be determined by the Christian system of which it forms an integral part. It is to be a sample of the whole Christian life, differing from other days only in that it furnishes opportunity for a full expression of the spirit which must underlie the work of every day. It is to be a day of intense activity. The rest that it affords is the rest of change, not that of complete stagnation. This activity is to be benevolent. One day in seven is thus set apart in order that Christians may devote themselves without hindrance to the welfare of others. On that day they are to attend the services at the Lord's house; not that they may be entertained, but in order that his cause may be promoted. On that day, after the manner of Christ in the synagogue, they are to teach the word of life to those who are ignorant, that the Lord may be made known and his will done in the earth. On that day especially are they to give of their substance as the Lord has prospered them, in order that the Gospel may be carried to all the world. On that day they are to visit the sick, comfort the afflicted, relieve the distressed, "and send portions to them that have not." For remember that it is the Lord's day, the day on which we commemorate the finished work of Him who came into the world to save

the lost, and died on the cross for their redemption. The day is sacred to Him who "came not to be ministered unto, but to minister, and to give his life a ransom for many." The only way in which such a day can be fitly kept is by filling it with deeds of loving devotion to the welfare of others. In no other way can it be made the Lord's day.

This is certainly an advance on the Jewish Sabbath, just as Christianity is an advance on Judaism. That was a day for rest and worship and the study of the law, and for family gatherings; but it was not strongly marked as a day for doing good to those who were in need. Judaism was exclusive, and so the Jew had little thought of going beyond himself and his family to give the light of truth to those who were in darkness. Christianity is inclusive, and all the world is to be gathered to Christ. He died for all souls; His heart is most tenderly moved toward those that are farthest away from God; and the Christian must share this feeling of his Lord for the lost, and express it by working for their salvation. The Lord's day is not the only one on which he is to do this, but it is especially consecrated to that purpose. Thus the day takes its character of Christianity.

It may be objected that such a day is not a day of rest, in any proper sense of the word. It is not meant that every hour of the Lord's day is to be used in this way. We are discussing the specific subject of how to employ its hours; we are only striving to define the purpose and nature of the day. However, in answer to the objection it may be said that the truest rest and refreshment are found in a change of occupation. The men and women who have been engaged all the week in manual toil can rest their bodies, while doing these works of Christian charity, as well as they could if they spent the day in sleep or complete idleness. The mind never needs absolute rest; and nothing recuperates the mind-worn body so well as becoming interested in new subjects of thought and objects of attention. He who comes to the Lord's day in the right spirit will rejoice that he has opportunity to engage in works appropriate to it. Turning aside from the toil and care of his worldly calling and giving himself for one day in seven to the performance of Christ-like deeds, he will feel like the school boy escaping from his tasks for his day or hour of play. The Lord's day is thus a play-day to one who loves good works, for it is the day on which he may best gratify his holy desires. To him who cannot thus enjoy it, it still remains a yoke of bondage under which he must put his neck, hoping that as the Spirit of God works within him, it may become an "easy" yoke.

This idea of Sabbath rest in the midst of activity on the Lord's day is that which renders it the most perfect type of the

rest which "remaineth to the people of God." For when we feel that we are saved, not by our own striving but by the finished work of Christ; when we feel that his blood applied to our hearts gives us the "peace that passeth all understanding," then it is that our souls are moved as by a mighty and irresistible instinct to work for God. The rest from the stings of a guilty conscience and from the slavery of the ever-threatening law is not the rest of idleness, but of ceaseless activity in works prompted by love and gratitude to Him who hath redeemed us. Paradoxical as it may sound, the conviction that we can do nothing in working out our own salvation is the primary source of all work for the glory of God. And in such work there is complete rest of heart, rest from fear toward God and from envy and disappointment and every ungrateful desire in our relations with men. The work becomes a joy and so a source of rest to the soul. It will be so in the world to come. The rest of heaven is not inaction. God has not redeemed us at such infinite cost and trained us with such patient care simply that we may enjoy a heaven which could be a delight only to a person of unspeakable laziness. We are redeemed and trained for service, but a service which will be a delight, a service without friction or worry or disgust, a service in which perfect rest and intensest activity can be combined. In such a rest the rational spirit can find a perfect heaven. Thus the Lord's day, rightly understood, points to that perfect rest for which every sin-burdened but struggling soul longs with unutterable desire.

(To be continued.)

REJOICING IN THE LORD.

The following is a letter written to a young bride in the west by one of her intimate friends in the east:

Beloved Sister in Christ. Your letter for which I had so long and patiently waited came to hand on —, bearing to me from the distant west messages of friendship and love from one well remembered and often present in thought.

I learned of your marriage through the *HERALD*, and it seems strange to address you by a different name, but friendship may be just as warm and true. Please accept my best wishes for you and your husband. May the Lord abundantly bless you both, temporally and spiritually; and, holding Him highest over all, you cannot but have a happy home.

Yes, I think life is much what we make it; and if we take Jesus for our life, our strength, our wisdom, righteousness, redemption and sanctification—"all in all"—there can be only one result in life, that is, rest, peace, and joy in the Holy Ghost. I do not agree with those who think we are not submissively

bearing the cross if we are always happy. Why, dear Sister, is it not then that we are submissively bearing the cross? Surely when we weep and fret and long to cast it aside, and would if we could, so as to follow our own inclinations then we are bearing it stubbornly. Let us not be honoring the Lord so far as to believe he has all power in heaven and on earth, and then desire to use that power for what seems best in our own eyes, and plead and agonize to have our own way, while the Lord in mercy keeps us from where our wills would often run us into unhappiness. This surely would make a heavy cross to bear; for our wills directly cross the Lord's will and that is what causes the cross and its weight.

The unyielding sorrow from which so many suffer is not so much chastisement from the Lord as it is their selfishness and unwillingness to be led by his hand. Let those who are suffering thus, once aim to have one will with the Lord, that is to be one with Christ—no will but his will, no life but that which flows through it from Christ, no aim but his glory—the self-life dead and the new life resurrected in Christ—hidden with him in God, arisen with him who has taken captivity captive and put all things under his feet—our sorrows and our sufferings also; then we are made free through our Great High Priest, and brought into the glorious liberty of the sons of God, and are seated in heavenly places with Christ Jesus.

Do we fully appreciate our privilege to enter into the holiest of holies with the Lord? Sorrow, except the godly sorrow for sin, leads us into captivity, for we do not accept the liberty with which Christ has made us free. The Lord himself said his yoke is easy and his burden is light. He told us not to care for the things of the morrow. In how many ways he has told us to cast all our care upon him. O it seems to be such a free and easy life, and we never can be really happy unless we lean upon him and trust him in all things. If it were not possible to cast all our care upon him, we would not have been told to do so; and if we leave it to all him, where is there room for so much grief? "I can do all things through Christ which strengtheneth me," even rejoice in tribulation. But I do not wish to speak lightly of sorrow, for I myself have suffered deeply, and through it was led to see the beauty of Christ as I never saw it before. Therefore chastisement is needful when our hearts are drawn away from our God to our idols, that we may be brought back into closer union with him. And sometimes to the fully trusting believer that the world may see what is his power to usward, and that he can keep us in perfect peace when our mind is stayed on him. Sorrows that pierce the soul come to many of us, and there are

wounds which never, never heal while life lasts. But while we cannot forget, we can forgive. If a wound never heals, it need not always be painful. If a hidden sorrow lies in the heart, we need not always be unhappy. If there are sudden flashes of pain, if grief momentarily overtakes us, how easily we may be soothed upon the bosom that loves us so. What would we do if we had not Jesus to lean upon! What would become of our frail bark tossed upon life's rough sea but for the arm of the *Mighty-to-save*. Let us ever abide in him, then we need not so much chastening.

I like the idea of having an Orphan's Home among the Mennonites. I think much good might be done in this way. Did you know that Sister — visited me when she was east? What a bright witness she can be of Jesus' power to save to the uttermost! Let us ever strive live, and move, and have our being in this power, and we shall have the "sunshine on rainy days." The grace of God be with you. Your sister in the faith.

For the Herald of Truth.

WHAT WITH THOSE GLOVES?

Mary is just starting out to visit a near neighbor on a pleasant July morning. She stops a moment to speak a few words to her father, who is sitting at his writing desk, all the while vigorously engaged in pulling on a pair of torn gloves. As she notices him watching her efforts with the gloves she concludes that the holes in them are the objects of his attention; but he soon undeceived her by asking: "Well, child, what is the use of those gloves anyway?" Says she, "They hide my black hands that have been soiled by work." "Are you ashamed to let people see that you are industrious and use your hands at useful labor?" "No, but you see when I go out into the sunshine without gloves my hands will tan."

"But, Mary, do you not know that your hands with a healthy tinge of brown from exposure to God's sunshine will look much more beautiful than with that sickly whiteness which results from gloves, indoor life, and idleness? I think if you will be honest now you can sum up all your reasons and put them in one word of five letters—p-i-d-e." This is the substance of an actual conversation which took place not long since.

Gloves have their uses, but they are subjected to much abuse in this day of fashion and vanity. To see a young man sweltering with heat on a warm August day with his hands in heavy leather, or to see a young woman toying with her gloves, or so scrupulous about fashion as not to be seen without them except at meals is, certainly a foolish abuse of gloves. A Christian will wear them for comfort and not for style.

C.

THE DAY OF ATONEMENT.

Into the temple of humanity the Son of God has entered. He comes to drive out the buyers and the sellers, and to overthrow the tables and the seats of unlawful and unholy merchandize, which have made the "Father's house" a "den of thieves."

Such a purging of the temple was needed. *Authority and power, law and judgment* were needed. The house needed to be "swept and garnished."

But more than this was needed; else the expelled evils would return sevenfold.

The vitiated temple, upon which the destroyer's mark is set, must be renovated as well as cleansed. The Lord would make it a "living temple," which He may take possession of.

He enters into its destruction, that He may "raise it up." He enters into the *body of death*, that He may quicken it to *newness of life*.

The perfect law could make nothing perfect. He must enter in "with blood." It is the great day of atonement.

The successive seasons of the *world's year* have advanced until the appointed day in seventh month has come. The great Sacrifice is provided, and the great High Priest prepared. He is about to "enter into the Holiest," with his own blood.

Behold Him in the outer court, "without the gate," and "without the camp," in the sinner's place, and before all the world, an offering laid upon the altar of burnt offering.

Let us search the import of the awful scene where the Savior hangs upon the cross.

The princes of two worlds confront each other. God's sovereign mercy meets man's supreme guilt. All the sins of all the world combine together against that life which is given to die for our sake, and dying pleads, "Father, forgive; they know not what they do." "The sun is darkened." Deep gloom hovers over the world's *sin*. "The earth quakes." Satan's stronghold is shaken. "Graves are opened." They have lost their victory. "The veil of the temple is rent." Heaven's portal is opened. Two thieves are crucified with Him. They alike represent the whole world; all sinners under just sentence of death for transgression of law. They represent the two classes which comprise the whole human race: on the one hand, sinners hardened in the view of Christ's cross, denying Him, and *unsaved*; and on the other, sinners penitent and believing, and *saved by grace*.

One dies reviling and *without hope*. The other a rejoicing heir of promised paradise, through faith in the holy crucified One.

Let us hear the Savior's utterances upon that cross. One tender plea, "I

thirst!" would seem to give even his persecutors one more opportunity to minister to Him.

But they gave Him vinegar to drink. To the dying penitent of every age, and of every land, the word is spoken from that cross, "To-day shalt thou be with me in paradise!"

To his mother, the words, "Woman, behold thy son!" and to his beloved disciple, "Behold thy mother!" may forever point the Church and her children to that affectionate and holy relation in which the Lord's mother became the disciple's mother, for whom, "from that hour," he ceased not to care, *for Jesus' sake*.

One cry, wrung from the anguish of the condemnation which he suffered for our sakes, goes up to God, whose face was hid from us by our sins: "My God, my God, why hast Thou forsaken me?" Another reveals the *Father*, and the trusting confidence of the reconciled soul which can say, "Into thy hands I commend my spirit."

And finally, the seventh and completing utterance is given, as the seal of the cross to the eternal covenant, "It is finished!"

"This temple" is "destroyed!" In the wreck and ruin wrought by sin, "not one stone shall be left upon another" of all this defiled house of the workmanship of God. The sentence of death must be executed upon all flesh.

"In three days" the sinless temple of Christ's body is "raised up," an earnest of that mystical temple of His body, the Church, which He will "rear up to his praise."

From the outer court, the place of sacrifice, let us turn to view the temple itself, into which the great High Priest enters.

He rose from the dead. During forty days "He gave commandments, through the Holy Ghost, to his apostles, whom He had chosen, to whom also he showed himself alive after his passion, by many infallible proofs, being seen of them, and speaking of the things pertaining to the kingdom of God." Then "he was taken up, and a cloud received him out of their sight." He has entered into the holiest, even heaven itself. He has "ascended up on high, and led captivity captive, and gave gifts unto men." And when the day of Pentecost is fully come, the great gift is given. The Holy Ghost descends to possess and animate, in higher sense and fuller measure, the new temple of the Most High. It is a "spiritual house." It is built on Christ, the "living stone," as a foundation. It is built of "lively stones." Even the figure grows animate with life. The "spiritual house" itself becomes a "holy priesthood," "to offer up spiritual sacrifices acceptable to God by Jesus Christ." The "temple" becomes a "body." The "holy place" is the Church

on earth. They who are made priests, the children of the High Priest, enter there by the one altar and the one laver, having the heart sprinkled and the body washed. They *serve* there. They *eat* there. They offer sweet incense there. *Every Sabbath* the shew-bread is renewed upon the table. *Every day* the lamps of the seven-branched, golden candlestick are dressed and replenished with the heavenly oil. *Every morning and evening* incense arises from the incense-altar before the mercy-seat. Here God has ordained that Divine and human agencies shall be combined; that priestly ministrations and priestly intercessions shall be joined with his supplying, and his giving, and his blessing, as "means of grace," that the light may be set and kept bright upon the candlestick, and that there may be meat in his house.

Only a veil separates the Holy Place from the Most Holy—the Church on earth from the Church above. It was rent when Christ's flesh was rent for us. Through the rent, faith may enter, and hope may anchor within the veil. "Having boldness to enter," the child of God may "draw near." In drawing near he will discern more of the glory, and reflect more of the beauty of that inner, upper sanctuary. Yet he sees but in part now. Not until his own fleshy veil is rent, and he passes beyond it, will he know all the blessings secured to him in the ark of the new covenant, where the perfect law of God is perfectly kept.

Then, and not till then, will he behold with adoring and eternal praise the full significance of the mercy-seat. The cherubim of glory are there. There is no need of the sun or moon there. The Lord God and the Lamb are the light and the glory there forever.

"By the new and living way let us draw near."—*J. E. in Friends' Review*.

WHAT IS NOT REVEALED.

"Beloved, we are now the sons of God, and it doth not yet appear what we shall be."—1 John 3:2

Among all the inspired men of God, none had a clearer sight than John, into deep things of God, as pertaining both to the present and future life. The familiarity with which he, the "beloved disciple," handles the word of God, the clear apprehension of divine truths, the blessed and glorious realities of the gospel of Christ, on whose breast he leaned, and on whose words he hung, as with entranced vision and rapturous delight; he unto whom, after his resurrection, and return to his Father's glory, our Lord revealed of his will, his love and power, in the Isle of Patmos, in scenes and revelations which baffle the wisdom and understanding of all who have since lived, to fully apprehend and explain: yet even unto him was it not revealed, "what we

shall be," though now in the blessed relation of sons of God. Strange as the confession may sound to those who so freely and familiarly presume to tell us "what we shall be;" strange also, as it appears in connection with the many revelations, which the same inspired author gives us, pertaining to the deep things of God; yet it is a virtual admission that while what is "revealed belongs to us and our children," also that secret things belong to the Lord our God. To accept the truth as far as it is revealed, is binding upon every believer. To admit that some truths are not revealed, is only an admission that the wisdom of God as far transcends ours as "the heavens are higher than the earth."

Could we fathom all the deep things of God, we might with greater show of reason doubt his Divine power, and call in question his works and ways.

It in no sense or degree militates against the doctrine of the future life, the immortality of the soul, or the resurrection of the dead, to admit the truth that *what we shall be* is not yet "*made manifest*," (R. V.) But the conclusion of the apostle should relieve us of all efforts to be wise above what is written. To attempt to expound or explain by inference and conclusions of our own, we subject ourselves to confusion and conflict of sentiments, involving in unprofitable controversy and vain speculation. God has seen meet to reserve some things from our finite vision. We might subject ourselves to the charge of irreverence to define just what is revealed, and what is not, but when told from such authority, what "is not revealed," it should relieve us of all efforts to be wise above what is written. The teaching is, that "we know that when he shall appear we shall be like him, for we shall see him as he is."

God has evidently seen meet to draw a veil as to what we shall be. As to the exact character and nature of "spiritual bodies," how nearly they shall resemble our present natural bodies, how nearly similar are bodies terrestrial and bodies celestial, this is not yet "made manifest," and to attempt to define and determine, would savor strongly of presumption. The Lord asked Job, "Have the gates of death been opened unto thee, or hast thou seen the doors of the shadow of death?" Evidently only a negative reply was anticipated or implied, as to the list of inquiries, as if to contrast the power and wisdom of God with that of mortal man. But in this day of further light and revelation, when life and immortality have been brought to light in the gospel, when triumphant death-bed scenes furnish such vivid glimpses of the light, and joy, and peace, as the redeemed of the Lord enter into glory; we can respond in the affirmative, *Yes*, we can now "see through the doors of the shadow of death," though we may not have entered

the gates except by faith; though we have not been privileged beyond the beloved disciple John, nor seen farther into the glories of the world to come.

The Apostle Paul anticipated the oft repeated inquiry, "How are the dead raised up and with what bodies do they come?" And in entire keeping with our text, he pronounces the inquiries unwise, and sums up his illustrations with the announcement, "God shall give it a body as it shall please him."

To know that now we are the sons of God is evidently truth on which the apostle emphasizes his faith.

What a high relationship is that of a son! What privileges it secures! How safely can we trust for what it shall be! We may be more in the valley than on the mountain, but if the Holy Spirit has purified and keeps us pure, the Divine power shall refine and fit us for what may yet be revealed.

Then may we go from strength to strength. And daily grow in grace.

Till in His image raised at length.

We see Him face to face.

—*J. DeVoll in Friends' Review*.

WHAT IS PHARISAIISM.

At an early date—we cannot determine how soon after Ezra's time—the more zealous of the Jews began to fence the written law about with oral traditions. The story as it now stands in the Mishna, is, that Moses received the oral law from Sinai, and delivered to Joshua, Joshua delivered to the elders, the elders to the prophets, and the prophets to the men of the great synagogue. They emphasized three precepts: "Be deliberate in judgment, raise up many disciples, and make a fence for the law." Here manifestly are the seeds of Phariseism, and it is in every way probable that the habit of gaining disciples by over-zealous efforts, and adding tradition to the law, produced a reaction, and led to the formation of a party which made bold to reject all doctrine which was not clearly read in the most ancient law. Some have affirmed that the Sadducees rejected all the Old Testament Scriptures except the Pentateuch, but of this there is no clear evidence. The fact that Jesus cited against them a proof-text from the book of Moses (Mark 12:26), does not prove that they rejected the authority of the prophets and the Psalms. The traditionalists naturally developed into formalists, and laid great stress on every detail of doctrine, life and worship. Hence, most probably, their name, Pharisees, or separatists (separate ones, *Perushim*), for they despised others, and hesitated not to say to those less scrupulous as to forms: "Stand aside, we are holier than ye."

The Pharisees grew more and more strenuous in the maintenance of tradition

and in the observance of minute details of ceremony, until the more important matters of the law, judgment, mercy, and faith (Matt. 23:23) were treated as of relatively little or no account. They loved to pray standing on the corners of streets and in the most conspicuous places. They were wont to say, "God I thank Thee that I am not as the rest of men. I fast twice in the week; I give tithes of all that I acquire." Rabbi Simeon, son of Jochai, is reported as saying: "The whole world is not worth thirty righteous persons, such as our father Abraham. But if there were only thirty righteous persons in the world, I and my son should make two of them; but if there were but twenty, I and my son would be of the number; and if there were but ten, I and my son would be of the number; and if there were but five, I and my son would be of the five; and if there were but two, I and my son would be those two; and if there but one, myself should be that one."

Do not only talk about religion, but act. Do not only feel the importance of religion, but do something, too. You are not told that the unprofitable servant in the parable was a murderer, or a thief, or even a waster of the Lord's money. But he *did nothing*—and this was his ruin. O beware of do-nothing Christianity! Such Christianity does not come from the Spirit of God. "To do no harm," says an old divine, "is the praise of a stone and not of a man."

TEXTS FOR EACH DAY OF THE YEAR.

JULY 15th to 30th.

Christ which is our hope. 1 Tim. 1:1.
Therefore will I hope in him. Sam. 3:24.
Thou didst make me hope. Ps. 22:9.
We are saved by hope. Rom. 8:24.
Hope that is seen is not hope. Rom. 8:24.
What a man seeth why does he yet hope for. Rom. 8:24.
We hope for that we see not. Rom. 8:25.
My hope is in Thee. Ps. 39:7.
Be not moved away from the hope of the Gospel. Col. 1:23.
Have hope toward God. Acts 24:15.
Every man that hath this hope. 1 Jn. 3:3.
I will hope continually. Ps. 71:4.
Rejoice in hope of the glory of God. Rom. 5:2.
I hope in Thy word. Ps. 119:81.
Which hope we have as an anchor of the soul. Heb. 6:19.
In hope of eternal life. Titus 1:2.
For an helmet the hope of salvation. 1 Thess. 5:8.

HERALD OF TRUTH.

JOHN F. FUNK, EDITOR.
J. S. COFFMAN, ASST. EDITOR.

July 15, 1886.

Entered at the Post Office at Elkhart, as second class mail matter.

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IF you wish your papers changed from one Post Office to another, please always give the OFFICE where you now receive it, as well as the office to which you wish it sent.

OUR BOOKS, such as Hymn books, Menno Simon's works, Philharmonia, Mennonite Church and her accusers, may be obtained at L. B. Herr's No. 55 & 57 N. Queen Street, Lancaster Pa.

TO THOSE IN ARREARS.—We made a call a few months ago to those who were in arrears to favor us with the amounts due. Many have responded. We thank them for their promptness, and again ask all those who have not yet done so to follow suit.

THE MENNONITE PUBLISHING CO.—The Mennonite Publishing Company has still an amount of stock for sale, and shall be glad to have more of the brethren invest. A share is \$25.00, and one or more shares may be taken. The work of printing the Martyrs Mirror is now in progress and help of this kind will be greatly appreciated.

A NEW MEETING-HOUSE.—The Old Mennonite Meeting-house in Plumstead township, Bucks Co., Pa., has been torn down, and a new house will be built on the site of the one removed. The oldest portion of the old building was built in 1812. The newer portion was built about 1830. —Bucks Co. Intel.

SCARCITY OF RAIN.—All through the spring and summer there has been a scarcity of rain in this section. From the 10th to the 13th of May there were good refreshing showers; from that time to July 12th there were only light showers, and the ground had become very dry—drier than for a number of years, and vegetation had suffered much. On the 12th, however, there was a fine shower that came in time to benefit corn and other late crops, and the farmers are hoping for more rain soon. Let us with all confidence expect that the Giver of all good will abundantly provide, and send the rain from heaven according to his wisdom and mercy. C.

THE BROTHERS' (DUNKARD) COLLEGE at Mr. MOERIS, ILL.—This college has been maintained many years in the interest of that church. Below we give an item from the *Gospel Messenger* that will give some idea of the order of its management:

"We may have some idea of what is taught in the college by the effect it produces. When you see the brethren and sisters assemble in the chapel for services in proper order, and observe a respectful demeanor pervading the entire body of students—when you behold these young sisters going to their ordinary meals all with their plain, proper covering on, you will probably exclaim with the writer, 'This is better order than in many places where we find objections to the college.' Though well pleased with the most that I saw, as in all human affairs there were a few individual matters that might be better. We fail to see the propriety or need of even a modest little breast pin or finger ring, and some other similar ornaments. An intelligent young lady friend remarked to me, 'It is a pity that these young people cannot understand that they will be more respected, both in the world and in the church, if they leave off such things.' Let us all try to profit hereby." J. D. HAUGTELIN.

PLAIN FINERY.—It is a grand mistake that many plain people are making when they allow themselves to be deluded into the opinion that all they need to be in gospel order in the matter of dress is to have the garment made after a plain cut. A simple, plain pattern for the Christian's clothes is certainly in harmony with the spirit of the gospel, but "costly array"

is not. Clothing that costs a high price is many times cheaper than goods which cost less, and when bought for the sake of economy and the service they will do, may be no harm to the wearer. But to be attired in costly array that is not any more serviceable for being costly, even if it be made after a pattern that is termed "plain," and known by christians as the church "regulation," is against the spirit and teachings of the Scriptures.

Criticising costly, plain clothing, however, and showing that it is as far from the teachings of the Bible as cheaper and more fashionable clothing, is accompanied by great danger. This is one of the first arguments resorted to by those who are disposed to treat as unimportant the matter of plain apparel. John Wesley no doubt was sincerely in earnest to save his people from the evils of both fashionable attire and "costly array" when he so severely criticised the Friends (Quakers) for making their garments of the finest material and of the most expensive value. His rebuke was just, and might be in season now if applied to the plain Friends, Dunkards and Mennonites of the present time. But it is altogether reasonable that Wesley's strictures upon the plain finery of the Friends caused many of his learners to avoid for a time more the finery and cost of wearing apparel than the styles of the world in their cut. Whatever may have been the causes it is painfully apparent that nearly all who now bear the name Methodist, (which was at first applied in derision to the pious John Wesley), have, in the matter of their dress, the expense, the finery, and the fashions of the world in all their "superfluity of naughtiness." C.

CHURCH NEWS.

TO KNOX CO., TENN.—The Brethren S. L. Kauffman and wife, Jacob Stoltzfus and wife and John J. Stoltzfus started on a trip from Lancaster, Pa. to Knox Co., Tennessee, about the middle of June to visit their friends and relatives there.

FROM WATERLOO CO., ONT.—Sister S. E. Groh of Hespeler, Waterloo Co., Ont., writes that there are in that vicinity several applicants for baptism. We are glad to hear it and hope there may be still more in the near future.

FROM HARVEY CO., KANSAS.—In the last month (June) four persons were received into the church in Harvey Co., by baptism, namely John Weaver and

wife and Amos Hess and wife. At the baptismal service was assembled the largest congregation we have yet had in this vicinity. So many being unable to gain admission to the School house where the meeting was held, erected within us an earnest wish that the new building, (the Pennsylvania meeting house) might soon be put up. We expect to build it as soon as we can. R. J. II.

FROM LAGRANGE CO., IND.—On Saturday the 19th of June, there was an ordination to the ministry at the Fork's church (Amish) in LaGrange Co., Ind. There were four candidates and the lot fell on Joseph Miller. On Sunday the 20th fifteen persons were united with the church by baptism. May God bless the dear young brother in his calling to the ministry, that he may be faithful in the discharge of his duties; and may the dear converts be as shining lights to the world and earnestly help to build up the Church of God.

FROM ASHLAND CO., OHIO.—We have just received a letter from Bro. Boyer of Ashland Co., Ohio, in which he informs us that they had no preaching by our people in his neighborhood since last Summer. He feels much discouraged on account of the fact that they have no regular preaching, and gives another reminder of the oft told story that our church is altogether to deficient in ministers. When we look around to see who could go there regularly even if only every four weeks, we hardly know where to find the men to go. How would it do for Bro. Leatherman of Medina, to do every four weeks, or for him to change off with the brethren in Wayne county (in the Orrville Church), or could not those from Columbiana, or some of the surrounding churches, occasionally visit this place. Once more we appeal to our bishops, do not neglect the work entrusted to your care, but see that in every place faithful men be appointed to carry forward the work of the Lord. If the Church is to prosper, laborers must be sent forth, and if we neglect this work, are we not guilty of neglect in our work, and hiding our talent in the earth.

CORRESPONDENCE.

FROM EMMET CO., MICH.—About the middle of June Bro J. S. Coffman was with us and staid several days, in which time we had three meetings, all of which were well attended and great interest was manifested. The number of our faith is small at this place. We were earnestly admonished, and it was to us a time of refreshing, for the Lord was in our midst. May the Lord bless all the efforts put forth for the building of the cause and the church. H. C. GARDNER.

Bliss, Mich.

FROM MICHIGAN.—We had a pleasant season of spiritual interest here from the 19th to the 24th of June. Four meetings were held in the neighborhood of Manec-lona, and three in the Troyer settlement nine miles west. During this time nine precious souls became willing to unite with us and help to labor in the good work. May God bless the work of his servants everywhere, and the dear souls that are instrumental in gathering into the fold. "Pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest." "The harvest truly is great but the laborers are few." E. GARDNER.

HOW ARE YOU IDENTIFIED?

A lady called at the house of a neighbor on an errand; but as the family were away she asked the hired man to tell his employer that she would call again. Being in a hurry, and not thinking but the man knew who she was, she did not leave her name. The lady of the house returned before the rest of the family, and the man told her that a lady had been there who said she would call again. "Who was it?" inquired Mrs. H.

"O, I don't know her name," replied the man.

"But you should have asked her," said Mrs. H., "so we should know who had been here. Can't you tell me anything by which I can tell who came? Where does she live?"

"I don't know," said the man, "but she's the one that always smiles when she speaks."

The pleasant look and the courteous manner in which the lady had spoken to the servant had been noticed and remembered, leaving a sunbeam in that man's heart.

The thought may be startling to some that we are ordinarily remembered, and perhaps frequently identified, by little traits or habits which to us may appear the merest trifles, and of which, indeed, we may not be hardly conscious. The memory of many a sweet smile, such as irradiated the countenance of that Massachusetts lady, is treasured by others, though long forgotten by the cheerful giver. Stout, strong words in advocacy of right—"filthy spoken" words; edifying silence in the midst of roystering mirth or profitless discussion; warm hand-grasp; gentle tokens of sympathy in hours of sorrow—such tokens of good-heartedness are, without doubt, treasured in the memory of every reader of these lines as among the most savory influences of his life. And these little words and actions are recalled without the remembrance of the persons from whom they came. It would be shocking to be identified as "the man who scowls." How are you to be identified?

GRACELESS AGE.

There is hardly a sadder spectacle on earth than that furnished by a godless and graceless old man, who has lived in this christian land perhaps three quarters of a century, and all of whose days have been spent without any effort to lay up for himself a treasure in heaven. His childhood and youth were thus spent; his manhood and middle age were thus spent, and now, there he is, in old age, with life on earth almost gone, on the very margin of the grave, with eternity just before him, and with not the first thing yet done in the way of preparing to meet God in judgment. Death frowns upon him. He finds no pleasure in thinking of the past, none in the present and none in the future. Meditation brings him no joy, memory and conscience afford him no comfort. He is without the blessing of Christian hope, when he most needs it. The disabilities and pain of his body make life a burden to him. The activities of business that once employed his thoughts he can no longer bear. He must from sheer necessity, lay down the earthly tasks of his life. In a short time he will be dead and he knows it. The Book Divine is no source of comfort to him, he is not sufficiently familiar with it to be comforted by it, and not in a moral condition to receive its comforts or be entitled to them. Alas! for that man; there are no prospects before him that sweetly invite his thoughts to the Spirit world. The simple truth is, he has laid up for him no treasure in heaven. This is one thing he has not done; many things he has done but this never. He may leave millions for his children, but there are no millions for him in the skies; his whole record is wrong, fundamentally and awfully wrong. And now there he is at last, in his feebleness and decay, near the end of a wasted and misspent existence on earth, a sore affliction to himself and a solemn warning to every passer-by. Who will envy him his lot? Who should imitate his example? His life in this world, as to the great purpose for which it was given, is simply a prodigious failure. It ends without hope here and in eternal darkness hereafter. Dear sinners, take heed that you do not put off those warning voices too long, till it is forever too late. Sel. by S. C. GIBB.

Waterloo, Ont.

AS THE smallest grain of sand carries great pain to the eye, so does the slightest deviation from God's law cause the wakeful conscience great disquiet.

It is not enough that we have the light of God in our hearts, and hold it in our hands, and take it where it may shine. We must so let our light shine that others may see it.

THE PATHWAYS OF THE HOLY LAND.

The pathways of thy land are little changed
Since thou wert there;
The busy world through other ways has ranged
And left these bare.

The rocky path still climbs the glowing steep
Of Olivet;
Though rains of two millenniums wear it deep,
Men tread it yet.

Still to the garden o'er the brook it leads,
Quiet and low;
Before his sheep the shepherd on it treads—
His voice they know.

The wild fig throws broad shadows o'er it still,
As once o'er thee;
Peasants go home at evening up that hill
To Bethany.

And as, when gazing, thou didst weep o'er
From heights to height [them,
The white roofs of disordered Jerusalem
Burst on our sight.

These ways were strewn with garments once,
Which we tread thus; [and palm
Here through thy triumph on thou passedst
On to thy cross. [calm,

The waves have washed fresh sands upon the
Of Galilee; [shore
But chiseled on the hillsides ever more
Thy paths we see.

Man has not changed them in that slumbering
Nor time effaced; [land,
Where thy feet trod to bless, we still may
All can be traced. [stand:

Yet we have traces of thy footsteps far
Truer than these;
Where'er the poor and tired and suffering are,
Thy steps faith sees.

Nor with fond, sad regrets thy steps we trace;
Thou art not dead:
Our path is onward, till we see thy face
And hear thy tread.

And now, wherever meet thy lowliest band
In praise and prayer,
There is thy presence, there thy Holy Land:
Thou, thou art there.

IMPOSSIBLE.

With God *nothing* shall be impossi-
ble, Luke 1:37.

The things which are impossible with
men are possible with God, Luke 8:27.

With men it is impossible, but not with
God, for with God all things are possible.
Mark 10:27.

With men this is impossible, but with
God *all* things are possible. Matt. 19:26.

Nothing shall be impossible unto you.
17:20.

Without faith it is impossible to please
God. Heb. 11:6.

Impossible for God to lie. Heb. 6:18.

For all the promises of God in him are
yea, and in him Amen, unto the glory of
God by us. 2 Cor. 1:20.

WEAKNESS A SOURCE OF
STRENGTH.

"For when I am weak, then am I
strong." 2 Cor. 12:10.

Paul deals in paradox. Two things, a
weakness and a strength, both real and
existing in the same man and the weak-
ness in some sense the cause of strength.

1. Paul's weakness. This was one of the
most distinctive preparations for his work.
It was not a characteristic of his mental
equipment, nor of his moral fibre, but of
his physical frame. He had to contend
with some distressing bodily infirmity, as
his writings show, and as may be inferred
from having Luke, the beloved physician
in his missionary band. He was his per-
manent medical attendant. Paul was af-
flicted also with some defect in utterance.

This must have been a constant trial to
him as a public speaker, and this may
have caused his depression of spirits at
Troas and Rome. 2. The connection of
Paul's weakness with his strength. There
was a strength in his weakness. God
thus compensates. Woman's weakness is
a plea against assault. So with a child.
So with Paul, the earthliness of the vessel
was so apparent that the power was
manifestly of God. There was a strength
as the result of weakness. His weakness
led him to cast himself unreservedly upon
the divine help, and it led him to have
great sympathy toward his fellow-men.
He was gentle as a nurse and wept fre-
quently. His attachments were beautiful
and his salutations affectionate. There
was a strength surmounting his weakness.
He labored as though he had no infirmity.
He was impelled by faith and gratitude.
He moved in the midst of unseen realities
and felt he owed everything to Jesus.
Our feebleness may make us care more
for Christ. Much can be established not-
withstanding weakness. Weakness can
only be overcome through faith and con-
secration like Paul's.—*Wm. M. Taylor,*
D. D., L.L. D., N. Y.

WHAT IS SIN?

God's answers and definitions:

1. Sin is the transgression of the law;
i. e. any of the commandments of God.
1 Jno. 3:4.
2. All unrighteousness is sin. 1 Jn.
5:17.
3. Whatsoever is not of faith is sin.
Rom. 14:23.
4. "An high look and a proud heart
and the flowing" ("even the lamp" [R.
V.] Symbol of prosperity, Prov. 20:20,
hence joy or delight) of the wicked is
sin. Prov. 21:4.
5. The thought of foolishness is sin.
Prov. 24:9.
6. To him that knoweth to do good
and doeth it not to him it is sin. Jas.
4:17.

WHAT A SMILE DID.

BY DR. NEWTON.

Gertrude White, a sweet little girl about
nine years old, lived in a little red brick
house in our village.

She was a general favorite in Cherry-
ville; but she had one trouble. Will
Evans would tease her because she was
slightly lame, calling her "Tow Head,"
whenever they met. Then she would pout
and go home quite out of temper. One
day she ran up to her mother in a state
of great excitement.

"Mother, I can't bear this any longer,"
she said; Will Evans has called me Old
Tow-Head before all the girls."

"Will you please bring me the Bible
from the table?" said the good mother.
Gertrude silently obeyed.

"Now will my daughter read to me the
seventh verse of the fifty-third chapter
of Isaiah?"

Slowly and softly the child read how
the blessed Savior was afflicted, oppressed,
yet he opened not his mouth.

"Mother," she asked, "do you think
they called him names?"

When Gertrude went to bed that night
she asked God to help her to bear with
meekness all her injuries and trials. He
delights to hear such petitions.

Not many days had passed before Ger-
trude met Will Evans going to school, and
remembering her prayer and the resolu-
tion she had formed, she actually smiled
at him.

This was such a mystery to Will that
he was too much surprised to call after
her, if indeed he felt any inclination; but
he watched her till she had turned the
corner, and then went to school in a very
thoughtful mood.

Before another week passed, they met
again, and Will at once asked Gertrude's
forgiveness for calling her names. Ger-
trude was ready to forgive, and they soon
became friends, Will saying:

"I used to like to see you get cross;
but when you smiled, I couldn't stand
that."

Gertrude told Will of her mother's kind
conversation that afternoon, and its effect
upon her. Will did not reply, but his
actions showed what he felt, and he said he
would not call her names again.—*Angel*
of Peace.

WORLDLINESS.

The meaning of this word is predom-
inant passion for *earthly things*. We
read in 1 John 2:15, "Love not the world,
neither the things that are in the world.
If any man love the world, the love of the
Father is not in him." How many pro-
fessing Christians there are to-day dis-
obeying this command. One of the great
reasons there are not more souls con-

verted is because of the worldly lives of
Christians. Worldliness, I believe, de-
stroys union and peace with Jesus, and if
we continue in it, it will destroy our souls.
Can you call to mind a professing Chris-
tian that lives a worldly life that amounts
to anything in God's work? On the other
hand, you can find many who are fully
saved and obey God's word, that are
winning souls for Christ. Dr. Adam
Clarke says, "The love of God and the
love of earthly things are incompatible.
If you give place to the love of the
world, the love of God cannot dwell in
you, and if you have not his love you can
have no peace, no holiness, no heaven.
Come out from among them. Be not
conformed to this world, and many other
strong passages you may find in the word
of God." This is my experience. The
service of God is a delightful service.

DANGEROUS ENEMIES.

The following may be regarded as
great dangers to which the young are
exposed. *Pride*, which refuses to listen
to the counsel of the aged, and in the
over-estimation of its physical and mental
powers, persists in pursuing its own course.
Self-conceit, which presumes itself su-
perior in wisdom to all others. *Vanity*,
which feasts its eyes upon empty finery
and is absorbed in outward show. *Un-
ordinate desire for amusement*, which
manifests a dislike for all kinds of serious
and useful employment. *Inordinate love*
for company, which wantonly dissipates
the urgent longings of the spirit after
eternal treasures amid the noisy tumult
of insipid and trifling companions. *Per-
nicious books*, by which the soul is
plunged into deep poverty. *The fear of*
man, which is easily abashed at the scorn
and sneers of the scoffer. *Inexperience*,
which is confiding where it should be
distrustful and follows where it should
flee. *Youthful thoughtlessness*, which
induces to take a fanciful view of life,
expecting to find heaven rather upon
earth than hereafter, more in what the
world affords than in God and in his dear
Son Jesus Christ.

Such are some of the principal dangers
to which the young are more especially
exposed on their journey through the
beauteous spring-tide of life; and many
thousands have already fallen a prey to
them, and thus become unfitted both for
the duties of this life and for the enjoy-
ment of that which is to come.—*Dr. S. C.*
Kapf.

"REpent ye therefore and be convert-
ed, that your sins may be blotted out.—
Peter.

PERHAPS the greatest miracle of Christ
known to a true Christian is that which
was wrought in his own heart; he feels
wonderfully saved.

A WONDERFUL RETROSPECT.

Nineteen centuries ago Christianity was
in its cradle. It came in a manger. Its
birth was in a lowly Jewish town. Its
parentage was humble and poor. It had
no friends at court. It did not come with
observation. The Sanhedrim sat in state
on Mt. Zion. Rome was in the magnifi-
cence of her Augustan age. Jupiter held
sway over the fifty millions from the
Rhine to the Indus. A dark and dismal
superstition reigned all over the earth,
except the land of Judea. Thrones bol-
stered and classic learning wove garlands
for it. It was an age of unparalleled
corruption. Poetry and art ministered to
lewdness and debauchery. Virtue was
satirized in the theatre, and lust and crime
went unrebuked at the altar. The age
was topping into the Neronic quagmire
of imperial incest and matricide. It was
thus at the centre. The fringes were
barbaric and savage. Vengeful dieties
were appeased with human sacrifice. The
Coliseum ran deep with the blood of
gladiators and victims thrown to wild
beasts for the amusement of courtesans
and kings. Slaves were tortured and
murdered for mere pastime. The world
was in its deepest night. Into that age
the infant Christ was born. All behind
it, stretching away into the night of pre-
historic time, were the dreary eyes of
unbroken darkness, relieved only by the
feeble glimmer that for a brief day played
around the Parthenon and shimmered on
the remote horizon of the Orient, only to
be quenched in deeper gloom. Abraham
and Elijah and David and Solomon and
Isaiah and the uninspired sages had lived
and died and left the race sinking into
still deeper depths of brutality and lust.
The star of hope had gone out, and hu-
manity was given over to the asphyxia of
despair. Into that night of rapine and
lust the Son of God descended; but ere
he was old enough to find his way to his
mother's breast, exile and flight alone
rescued him from slaughter.

At thirty years of age, alone and poor,
he opened his brilliant ministry. At thirty-
three he expired as a malefactor between
two thieves. That was Christianity two
thousand years ago; a friendless
stranger, in a hostile world, expiring
upon a gibbet, amidst the jeers and cal-
umnies of a reviling mob. But put to
death, it did not die. The Sermon on
the Mount had gone into the impalpable
atmosphere of the world, never to be ex-
pelled. The crucified came back. Hence-
forth mankind knew, what it never knew
before, that death had a master. Hope
sprang anew in human breasts. The gib-
bet and fagot were busied to extinguish
it, but were not able. Thousands were
hunted to death. Myriads of martyrs
counted not their lives dear to them; but
life and immortality had come into the

world, and gibbets and fagots were futile.
In four hundred years, weary of the effort
to banish it, the cross was raised above
the eagles, and the Crucified toppled
Jupiter from the throne, and was pro-
claimed in the senate house God of the
Empire.

All this is external history, the master
drama of the ages. Do not imagine that
it is nothing more; that it is a mere ro-
mance of how a crucified Jew became, in
after years worshipped as a god. That is
of the smallest significance, and might
be classed as merely one of the revenges
of history. The thing to be noticed is
that in that cradle and on that cross the
power of a new creation was born; a
new force entered the world's life which
can never perish until it has wrought out
the regeneration of universal humanity.
It was not to win an easy triumph. It
has a long and weary work to do. Its
trail should be marked with many bleed-
ing feet. Martyr fires should glow along
its path. It should be opposed by thrones.
Armies should be shattered and go to
pieces upon it. Learning would oppose
it. Lust would rage against it. But it
would not weary or faint or be discour-
aged until it set judgment in the earth.
For nineteen hundred years one gen-
eration has handed it along to another.
When barbaric hordes ravaged ancient
civilization, it calmly kept its way, bear-
ing the sacred ark through medieval
times, to the modern age. Overloaded
with heathen admixtures, it bursts forth
in the Reformation. Casting off the
thralldom of priestly and political despotism,
it established liberty of conscience
and the right of individual judgment.

Out of it came the "Magna Charta," the
doctrine of free schools, free Bible, free
people, and free Church. It is the mother
of science and modern civilization. It
is the architect of the Christian home and
the Christian state. Abolishing ancient
paganism in its stronghold, it carries the
death warrant of every pagan system
still in existence. It is confessedly to-day
the mightiest factor in the world, the
creator of industry, the protector of
rights, the guardian of liberty, the pal-
ladium of progress, the sanctuary of
learning and art. The position she has
won against the perpetual assaults of ty-
rannical power, the subtleties of skepti-
cism and the opposition of lust. In her
anblime march through the ages she has
been proclaimed dead. French and En-
glish deists formally attended her obse-
quies. Time and again vulgar infidelity
has tested over her grave. Modern phil-
osophic doubt and scientific skepticism
to-day write her epitaph. Her enemies
have passed her like shadows over the
rock; she remains the maker of the pre-
sent and master of the coming age.—

Bishop R. S. Foster in Independent.

CHRIST'S LOVE TO MAN.

BY HANNAH PELTON.

"I have come into my garden, my sister, my spouse; I have gathered my myrrh with my spice; I have eaten my honeycomb with my honey; I have drunk my wine with my milk; eat, O friends: drink, yea, drink abundantly, O beloved.

I sleep, but my heart waketh: it is the voice of my beloved that knocketh, saying, Open to me, my sister, my love, my dove, my undefiled: for my head is filled with dew, and my locks with the drops of the night." Song of Solomon 5:1, 2.

The garden refers to the Church of Christ: to not any particular sect, but who live in him, and who are partakers of his spiritual life.

Words of the nearest relationship are used to express the wonderful union existing between the Savior and the redeemed soul.

"He that abideth in me and I in him, the same bringeth forth much fruit." Whoever lives in Christ will have the fruits of the Spirit; hence the Savior has said, "By their fruits ye shall know them."

"I have gathered my myrrh with my spice. In Rev. we read of the golden vials full of odors, which are the prayers of the saints. The apostle Paul recognizes the gifts of the saints, as an odor of a sweet smell, a sacrifice acceptable, well pleasing to God. Phil. 4:18. The Psalmist says, "Let my prayer be set before thee as incense."

"I have eaten my honeycomb with my honey; I have drunk my wine with my milk; eat, O friends, drink, yea, drink abundantly, O beloved."

Who are these friends? "Ye are my friends, if ye do whatsoever I command you." Surely this garden with its odors and sweets, joy and peace in the Holy Ghost, is given only to those who abide in Christ. The invitation is, "Drink abundantly, O beloved." Let the temple be filled with the Holy Ghost. These are they that come up with songs and everlasting joy upon their heads, and as a bride adorned for her husband. "I sleep, but my heart waketh." What solicitude for every erring one does the Savior have. "Open to me . . . my undefiled: for my head is filled with dew, and my locks with the drops of the night." Here is language addressed to one, who has not in any way be-

come "of the world," but an estrangement has come over the soul, or why would the Savior be represented as out seeking admittance "till the night's dampness had filled his locks with the drops of the night." These say when speaking of their experience, I am not where I once was. An undefinable mist has spread over the clear sky. Many may not know why this is so, but there is no doubt, but that there is a reason for it. If all such would honestly inquire of the Lord, they would not long be in darkness, and whatever the test, requirement, or acknowledgment might be, if cheerfully complied with, how soon will the "door" open, and the garden will bring forth abundantly the fruits of the Spirit, love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance. These will prove "a fountain of gardens, a well of living waters." Chap. 4:15.

"Every plant which my heavenly Father hath not planted, shall be rooted up."—*Earnest Christian.*

TO BE LOST.

What an awful word is that in the latter clause of the text, "He that believeth not shall be damned!" Pause.—I give you time to think a little; if you would have Christ as good as his word of promise, remember he will be as good as his word of threatening. You hear the necessity of preaching the Gospel, because upon believing or non-believing our salvation or damnation will turn. What, will you laugh at the minister that cries out, Lord, help you to come! Come, come; do you think we have nothing else to say, or are at loss for words when we cry, "Come, come, come," to fill up our sermons? No, it is part of our commission; it is one great part. And my fellow sinners, we are all come to tell you that our Master has a two-edged sword, as well as a golden sceptre; and if you will not come under the sound of the word, and do not feel the converting power of it, you must feel the confounding weight of it. I repeat it again to you, "He that believeth not shall be damned!" The very word is terrible. God grant you may never know how terrible it is! You are condemned already; he that believeth not is so. John 3:18.

Why? "Because he hath not believed on the name of the Son of God." It is not being a whoremonger or adulterer that will damn him; but his unbelief is the damning sin; for this he will be condemned—for ever banished from the presence of the ever blessed God; and how will you rave, how will you tear, and how will you wring your hands, when you see your relations, your friends, those whom you despised, and were glad they were dead out of your way, see them in Abraham's bosom, and yourselves lifting up your eyes in torment! O! my dear hearers, do let me plead—let me entreat; if that would do, I would down on my knees; if that would do, I would come down from the pulpit; I would hang on your necks; I would not let you go; would offer myself to be trodden under your feet. I have known what it is to be trodden under the feet of men thirty years ago, and I am of the same temper still; use me as you will, I am a poor sinner; and if I was to be killed a thousand ways, I suffer no more than my reward, as an unprofitable servant of God; but do not trample the dear Jesus under foot. What has he done to you? Was it any harm to leave his Father's bosom, come down and die, and plead for sinners? See him yonder, hung on the tree! Behold him with his arms stretched out! See him all of a bloody gore, and in his last agony preaching love! Would you give him a fresh stab? Are there any of you here that think the sword did not pierce him enough—that they did not drive the briars and thorns into his head deep enough? And will you give him the other blow, the other thorn? And will you pierce him afresh, and go away without believing he is love? I cannot help it; I am free from the blood of you all. O that you may not damn your own souls! Do not be murderers; nor like Esau, *sell your birth-right for a mess of pottage.* God convince you; God convert you; God help those that have believed, to believe more, that they may experience more and more this salvation, till faith is turned into vision, and hope into fruition; till we have all, with yonder saint, and all that have gone before us, experienced complete salvation in the kingdom of heaven: even so, Lord Jesus. Amen and amen.—*Whitefield.*

WATCH AND PRAY.

Many are the means that Satan adopts to overcome the children of God. Sometimes a talkative tongue is employed, and the child of God is drawn out into conversation until he commits himself and is brought under condemnation. Then again Satan comes as an angel of light, and the unwatchful soul is soon led into forbidden paths. Many are the ways in which the enemy of our souls draws our hearts away from God, and our feet into the entanglements of sin. O, how we need to watch and pray! How much of the real power of God we need, that we may be able to stand against all the wiles of the devil. Jesus, knowing the power of the enemy, and the weakness of the human flesh, has commanded us to watch and pray continually. He says, "What I say unto you I say unto all, watch."—*C. Terry.*

THE BIBLE AND THE RIFLE.

Mr. Spurgeon lately remarked in a sermon at his tabernacle:

"Now here comes another Christianity which has lately displayed itself to many heathen nations. It comes with a Bible in its knapsack and the rifle in its hand. Is not this a fine combination for conversion? Jesus comes before the Zulu riding upon a Gatling gun. Of course these poor heathen know nothing about our political combinations, but they suppose that Christians are invading their land—will they, therefore, love Christ? Missionaries, here is a difficulty for you to explain; how will you deal with it? You come from a Christian nation—a nation which salutes the savages in Christ's name with shot and shell? Will they receive Christianity coming in such guise? If they do not, small blame can we pour upon them; they will be only acting according to the light of reason and common sense. If there shall ever come a Christianity which suffereth long and is kind; which doeth no evil, but seeketh good to its neighbor, which teacheth love to God and love to man, which seeketh not its own, but lays itself out for others, then I do not say that an ungodly people will be enamored of it if left to itself, but I do believe that the Spirit of God will go forth with it, and will convince men of sin, and of righteous-

ness, and of judgment, and then shall the scattered family of Adam accept the one true faith, and enter into a league of amity with each other, and there shall be glory to God in the highest, on earth peace, good will toward men."—*Sel.*

CONSEQUENCES OF THE CIVIL WAR.

Church entertainments for raising money imitate those of the Christian and Sanitary Commissions, and those of the Grand Army of the Republic, and therefore the "theatre gets into the churches" and, alas! rattles sometimes get into the vestry—"The Cause is so good, you know!"

A city missionary remarks upon the increased trouble in families resulting in multiplied divorces. He is often told in his visits "it did not use to be so before the war."

Intemperance was fastened upon many an officer and soldier in the war, and has never been shaken off. Reunions of soldiers too often are accompanied by drunkenness.

Pauperism is not only increased among really needy soldiers, their wives and children, but help seems to be willingly accepted by some able to support themselves and families, with a consequent loss of self-respect, dangerous and degrading.

And now, monster petitions have gone to Congress, that every soldier, rich or poor, sick or well, may be partially supported by the Government! Mendicancy and Pauperism seem to have lost their disgrace in the eyes of many a citizen demoralized by the war and its bounties, and pensions. And yet great preachers have declared that army-life is the great school of heroism, self-denial, consecration to high ends, and the courage which counts life cheaper than honor?

The self-respecting soldier who gave himself to his country with such motives must feel the ignominy to which mercenary pension agents and even more that to which his demoralized comrades invite him.—*Advocate of Peace.*

THE DIME NOVEL CURSE.

The ancient fable tells of one who sowed dragon's teeth, which sprang up armed men. A good many publishers are scattering similar seed.

The St. Louis Christian Evangelist says: "A few days ago occurred a scene in this city that teaches the danger of a certain class of literature in the hands of the young. Two boys about fifteen years of age, well fed on dime novels, mysteriously disappeared from their homes almost a month ago. They first, however, as the sequel shows, provided themselves with revolvers, filled their pockets from their fathers' money drawers, one of them taking some bank checks, and attempting to increase their funds by forgery. Then they skipped out, and their whereabouts was unknown until one day last week their return was made known by one of them *killing the other in one of the hotels of this city.*"

"Thus ends the chapter. There is nothing original in this occurrence, it is an old story, often repeated; but should refresh the minds of parents with the fact that the moment they permit bad literature to come into the home they put their children in the school of crime, and the day of terrible fate will come. And if they would save their children from bad reading, let them provide wholesome books and papers, and help to cultivate pure literary tastes, and pure and lofty aspirations will be implanted in the hearts of our young men and women."

Do you know what *your* children are reading?

—It was this general purpose that made the primitive Christians such eminent instances of piety. And if you will here stop, and ask yourself why you are not so pious as the primitive Christians were, your own heart will tell you, it is neither through ignorance nor inability, but purely because you never thoroughly intended it. You observe the same Sunday worship that they did; and you are strict in it, because it is your full intention to be so. And when you as fully intend to be like them in their common life; when you intend to please God in all your actions, you will find it as possible as to be strictly exact in the service of the church. And when you have this intention to please God in all your actions, as the happiest and best thing in the world, you will find in you as great an aversion to anything that is vain and impertinent in common life, whether at business or pleasure, as you now have to anything that is profane. You will be as fearful of living in any foolish way, either of spending your time, or your money, or indulging in any sinful desire or temper, as you now are fearful of neglecting the public worship of God.—*Lav.*

THE NAME UPON THE WINDOW PANE.

In the old Scottish inn we met,
A motley group from every land,
Scholar and artist, peer and priest,
And many a traveler browned and tanned,
All pilgrims waiting for an hour,
Chatting in idle courtesy,
And yet amid the drifting talk
A little message came to me,

It happened thus: A restless boy
Unto the dripping window went,
Whose glass, scarred with a thousand names,
His mind to the same fancy bent.
He sought and found a vacant spot,
And took the diamond from his hand;
But ere a letter had been formed
A voice accustomed to command

Cried, "Philip stop; before you write,
Consider well what you're about."
"Father, why should I hesitate?"
"Because you cannot rub it out."
These words fell on my idle ear:
I said them o'er and o'er again,
And asked myself, O who would choose
All they have written to remain?

Unto a loving mother oft
We all have sent without a doubt,
Full many a hard and careless word
That now we never can rub out.
For cruel words out deeper far
Than diamond on the window pane;
And oft recalled in after years,
They wound her o'er and o'er again.

So in our daily walk and life
We write and do and say the thing
We never can undo nor stay
With any future sorrowing.
We carve ourselves on beating hearts,
Ah, then, how wise to pause and doubt,
To blend with love and thought our words,
Because we cannot rub them out!

—Harper's Weekly.

About the only force some people
have is the force of habit.

BETTER receive a hundred harsh and
unkind words than to utter a single one.

USEFUL knowledge has no enemies
except the ignorant; it cherishes youth,
delights the aged, is an ornament in prosper-
ity, and yields comfort in adversity.

Miscellany.

"I KNOW A THING OR TWO."

"My dear boy," said a father to his
only son, "you are in bad company.
The lads with whom you associate indulge
in bad habits. They drink, smoke, swear,
play cards and visit the theatres. They
are not safe associates for you. I beg
you to quit their society."

"You needn't be afraid of me, father,"
replied the boy, laughing. "I guess I
know a thing or two. I know how far to
go and when to stop."

The lad left his father's house, twirling
his cane in his fingers and laughing at
the "old man's notions."

A few years later, and that lad, grown
to manhood, stood at the bar of a court
before a jury which had just brought in
a verdict of "guilty" against him for
some crime in which he had been con-
cerned. Before he was sentenced he ad-
dressed the court, and said among other
things: "My downward course began in
disobedience to my parents. I thought I
knew as much of the world as my father
did, and I spurned his advice, but as soon
as I turned my back upon home, tempta-
tion came upon me like a drove of hyenas,
and hurried me to ruin."

Mark that confession, ye boys who are
beginning to be wiser than your parents.
Mark it, and learn that disobedience is
the first step on the road to ruin. Do not
take it.—Sel.

BE CHEERFUL.—So says the man who
is easy in his circumstances, missing no
loved face at the table, nor by the hearth.
But does he ever consider how hard it
may be to be "cheerful" when the heart
aches, and the cupboard is empty, and
there are little fresh graves in the church
yard, and friends are few or indifferent,
and even heaven for the time being seems
to have forgotten us, so desolate is our
lot? How difficult for one man to un-
derstand another, in such differing cir-
cumstances! How easy to say, "Be cheerful!"
How hard he would find it to practice it,
were he stripped of all earth's brightness.

MYSTERIOUS SUBTERRANEAN FIRES.—
A hunting party of young gentlemen
named Sutton, Williamson, Vanhorne,
Cribbs and Alexander just returned from
the Manitou River District, Northwest
Territory, fifty miles south of Brule. They
report having found a mountain near the
Manitou in which vast fires are evidently
raging. The earth is parched and cracked,
and the heat is insufferable. The river
bed is so hot that steam rises from the
water. Quantities of dead fish, snakes
and vermin are found, but all living
creatures, including a farmer's family,
which formed the sole human inhabitants
of the mountain, have deserted the place.
A party from Brule has gone to investi-
gate. It is supposed that vast beds of
bituminous coal have caught fire.—In-
dianapolis Times.

LUTHER once said: "The Christian
should be like the little bird, which sits on
its twig and sings and lets God think for
it." The sentiment of complete trust and
entire reliance upon God which Luther
taught is most important. We cannot be
too confiding in him who doeth all things
well, and who has assured us that "All
things work together for good to them

that love God;" but then God gave us
our thinking apparatus to use, and while
he would have us follow closely after him
he would also have us think for ourselves.
He has not given us all this wonderful
mental machinery for naught. Let us use
it wisely and well, and at the same time
confide fully in him who has so richly
endowed us and made such fatherly and
generous provisions for our necessities.

TO SHED tears, to "rise for prayer" in
a meeting, to go into an inquiry meeting,
even to feel happy, are not in themselves
Bible tests of regeneration. Our Lord
struck down deeper than all these when
he said, "Except a man be born again,
he cannot see the kingdom of God." The
new birth is the beginning of a new life;
and Jesus Christ is the only source of that
life. If you are thus alive by the
incomprehensible of a new and Divine influence
you ought to know it.

Then test yourself with such close, vital
questions as these: Have I begun to hate
the sins which I used to love, and have I
given up the practices which my con-
science condemns? Do I pray earnestly
to be delivered from sin, and watch
against it? Have I submitted my will to
Jesus Christ, and is it my highest aim to
please him and not myself? Do I feel
such a sweet satisfaction in doing right
and trying to obey Christ that I would
not consent, on any terms, to go back,
and be what I once was? Does my heart
go out into sympathy with others so that
I long and aim to do them good? While
the Holy Spirit is working so patiently
and lovingly on me, do I work with the
Holy Spirit? Do I honestly endeavor to
reach higher up every day in my conduct
and character?—T. L. Cuyler.

Married.

HOSTETLER.—HAMPSHIRE.—On Sunday, 27th
of June, at the bride's home in Nappanee,
Elkhart county, Ind., by J. P. Smucker,
Moses Hostetler (widower), of Holmes Co.,
Ohio, and Elizabeth Hampshire (widow), of
Nappanee, Ind.

Died.

CORRECTION.—In the Herald of the 15th of
May in the death notice of Jacob Hauer,
instead of stating that he leaves 3 children, it
should be 9 children, 5 sons and 4 daughters.

NEUBAUER.—On the 14th of May, in Liv-
ingston Co., Ill., of cancer of the breast, Bar-
bara, wife of deacon Valentine Neubauser, aged
66 years. On Sunday the 16th her re-
mains were laid in the grave. Many friends
from far and near were present to pay their
last tribute of respect for the departed sister.
Funeral services were held by Daniel Stein-
maier, Andrew Ropp, Christian Ropp and John
P. Schmidt. About three years ago an opera-
tion was performed upon Sister Neubauser
and since that time she had continual and
severe pain, yet all her sufferings were borne
in all patience and christian fortitude. She
often prayed her heavenly Father that if it
were his will, to release her from these suffer-

ings, yet she calmly resigned herself to his
will. She gave good evidence that she had
been with Christ. She lived in matrimony
47 years, during which time joy intermingled
with sorrow, yet the Lord always opened a
way for them. Their last place of abode in
Europe was in Saxburg, France, where she
was born. From that place they moved to
America. The departed sister leaves a sor-
rowing husband, one son, 10 grandchildren
and 3 great grandchildren to mourn her loss,
but they mourn not as those who have no
hope. She was a faithful member of the
Amish Mennonite Church.

GOOD.—On the 22d of June, in Tazewell
county, Ill., of inflammation of the bowels,
caused by rupture, Deacon Peter Good, aged
80 years and five months. He was buried on
the 24th in the family graveyard. A great
number of people assembled to show their
respect for the departed brother. Funeral
services were held by Andrew Ropp, Peter
Guengerich, Christian Risser and John P.
Schmidt. The deceased brother performed
the duties of his calling faithfully, assisting
the poor and needy to whom he was always
kind and benevolent. He was a faithful
member of the Amish Mennonite Church, and
leaves a sorrowing widow, 4 children, 26
grandchildren and 13 great grandchildren.
Peace to his ashes.

KING.—On the 24th of June, in Logan Co.,
Ohio, of consumption, Sister Barbara, wife of
Jacob Z. King, aged 30 years, 3 months and
24 days. She leaves a husband, 3 children
and one sister to mourn her death. She was
buried on the 25th in the presence of many
sorrowing friends and relatives who feel as-
sured that she is now at rest. She was a
member of the Amish Mennonite Church.
Funeral services were held by C. K. and J. C.
Yoder and Samuel Franz from July 1-2-3.

"My husband dear, we had to part.
Then try and cheer your aching heart.
With hopes that when your days are o'er,
We'll meet where parting is no more."

KURTZ.—On the 19th of May in Juniata Co.,
Pa., of consumption, Henry C. Kurtz, aged 36
years, 6 months and 16 days. He was a mem-
ber of the Mennonite Church and leaves a
widow with a family of children to mourn his
early departure. He was buried at the Dela-
ware Church. Funeral services were held by
Jacob S. Grabill and William Anker from
Rev. 14-15.

LANDIS.—On the 10th of June, in Juniata
Co., Pa., John H. Landis, aged 62 years, 4
months and 5 days. He was buried at the
Blick Church, near Richfield, where many
friends and relatives congregated to witness
the remains as they were laid in the grave.
Funeral services were conducted by Jacob S.
and William Graybill from June 6-7-8.

KEMLER.—On the 11th of June, in Wayne
Co., Ohio, of old age, Christian Kemler, aged
85 years, 5 months and 11 days. He was
buried in the Union graveyard at the Para-
dise Church. Services were held by David
Hostetler from Matt. 24:44.

MARTIN.—On the 28th of June, near Ayr,
Adams Co., Nebraska, of dropsy of the heart,
Elizabeth Martin, aged 63 years, 8 months
and 29 days. The deceased was born in 1817
in Muenchhof, Kaiserlautern, in the Kingdom
of Bavaria, Germany. Her parents' names
were John and Susanna Wertz. In 1833 she
emigrated to America, where on the 29th of
February, 1844, she was married to Solomon
Martin. They had 3 sons and 3 daughters,
all living in Adams Co., Neb. She was a
faithful wife, a loving mother and a con-
sistent member of the Mennonite Church. In
the last days of her life she suffered greatly,

having been sick since February. For four
months and one week she had to sit up in
bed nearly all the time, a small bench serving
as a rest for her head in order to sleep. She
often wished to be released from her pain, yet
she was patient. Her husband and children
gave her the most unrelenting attention and
kind nursing. When on Easter Communion
was observed in the Church, she requested
also to have it administered to her for the
last time on earth, which was done while she
was on her bed of sickness. She was buried
on the 29th at the Roseland Church, where a
great concourse of people assembled. Funeral
services were held by A. Schiffer and J. Nice
from John 11:25, 26 and 2 Tim. 4:7, 8. She
leaves a sorrowing husband, 6 children and
20 grandchildren to mourn her departure.

SESLER.—On the 21st of May in Georges
Township, Fayette Co., Pa., wife (and infant)
of Philip Sesler, aged 34 years, 7 months and
28 days. Sister Sesler was a faithful member
of the Mennonite Church, and very devoted
in her christian duties. She was in feeble
health for several years, yet amid all her tri-
als and afflictions she had a comforting trust
in Jesus. She said, "I bear it all for Jesus'
sake." She was highly respected and beloved
by all who knew her. A husband and three
children are left to mourn her departure.
The mother and infant were buried together
in the Mazon town burying ground. Services
by C. Dellenbaugh and John N. Durr from
2 Tim. 4:6, 8.

LOUX.—On the 18th of June, in Hilltown
township, Bucks Co., Pa., of consumption, of
which he suffered for some time, Bro. Jacob
Loux, aged 64 years, 4 months and 11 days.
He was buried in the Blooming Glen burying-
ground. Services were held by Isaac Richert,
Isaac Moyer, Jacob Loux and Samuel Gries-
mer. Bro. Loux was a faithful member of the Men-
nonite Church, and an earnest and devoted
Christian. He possessed an unwavering trust
in God and had a desire to depart and be with
Christ which is far better. His wife died
some years ago; he leaves a number of chil-
dren to mourn his departure, but who need
not mourn as those who have no hope, for we
feel that it is well with him.

WEAVER.—On the 4th of July, in McPherson
Co., Kan., George, infant son of D. K.
early departure. He was buried at the Spring
Valley Meeting-house. Funeral services were
held by Henry Walter and Michael Horst of
Ohio, and D. Brundage and J. Holdeman from
1 Pet. 1:24, 25.

FLECKINGER.—On the 2d of July, in St. Jo-
seph Co., Ind., John Calvin, son of Isaac and
Louisa Fleckinger, aged 3 years, 8 months and
20 days. This is the fourth child taken from
the family circle. May this be a means to
lead them all near to Christ so that they may
at last meet their loved ones on Canaan's
happy shore. He was buried on the 4th.
Funeral services were held by Noah Metzler
from Luke 17:13.

SWETZER.—On the 2d of July, near Mil-
ford, Seward Co., Neb., William, son of Jo-
seph and Catharine Swetzer, aged 8 months
and 28 days. Buried in the Amish Mennonite
graveyard. Services were held by Joseph
Schlegel from 1 Cor. 15:16-20.

CRAGG.—On the 3d of July, in Harrison
Twp., Elkhart Co., Ind., Aaron B. Cragg, aged
68 years, 1 month and 19 days. He was born
in Clarke Co., Ohio, in 1818 married in 1842 to
Eleanor Maxwell, who died in 1847. In 1853
he again married to Deborah Jane McDonald,
who died in 1874. He was buried on the 5th
in Miller's graveyard. Funeral services were
held by Noah Metzler and Claudius K. Curtis.

RUTT.—On the 29th of June, near Sterling,
Ill., of heart complaint, Frances, wife of
Jacob E. Rutt. She was for many years a
consistent member of the Mennonite Church
and was ready to go when the summons came.
She was buried on the 2d of July. Funeral
services were held by Henry Nice and J. L.
Reimer.

LONGENECKER.—On the 10th of July, in
Elkhart Co., Ind., Joseph Longenecker, aged
78 years, 1 month and 25 days. Deceased
was married to Elizabeth Showalter in 1830.
His wife died five years before his death.
He was the father of 12 children; his grand-
children number fifty, and great-grand-
children nineteen. Father Longenecker was born
in Fayette county, Pa., from which place he
moved to Holmes county, Ohio, in 1836; from
there he moved to Clay Co., Ind., where he re-
sided till 1881, when he came to Elkhart Co.,
Ind. He was confined to his bed three
months. He was patient in suffering, and
was resigned to his heavenly Father's will.
He was buried at Schaum's Meeting-house
where services were held by Henry Schaum
and Samuel Yoder.

Letters Received.

WITHOUT MONEY.

J P Schmidt

WITH MONEY.

A-C K Augsburg

B-H H Brubaker, Cornelius Bergy, J W But-
baugh, David Brubaker, A H Breneman, J Besch
(Pre), Joe B Hornberger, John Brinkerhoff, D Bender,
Andrew W Brubaker, Amos Brinkerhoff, John E Bri-
bacher, Ida Brubacher, Samuel B Burkholder, D T
Bergen, Joel Besch.

(C-J) Clemmer, Jacob Christophel, John Conrad,
Samuel Conrad.

D-Simon Denlinger, Elizabeth Dunn.

E-Mathias Eitner, Jonathan Esch, Peter Enns, J R
Eicher, J W Emmert.

F-John Friesen, John G Fast, Ad Friede.

G-Joseph Gasho, J D Guengerich, Heinrich Goetz,
S R Geil, Thomas Geiger, Jacob Graber, Cornelius
Goetsch, Heinrich Goetz.

H-Paul Hofer, Daniel Hartzler, Simon D Hoch-
stetler, Levi Hostetler, H Housholder, J F Harms
for Henry Albrecht, C Hoover, Bettie Hotchkiss,
B F Herber, Barbara Hauser, C H Honsberger,
Henry Haverstick, Barbara K Herr, Christian Hofe-
dits, D Hockman.

I-J-Benjamin Irwin, Katharine Johnson.

K-Hiram Kinslow, Sarah Kulp, Jacob Kratz,
H G Koppes, S S King, Jacob Klimer, B C Kaufman-
L-W S Lineweaver, Peter Loewen.

M-D D Miller, Jonas Mann, J B Musselman,
James McCann, Christian Mueller, H C Mellinger,
David Miller, Solomon Martin, Jacob B Miller, J M
T Miller, Jacob E Muser.

N-N Naffziger.

P-Magdalena Plank.

R-Wm Rittman, John B Riest, Bernhart P Rat-
liff, Joseph W Rapp, Joel Rauseneyer, Mary Rouse,
Elizabeth Rittenhouse, J R Rittenhouse, John Run-
pel, Mary E Risser, Nicholas Rich, Benjamin Koh-
rer, Nick Roth.

S-Anna H Stoner, Jacob Streit, Jacob Shank,
Laura F Shupe, D Schrock, Peter Steinman, Corne-
lius Sawatzky, N B Stuckey, John S Stolitzus, Eli-
abeth Snyder, John Snyder, Henry Snyder, Daniel
Shenk, I B Stemen, Margaret Stauffer, C D Short,
A L Stauffer, J Slottter, B F Slagel.

T-Peter Tschetter, Jacob Teets, R A Taylor.

U-Dan Unzicker.

W-Peter Wall, J S Walters, Maria Whisler, Cor-
nelius Wiens, R C Wier.

Y-Elizabeth Yoummer, Susan M Yoder, Cornelius D
Yoder.

Z-Emma R Zook, J K Zook.

FUND IN ASIA.

Cornelius Sawatzky \$300, Henry Goetz Sr \$200,
Cornelius Wiens \$250, Jacob S Fink \$1000, John F
Thessen and Peter Fast \$65.00, Heinrich Quiring
\$25.00, William Thiesen \$15.00, Peter Elias \$20.00,
Heinrich Goetz \$30.00.

MISSION FUND.

Jacob S Augsburg 100.00.

H. A. MUMAW, M.D., Homeopathist,
Nappanee, Ind. Speaks English & German.
11, '86—'13, '87.

FARM FOR SALE.

A good farm containing 55 acres, with five acres of timber land, situated in York Twp., Elkhart Co., Indiana, about 4 miles north-west of the town of Bristol. The improvements are a reasonably good house and barn, well, apple orchard, etc. A small stream of water passes through the farm; it is located in the midst of a small Amish and Mennonite settlement where there is preaching by that denomination every two weeks. It is altogether a desirable property and is offered at a very reasonable price and must be sold soon. For further particulars apply to BENJAMIN MAUST, residing on the place, or JOSEPH SUMMERS, Elkhart, Ind.

BOOKS! BOOKS!!

Mennonite Hymn Books, Philharmonia Note Book, Martyr's Mirror, Menno Simons Works, English and German, Funk's Family Almanac for 1887, Mennonite Church and her Accusers, Bibles, Testaments and other books at
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TIME TABLE.

Lake Shore & Michigan Southern R. R.

Passenger trains after Nov. 29th, 1885, depart at Elkhart as follows new standard time, which is 28 minutes slower than Columbus time:

GOING WEST, leaves.

No. 21, Night Express..... 1.35 A. M.
No. 9, Pacific Express..... 4.05 "
No. 27, Chicago Accommodation... 7.00 "
No. 3, Special Chicago Express..... 4.10 P. M.
No. 5, Fast St. Louis & Chicago Exp. 6.15 "

GOING EAST—MAIN LINE, leaves.

No. 12, Night Express..... 3.30 A. M.
Grand Rapids Express..... 4.15 "
No. 80, Way Freight..... 6.00 "
No. 22, Mail..... 11.45 "
Grand Rapids Express..... 2.05 P. M.
No. 24, Acc. from Chicago..... 8.35 "

GOING EAST—AIR LINE, leaves.

No. 2, Special New York Express... 12.45 P. M.
No. 8, Atlantic Express..... 11.40 "
No. 4, Limited Express..... 8.30 "
No. 28, Goshen train..... 8.00 A. M.
Train G leaves Elkhart for Goshen 7.45 "
" E " Elkhart for Goshen 4.10 P. M.
" F arrives Elkhart from " 11.20 A. M.
" H " Elkhart from " 7.05 P. M.

TRAINS ARRIVE—MAIN LINE.

Grand Rapids Express..... 12.40 P. M.
" " " " " 8.40 "
No. 25, Michigan Accommodation. 4.00 "

CONNECTIONS.

At Adrian for Monroe, Detroit and Jackson. At White Pigeon for Three Rivers, Kalamazoo and Allegan. At Detroit with Grand Trunk Railroad for Sarnia, Montreal, Quebec, Portland, &c. At Salem Crossing, with trains for Lafayette, New Albany, &c. At Chicago for all points West and South.

Tickets can be obtained for all prominent points between Boston and San Francisco.

W. P. Johnson, Gen. Pass. Ag't, Chicago, Ill.
P. P. Wright, Gen. Sup., Cleveland, Ohio.

Cincinnati, Wabash & Michigan R'y.

Passenger trains after June 8th, 1885, will leave Jackson St. Depot, Elkhart, as follows:

GOING SOUTH, leaves.

No. 4, Cincinnati & Indianapolis Ex. 7.39 A. M.
No. 2, Ind. & St. Louis Express..... 3.40 P. M.
No. 10, Way Freight..... 9.10 A. M.

GOING NORTH, leaves.

No. 1, Grand Rapids Express..... 10.20 A. M.
No. 3, Michigan Express..... 5.18 P. M.
No. 9, Way Freight, arrives..... 5.05 A. M.
Nos. 1, 2, 3, and 4, connect with Boat line between Benton Harbor and Chicago

CONNECTIONS.

At Milford Junction with Baltimore and Ohio R. R. At Warsaw with Pittsburg, Ft. Wayne & Chicago R. R. At Wabash with W. St. L. & P. R. R. At Marion with C. St. L. & P. R. R. At Anderson Junction with C. C. & I. Rwy for all points East, West and South.

NORMAN BECKLEY, Gen'l Manager.

OWEN RICE, Gen'l Ticket Agent.

O. W. LAMPORT, Superintendent.

Herald of Truth.

A RELICIOUS SEMI-MONTHLY JOURNAL

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. 23.—No. 15.

ELKHART, IND., AUGUST 1, 1886.

Whole No. 327.

For the Herald of Truth.

I HAVE NO HOME.

BY JEMIMA ZOOK.

I hear the soft winds sighing
Through every bush and tree
Where my dear parents lying,
Away from love and me.

Tears from my eyes are starting
And sorrow shades my brow;
Oh, weary was our parting—
I have no parents now.

I see the pale moon shining
On my parents' white grave stone,
And like a rose bush round it twining
Is here, like me—alone.

And just like me are weeping
Those dew drops from the bough;
So long have they been sleeping—
I have no parents now.

My heart is ever lonely,
My life is dear and sad;
'Twas their dear presence only
That made my spirit glad.

From morning until eve,
Care rests upon my brow;
They went from me to heaven—
I have no parents now.

I would the Lord Almighty,
Would see it fit for me,
And take me home to Jesus
Where my dear parents be.

While others live in mirth and ease,
And feel no want nor woe;
Through this dark howling wilderness
I full of sorrow go.

I have no home on earth,
But go from place to place,
Till Jesus shall be willing
To take me home to rest.

For the Herald of Truth.

SAVED BY GRACE.

A SERMON BY J. S. COFFMAN.

"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast." Eph. 2:8, 9.

It is an awful thing to be lost; and to be saved is the desire of every one who knows that he is lost. Thousands are lost and are not conscious of it. The fact that persons do not see their lost condition, and do not feel lost, is no evidence that they are saved. A person might in the darkness have his hands and face covered

with ink and yet, because he does not see his actual condition, imagine himself clean and white. Let persons open their eyes, and permit the light of God to shine in upon their sinful souls, and they will discover at once that the carnal man with all his moral qualities is stained with the blackness of sin.

Many persons have set up their own ideals of salvation, and no power of argument or all the plain teachings of the Bible will change their minds. No matter how much too low their ideal of the Christian life is, with them it is just right. They are saved and are right in their own minds and all Christian teaching together with the Bible that does not harmonize with their views point in the wrong direction. Such persons remind one of the man who took with him, when he made a long journey through the woods, a compass to prevent him from being lost. When in the depth of the forest he consulted his compass. He knew that on other occasions, where he knew the directions, that the needle always pointed to the north; at this time however he happened to be mistaken in the directions. Instead of trusting the compass he still maintained that he was right, and expressed great surprise that this needle which always pointed north before would swing around to the east at every trial.

It is no pleasant sight for one to look upon his soul and see it stained with sin, corrupted by evil deeds and vile imaginations, lost and under condemnation to banishment from God. From this loathsome sight men turn away their eyes. Let me, say they, look upon scenes more pleasant, let me have my thoughts engaged on things that I can enjoy. It affords no pleasant sensation to look at an ugly scar, a purifying sore, or a ghastly wound, and persons avoid the sight of them and try to feel as though they did not exist. It is the same with the lost, sin-polluted soul. Sinners delude themselves by refusing to see themselves as they are. As an illustration of this I think of a woman I met in my travels. A Sunday school was organizing, and a class of girls selected this woman for their teacher, but she persistently refused to accept the position of teacher. After the service she came to the minister and

said, "You should not think hard of me for not agreeing to take that class, for you certainly do not consider me a proper person to teach in a Sunday school." Said the minister, "You may not be a proper person, I know very little of your life." She continued, "Well, you don't think that one who attends pleasure parties and who dances as I do should be a teacher in the Sunday school of those children of Christian parents." The minister replied, "You are certainly right under the circumstances in refusing to teach that class, but it does look strange to me that you, when you see these things so well, and have been brought so much under Christian influence, should continue to live such a life." "I have," replied she, "at times, very deep convictions, and I feel very sad about the condition of my soul; but I go into gay company and to the dance, and try to drive those serious thoughts away." Here is the secret; the sinner, instead of opening his eyes, and meeting the issue, declines to look at the subject. No matter how we feel, or how little we think of our condition, we are unsaved, and will remain forever outside of heaven, unless, when life comes to make up his jewels, our names are written in heaven.

It is a blessed comfort to the lost soul—one who sees his lost condition—to read such a text as this in Eph. 2:8: "By grace are ye saved through faith." How then are we saved by grace? Is there nothing for us to do? There is certainly something for man to do in the matter of his salvation, but it is not that doing that saves his soul. I have sometimes classified man's work as related to God's work. To man belongs three things—faith, repentance, and good works. Good works might be classified into many subdivisions, but let it here represent the keeping of ordinances together with all other Christian duties. Three things belong to God's work—regeneration, forgiveness of sins, and consecration. It is these that save the soul and make us fit subjects for heaven. Upon our faith, God gives us regeneration; upon our repentance, he pardons our sins; upon our good works, which are the outward manifestations of our consecration, he consecrates us with the baptism of the Holy Spirit. It is the grace of God

that saves, and regeneration, pardon, and consecration into his everlasting priesthood are the results of the working of His grace. God is not without faith in himself or his works, or all his workings, any more than we are without faith in our own existence and our works, but man is carnally without faith in God. As man sees and learns more of God, he gets faith, and the more he knows of God, the stronger will be his faith in God. A want of faith in God is the result of ignorance of God. But when we are convinced of God and his mighty workings, so that we now have faith in him and his Son Jesus Christ, does the faith we have within ourselves turn upon us with saving power? No, it is grace that saves. Yet we remember that the Savior on one occasion said to one whose sins he had forgiven, "Thy faith hath saved thee." It was faith in Christ that brought this sinner to him, and enabled her to accept the gift of salvation, but it was not the faith that was within her that accomplished the saving work. It was *grace*, the working of God. We must understand faith aright and not ascribe to our faith the power of salvation. It is by grace through faith. Faith is the medium through which we get to God. It is the vehicle on which we are carried to him, and brought into his presence. It is the electric wire that connects us directly with him, and through which we converse, as it were, face to face with him. But when we are in his presence he does not turn the faith we brought to him upon us in saving power; the grace that is in him is the saving power that he applies to us.

Jesus said to the impotent man who had lain many years at the pool of Bethesda, "Wilt thou be made whole?" The poor sufferer understood not the power that was standing in his presence, nor the power that was within his reach to heal his helpless body; but he would have been willing to get into the pool by his slow process, at the troubling of the waters, and be healed. The Savior then said to him, "Rise, take up thy bed, and walk." The healing power was in God. It was grace, the working of God, that saved him.

It was faith in the man sick of the palsy and those that bore him on his bed that induced them to bring him into the presence of Jesus; but it was grace in the Son of God with its blessed working that forgave his sins and enabled him to take his bed and go to his own house.

It was thorough faith that the suffering woman in the throng about Jesus said, "If I may but touch the hem of his garment, I shall be whole." Jesus turned himself about in the press and said, "Who touched my clothes?" His disciples answered, "Thou seest the multitude thronging thee, and sayest thou, Who touched me?" But he had perceived that

virtue had gone out of him? Was it the faith in the woman that constituted the saving power? Certainly not, but it was *through* that faith that she came to him, and *by* that grace that was in him that she was saved. So every regenerated, pardoned soul is yet saved by *grace* through faith.

What then is grace? Can we frame a definition that will convey to our minds the idea that we have of grace? I am not sure that I can give you the meaning of "grace" as I understand it. It is something that belongs to God, and which mortals cannot measure. It goes to a height, and depth, and length, and breadth, that we cannot reach, or explore, or fathom. We can only write and talk about it, and know its blessed workings upon the soul. A lecturer once said the ancients had associated with the word grace the idea of beauty. The horse, which they considered the most beautiful of animals—with his grand appearance and graceful movements—they called *gratz* (grace). They applied the same term to the sun. As they beheld the sun rising higher in the springtime, and saw his influence driving away the chill of winter, and felt his genial warmth and beheld the beauty which nature assumed under his power, they would say, "Gratz (grace) is coming." "Grace" comes to be associated with the idea of beautiful influence. And now when we speak of the grace of God, may we not think of it as the blessed, easy, loving, beautiful working of God upon the soul?

But let us keep clearly in our minds the fact that the grace by which we are saved is the grace that is in God. Paul writes to Timothy, "My son, be strong in the grace, that is in Christ Jesus." The grace that saves and keeps us is not the grace that is in ourselves. Nearly or quite every one has grace, some more and some less than others. With good manners and pleasant words, and winning ways we are said to be graceful. Some Christians have grace enough to control their tempers, to deny themselves burlful luxuries, to heap coals of fire upon the head of an enemy by doing good for evil—by feeding him when he is hungry, by giving him drink when he is thirsty. But all the grace that man has in himself, however pious he may be, is not the grace that saves. Some are graceful who are not Christians at all. A certain young man was so graceful in his manners and conversation that he won the affections of nearly all with whom he met. But his mind was poisoned with infidelity. He talked against the religion of Jesus, and because he was so graceful he had the power of ruining a whole neighborhood of young people. "It is the grace of God that bringeth salvation," and not the grace that is in the natural man. Neither is it the grace that is in the regenerated man.

How vain then must be the attempt to separate from God the work of saving the soul, making man the instrument by which it is accomplished—making it depend on man's work—or expecting man to do any part of the work. When we see the construction that is many times put upon the work of salvation, it is no wonder that we find so much godless religion among those calling themselves Christians. What a rest to the weary, heavy laden soul, what a relief to the sorrowing, penitent heart when the discovery is made that salvation does not depend upon the efforts and the work of poor, weak, fallible man, but upon him "who is mighty to save!" What a blessed text is this to the soul that has been fighting against sin by his own efforts, his own grace, his own faith, but to find himself subdued and in the power of the enemy. Now he discovers that God will undertake his case for him, and his salvation depends on the grace of him who vanquished death and led captivity captive.

See the glorious truth that shines out of each clause of this text. "By grace are ye saved." Blessed, loving, beautiful grace; beautiful working of God; saved by almighty power; saved by his grace alone! "Through faith." Glorious faith, triumphant faith by which we rise above every doubt and stand in the presence of God, that he may save us by his grace! "And that not of yourselves." Not my prayers, not my tears, not my sincerity, not my power, not my grace saves this poor helpless, sinful soul; but He to whom was given all power in heaven and in earth, He saves by grace! "It is the gift of God." Myrrh from the forest, gold from the mountains, and pearls from the ocean cannot purchase salvation; all the treasures of earth cannot buy it; blood, nor death, nor suffering in the torments of hell cannot be given in exchange for it. Not as a reward can man receive it, it is a *gift*—blessed, glorious gift by the working of His grace. "Not of works, lest any man should boast."

EARLY PRAYER.—A young man in professional life, who devoted his evening hours to work in the lowest part of London, used daily to rescue from sleep two or three of the early morning hours for prayer and communion, and study of the Scriptures. He recommended the practice to others, and enforced his recommendation by the saying of Newton: "If the sack be filled at once with wheat, there will be no room for chaff." "I fill my sack as early and as full as I can at the foot-stool of the Lord, or the devil would get in a bushel of chaff before breakfast."

FRIENDS are as companions on a journey, who ought to aid each other to persevere in the road to a happier life.

For the Herald of Truth.

IDOL WORSHIP.

"And he said, Ye have taken away my gods which I made, and the priest, and ye are gone away; and what have I more?" Judges 18:24.

These words were spoken by Micah, who was an Israelite of the tribe of Benjamin. He had made himself images of silver, eleven hundred shekels, and had consecrated his son priest; afterwards a Levite came to him, and he consecrated him to the priesthood. So Micah worshiped his gods which he had made. In time there came a company of Danites through the country where Micah lived; and the six hundred men appointed with their weapons of war, which were of the children of Dan, stood by the entering of the gate. And the five men that went to spy out the land went up, and came in thither, and took the graven image, and the ephod, and the teraphim, and the molten image, and the priest and went away. And when the thing was known to Micah he gathered his men and overtook the Danites, and they said, "What aileth thee?" Then Micah answered and said, "Ye have taken away my gods which I made, and the priest, and what have I more?"

In the first place, this is a lesson to the Christian that he can have no image or idol in his Christian life. We as Christians must have all worldliness and idols of every description eradicated from our hearts, and live for Christ only. The heart must be wholly given up to him in a full consecration; then regeneration can take place through the power of the Holy Ghost. But so often man is not willing to give up his idols. He may cling to them so closely that God must bring calamities, such as sickness, and even death is permitted to enter the family circle and take away a loved one. These things are frequently the means of bringing back to God some erring wanderer. He calls his children in many ways to forsake sin.

In the second place, we notice that Christian professors are led away from God by idols in the form of the transitory things of this world. When they have been blessed and prospered, and have accumulated wealth, they set their affections on it. Thus they set up idol after idol until they forget God and his goodness. When adversity overtakes them, and they lose some of their earthly possessions, they feel grieved and say with Micah, "What have I more?" How sad must be the condition of one who has accumulated much of this world and has made an idol of it. Should death overtake one in such a state, and his idol be separated from him, as he cannot take it with him, and he have no hope of entering into the rest of God and the heavenly glory, what comfort would his idols then be? How would the idols of earthly

treasure then appear in value beside the treasures of heaven? Would any soul, whose eyes are open to the light of God, then say, "Ye have taken away my gods, and what have I more?"

In the third place, a man may make an idol of himself. When he gets self-righteous, and thinks himself above his fellow-men, and considers himself better than others, let him beware. You may think you are just righteous enough and holy enough to stand before God and men, but you may fall in an unguarded hour, because your soul is not in the hands of Him who is able to keep to the uttermost. Your self-god will be taken away, and you may have to cry out with Micah, "What have I more?" O selfish man, God wants to crumble that idol of self-righteousness in you, so that you will come to want, and seek a righteousness that will stand the test of the judgment day. Get this and you will not have to cry with Micah, "What have I more?" You will have all that God has in store for the most blessed of earth and heaven.

In the fourth place, there is yet another idol that seems to command the worship of the whole world, and that is pride. Not pride only in one thing but in all its various manifestations. It is not only pride to ornament the body with vain display of apparel, but it is equally opposite to the word of God to ornament in a vain costly manner the houses we live in. When we enter the houses of some who wear modest apparel, we see the walls decorated with images and pictures, while the Bible says, "Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth." How much good could be done with the money thus foolishly spent, if man would consecrate it to God. Would it not be better to give that money to the cause of Christ to aid in spreading the glorious gospel? How much better would we use these earthly means to win a soul and set a jewel in our everlasting crown, than to set a picture on the walls of our earthly abode?

In the fifth place, there is a treasure we may conscientiously seek, and which it should be our aim to seek daily. Without this treasure we may seek in vain for true happiness in this world, and the life to come has nothing for us but eternal misery. May each sincere soul seek for this blessed gift and not rest until he knows that the image of the blessed Giver is stamped upon his heart. This is an image we all need in this world that others may see Christ living here still. That was a glorious image which man had before his fall through sin. O brother and sister, let us try to regain that image through Christ. Without it we cannot enter heaven, and without it we are miserable in this world.

Sinner, without this image you are lost to all eternity. But remember that God loves to impart that image upon every heart that is willing to come to Jesus and allow the power of God to change his soul. He will stamp his image upon your heart if you only *will*. That glorious image is the form of our loving Savior, the Lamb of God that taketh away the sin of the world. Oh, if I had that image, what need I more? DANIEL B. SHELLEY.

For the Herald of Truth.

THE FEAR OF GOD.

When Haddan was a little boy he was asked by some one whether he feared God. This was a new question for the little child. He had been taught to love God and keep his commandments, but fear was not an element in his relation to his Maker. He thought a moment and then replied, "Well, yes; I fear God as I do my mother. I do right, not because I fear I shall be punished if I do wrong, but because I fear that, by so doing, I shall cause Him sorrow and displeasure."

Although it was not stated in exactly those words, the thought expressed by that child-mind is the true doctrine of our relation to our heavenly Father. If it were possible and we were to obey every command in Holy Writ from no other motive than the fear of punishment, our obedience would avail nothing.

A little girl once went to the place where her father was working in a mining shaft. The hole was very dark and she could not see him but when he called to her and told her to jump, she, placing implicit confidence in him, jumped into his arms. Our divine Master demands more of us than mere outward obedience. We must have *faith* in him and believe that his commands are for our good no matter if to obey them would seem to be plunging into an abyss. Sometimes it seems certain destruction to our worldly interests to follow the teachings of the Savior and then oft times come the Christian's severest trials. Blessed is he who can in such trials have faith like that little girl; for the Father will not suffer his own to come to want.

Above all we must feel that filial affection toward our Creator without which it is impossible to please him. What would be the feeling of a parent toward a child whose obedience is a mere matter of form combined with no love or reverence?

How blessed is the state of existence in which we can look up for our strong protection to a kind heavenly Father, whom nothing could induce us to display, and for whom we feel a love stronger than any earthly ties. The true spirit of our divine relation is only attained through a child-like union of Faith Love and Obedience. 11.

For the Herald of Truth.

THE HARVEST.

"Another parable put he forth unto them saying, The kingdom of heaven is likened unto a man which sowed good seed in his field: but while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest while we gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn." Matt. 13: 24-31.

As the harvest has just past we who are farmers can distinctly remember how our minds were occupied with the work of reaping and gathering in of the grain. The farmer looks earnestly about him to see if he has hands sufficient, and machinery and oil enough to accomplish his work. Harvest is usually a time of much rejoicing or much lamenting. If there is a bountiful harvest, everything will be plenty, trade will be brisk, and there will be labor for all. Every one will rejoice. But God has seen fit not to give the increase in such abundance every year. The farmer may prepare his land well, and sow pure, good seed, yet how often do the tares (weeds) come up so thickly that there seems to be more of them than of the good grain, and we can do no better than to let them grow together till the harvest.

Separations are not made in the harvest as they were years ago. When the hand sickle was used the grain and the weeds could each be cut separately; but with the machinery now in use all are cut together, then hauled into the barns, and afterwards all threshed together with machinery, and the seed is separated. The good seed is gathered into the garner and the farmer rejoices over the fruits of his labors. But the bad seed is cast away, and it would always be better to burn it.

Dear friends, there is another great harvest approaching, which will be a time of great rejoicing to many; but to multitudes of others it will be a time of the greatest sorrow. This is the harvest to which our Savior had reference in the above parable. Jesus is the sower of the good seed; the field is the world; the good seed are the children of the kingdom, or those who love and obey God; the tares are the children of the wicked one, or those who do not love Jesus, but

love the pleasures of the world and enjoy themselves therein; the enemy that sowed them is the devil, the harvest is the end of the world; and the reapers are the angels.

Are we ready for this harvest? Think of it. What a great harvest that will be when all the nations of the earth will be gathered together, yes, you and I, not one of us, good or bad, missing! The graves and the sea will give up their dead to be gathered before the great Judge, who will send forth his angels in the harvest. As the tares in the natural harvest were separated from the wheat and burned with fire, so will the reapers separate the wicked from the righteous and cast them into everlasting fire. O what a fearful time that will be for the wicked who would not permit God to convert them into the good grain that he rejoices to gather into his heavenly garner. But the righteous shall shine as the sun in the kingdom of their Father, and they shall dwell in his presence together with Jesus in glory. What happiness that will be! O will it not be a joy that has no end?

This is a real harvest that is surely approaching in God's own reason. This is the last great harvest, and the one in which you and I all have interest. Which will we be, tares or wheat. And what will our friends be? Will they all be gathered in with the wheat? Can God use us as instruments in preparing them for that blessed harvest? We have fathers or mothers, or sisters or brothers, or dear children or companions who have finished their work here, who we believe will be gathered at the great harvest into the blessed garner of God. Let us so live that we can be gathered in with them.

The whole matter is left to our choosing and our faith in him. If we love Jesus and obey him, we will be of God's wheat too precious to be lost. But if we love the world and serve Satan, we will be tares. "Choose you this day whom you will serve," to-morrow it may be too late. The summer may be ended and the harvest past, and you not saved.

Garden City, Mo. E. K. ZOOK.

He that gives good advice builds with one hand; he that gives good counsel and example builds with both; but he that gives good admonition and bad example builds with one hand and pulls down with the other.

In this world the soul of the regenerate is a gracious soul; and in that world it shall be a glorious one. In this world the body was conformable to the soul as it was gracious, and in that world it shall be conformable to it as it is glorious. Yes, it shall have an additional glory to adorn and make it yet the more capable of being serviceable to and with the soul in its great acts before God in eternal glory.—*Sel.*

For the Herald of Truth.

ALL FOR OUR GOD.

We read in Romans 8: 28, "And we know that all things work together for good to them that love God, to them who are called according to his purpose." We see by this that it is to them that love God that all things work together for good. Now it is for us to know whether we really love God. In John 14: 15 he says, "If ye love me, keep my commandments." "He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him." verse 21. Judas did not understand how he would manifest himself unto them and not unto the world. "Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him."

Have we received the Holy Ghost since we believed? Let us make sure of that. "The Comforter which is the Holy Ghost, even the Spirit of Truth." Is that Spirit abiding with us? If it is we will bring forth the fruits of the Spirit. By the fruits we can know the tree. Is it not plain that we have not the Spirit abiding in us if we have envy and bitter feelings in our hearts towards any one? How can we expect to receive what we ask of the Father if we do not abide in him? There is the secret of unanswered prayers. If we have the Spirit of Christ abiding in us, we will love one another as he has loved us, and we shall ask what we will, and it shall be done unto us. Be assured we will then not ask anything contrary to his will, for our will will then be subject to his will. We are then no longer carnally minded, but spiritually minded, and we will not ask for anything but what will be for his glory.

How many statements we find in God's word by which we can prove whether we really love God. 1 John 4: 20, 21, "If a man say, I love God, and hateth his brother, he is a liar; . . . he who loveth God, loveth his brother also." In Rev. 21: 8 we see what the liar's portion will be. Oh, all ye Christian professors, seek to be filled with that true love which enables us to love all our brethren and sisters, also our enemies. What a joy then fills our hearts, a joy that the world knows nothing of, and what a longing we have for the soul who is yet out of Christ. We long to bring them in that they may see and taste of the joy and peace that fills our hearts. There is no fear in love, but perfect love casteth out fear.

Is it not high time that we go to work? "Faith without works is dead." "The harvest is great, but the laborers are few." Let us work with the talent we have. If we cannot go and speak to the sinner, we

For the Herald of Truth.

A LETTER.

can pray for them, and encourage and help those to go who can. We can let our light shine, and show by our works that we possess a joy and peace which the world cannot give; that this world is not our home, but that we seek a new country, a home of the blessed. Then all things will work together for good to us, although some strange things happen to us, which we at the time cannot understand, but our trust is in God, and he knows how to bring us nearer to him. Of ourselves we can do nothing good, but we trust him to keep us. He has promised to be with us always, even unto the end of the world.

Oh, ye souls who have not yet confessed Christ, you are not obeying his commandment. "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Mark 16: 16. Come, let us all more earnestly seek to obey our loving heavenly Father in all things.

ANNA J. YODER.

For the Herald of Truth.

WHAT IS OUR CONVERSATION?

"Only let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel." Phil. 1: 27. Does our conversation become the gospel of Christ? I fear it too often does not. "For our conversation is in heaven." Phil. 3: 20. Is this so with us poor weak mortals?" Is our conversation in heaven or of things of this world? Do we not many times meet together, especially the young, and laugh, talk, joke and have a good time (as we say), which is not a good time in the sight of God, and in no wise becomes the gospel of Christ?

We may sometimes hear ministers of the gospel claiming to make an effort to win souls to Christ, instead of using God's true word, they will relate some light story or speak of the things of this world to please and amuse their hearers. This instead of winning souls to God many times draws their minds farther away from him. "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers." Ephesians 4: 29.

Let us talk no evil of our fellow-beings. We should at all times think of the great mercies and blessings of God. Let us use no idle talk in our conversations; for we shall give an account of every idle word. Let us well consider our conversation, and see whether it becomes the gospel of Christ.

"Let all our thoughts and acts be pure, And all our words be true: That we may reach the radiant shore To bid all wickedness adieu."

Leonard, Mo. CLARA BRUBAKER.

The following words of encouragement were written in reply to a letter from a minister whose writing indicated to some extent weariness in mind and body, and a want of courage in the work:

Dear Brother: May the Sun of righteousness have risen unto you "with healing in his wings." May his bright beams have broken through the clouds, and driven the shadows from your heart; or if the clouds still linger, may they be tinted with rainbow hues; and may such faith be yours that through all you can feel the clasp of a loving Father's hand. To the tired and weary how soothing is the hand that enfolds and protects, and if we fully trust, how sweet will be the rest in him.

How often I have been reminded that we cannot fully appreciate rest until we are thoroughly wearied. How true; and perhaps the Lord permits these trials to come that we may learn to know our weakness, and become weary of this self that so readily asserts itself; and having grown weary we willingly yield, and then "He maketh us to lie down in green pastures," then "he leadeth us beside the still waters." He restoreth our souls and satisfieth our thirst, not with "waters from the well of Bethlehem," but from the fountain that springs up unto life everlasting.

You wrote of dark clouds, of coldness, and temptations. I would not think that Jesus was any less near you in these seasons of trial, but rather nearer than in brighter hours. When he has brought us thus far, he is not satisfied until we see himself only. He wants to reveal himself to us more and more, and to do this he must have ways and means to empty the heart that it may become his holy temple, set apart for his use only.

It is so easy when our life is all sunshine to grow cold. We do not mean to wander, or think that our service shall be less earnest, but it is the way of the carnal heart. I had just such an experience not long ago. I endured a season of coldness until I was suddenly awakened and deeply grieved, and I said, This will I do, I will arise and go to Jesus; and there at the foot of the cross my strength was renewed. It is certainly our own fault if we grow cold, and then if we confess and ask for renewal we are so apt to make the mistake of watching our feelings instead of looking only to Jesus. Could we then care our cares on Jesus, might we not then rest? And we can lay them down, it is our privilege and duty to do so. Jesus can and will conquer temptations for us if we bring them to him. I was once troubled by a peculiar temptation by which it was proved to me that sin must not only be kept under but entirely cast out, and that Christ the risen

Lord has all power in heaven and on earth, and has put all things under his feet. If I had my temptation over to him, he will put that under his feet too. He is the one who will slay the "threatening giant of the Philistines." This temptation was presented in every unguarded moment, until in faith I gave it to the Lord to conquer. I expected to be delivered, but the deliverance far exceeded my hopes. Cast out to stay—cast out, for I have not since been thus annoyed, although the cause is not removed.

There is a way of taking our troubles to Jesus and then taking up again the wearying burden. There is another way of taking them to Jesus and leaving them there, by which we may find abiding peace. Perhaps your weary hours were caused by one of those passing clouds which sometimes float over our spiritual sky, casting a momentary shadow upon our life. No doubt by this time the clouds have passed away, or are illuminated by glory from the cross, so that the shadows rest but lightly upon you. No doubt by this time faith has claimed the victory and you are again happy in the Lord. If you suffered great weariness like David when he thirsted for the waters of the well of Bethlehem, it must be that you are bearing cares and burdens too heavy for you and that the Lord does not mean you should carry alone. Can you not lay these too at the foot of the cross? You have realized that "it is no longer I that live, but Christ." You have realized that your life is hidden with Christ in God, and that there you may be pre-eminently safe and happy. I have experienced this. If it was not an abiding experience, it was my fault.

Temptations will come, but in them we have reason to rejoice. They are Satan's weapons against us, but they drive us nearer to God. Coldness need not be endured, for the beams of the "Sun of Righteousness" will melt it away like frosts that fly before the morning sun. Trials are unavoidable, and are permitted, I believe, to make us feel our need of a Savior to keep us humble supplicants at a throne of grace, that God may show forth his glory in us, all for our good.

For the Herald of Truth.

STILL ANOTHER QUESTION.

I fully agree with J. F. Funk and L. J. Heatwole that the soul will be for a time disembodied. As I was reading the remarks of the latter, the question came up in my mind, Will there be any material difference realized by the soul either in place of departed spirits or in the final, eternal abode? So I put myself prayerfully to study that I might learn from God's revealed word the true answer to this question.

Paul tells us that when he was caught up into the third heaven, and shown what

was in store for God's people, that he beheld a glory that could not be described, and was not lawful for him to utter. I too can say with Paul, I know of one who, whether in the body or out of the body I know not, was shown the realms of glory. In the case of Stephen the Word tells us that a little before death came at the hands of his murderers, he said, I see heaven open and the Son of man standing on the right hand of God. And when we read the history of other true and faithful witnesses, who washed their robes in the blood of the Lamb we find testimony upon testimony that they realized that happiness and glory awaited them as soon as they should cross over the Jordan of death; that they would receive it as soon as the separation of the soul and body should take place. In this state of mind the holy martyrs could rejoice with exceeding great joy in the hour that they were "offered up." Like Paul, they could say, "I am ready"—ready to give up this mortal life—; death had no terror for them. They would rejoice at the thought of being relieved of the mortal and sinful, and be clothed with the immortal and holy.

The history which Jesus gives of the rich man and Lazarus, shows plainly what the redeemed shall realize on the one hand, and what shall be the terrible doom of the wicked on the other. If I can understand the Revelator John in the 21st chapter concerning the "new heaven," the "new earth," the "new Jerusalem," etc., a re-embodiment must take place. But there is nothing revealed in God's word that would allow me to say that the soul will be ushered into a higher glory and more blessed happiness than that enjoyed before this final event. Neither can I say that the souls of the damned will receive a greater degree of torment than before the re-embodiment. The rich man's complaint was, "I am tormented in this flame."

With this I will leave the subject open for others who may have a more comprehensive view of the matter than I have. *Bartoville, Pa. JOHN BUCKWALTER.*

For the Herald of Truth.

CONVERSION.

Conversion is a state that every one must get into to be a true child of God. The motive with the convert is not only to be baptized and initiated into the church to be saved from everlasting punishment, but he will love God above all things, and his neighbor as himself. When we are converted we will be so changed that the things we once loved we will now hate, and the things we once hated we will now love.

The subject of conversion is many times so construed that sincere souls, who are but babes in Christ, are brought into

doubt concerning their standing with God. It is therefore necessary to present the matter in a simple way that if possible it may be understood by the unlearned.

When once we have this change of heart, we will make manifest the change. This is done not only by telling it with the lips and making confession with the mouth, but our lives will be a witness of the truth by good works. When God has performed in us the work of conversion, "we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Eph. 2:10. We will then walk in newness of life, and not take part in the vain pleasures of this world. We will hate all "that loveth and maketh a lie, and will certainly not take pleasure in helping to get people to believe what we believe to be untrue. "This is the love of God, that we keep his commandments: and his commandments are not grievous." 1 Jn. 5:3.

While we know that conversion must be the work of God upon the soul, and that it must be manifested in good works that harmonize with the will of God and the teaching of his word, we who have "so learned Christ" should put forth every effort by the help of God to instruct the young that they be not led astray. Even older ones are sometimes led into error by the idea that they must wait for some person—some minister—to come and convert them. They put their trust in some mortal being instead of coming directly to Jesus that he may make of them what he will.

Let us who believe come boldly to the throne of grace, and ask in all confidence of our heavenly Father to give us an understanding of what we read in his word and thereby prove ourselves and know whether we are in the faith. That word is the test whether we are truly converted, and if our lives are in harmony with it, we have the evidence that will fully satisfy us. Let us know that God has accomplished the work of conversion within us, and that we are in his keeping and under his direction. Let us know that we are not any more of the world, and have no part in its vain amusements. Let us pray in faith, believing that God is a rewarder of them that diligently seek him. May all we who believe, and all who are brought unto him by our labors, be endowed with power from on high.

ELIZABETH GARDNER.

If you are worldly-minded, you are a backslider. If you find the things of the world are uppermost in your mind and occupy your first thoughts in the morning or press spontaneously upon your attention as soon as you are alone; if your associations and thoughts and feelings are earthly, you are a backslider.

CONSTANT IN WELL-DOING.

For the first time I attempt to write a few lines for the HERALD OF TRUTH. I love to read the many excellent truths that are written and published concerning Christ and his followers. These articles and letters are very encouraging to us who are trying to learn the way more perfectly.

Let us, young laborers in the vineyard, do all we can for the good cause; for the Word tells us to "work while it is called to-day, for the night cometh when no man can work." Let us not be weary in well-doing, "for in due season we shall reap if we faint not." Gal. 6:9.

Let not the labor in God's great harvest make us weary. Let us do cheerfully all we can, remembering how much our Savior has done for us. Not only did he come to the world to die for us and redeem us, but he has cared for us from our childhood, and is still caring for us every day. He tells us if we hold out faithful to the end we shall gain a blessed reward; but if we give up Christ, and love the world we must reap the awful reward that is sure to follow upon those who lust after the pleasures of sin.

Let us be constant in our labors for Jesus, for we know not what hour the call may be made for us to come to our reward. That call may come and find us out of Christ and crying, "Too late!" When the Master comes, let him find in us the fruits of the Spirit—"Love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance," Gal. 5:22, 23.

Dear Christian friends, let us so walk that we renounce all carnal pleasures, and have our hearts so filled with the fullness of God's love that we can constantly sing,

"Let worldly minds the world pursue,
It has no charms for me;
Once I admired its trifles too,
But grace has set me free.
Its pleasures can no longer please,
Nor happiness afford;
Far from my heart be joys like these—
Now I have found my Lord."

ANNA DETWEILER.

DO THOU FOR ME.

BY F. R. HAVERGAL.

"Do thou for me." Ps. 119:21.

The Psalmist does not say what he wanted God to do for him. He leaves it open. So this most restful prayer is left open for all perplexed hearts to appropriate "according to their several necessities." And so we leave it open for God to fill up in his own way.

Only a trusting heart can pray this prayer at all: the very utterance of it is an act of faith. We could ask any one

whom we did not know intimately and trust implicitly to "do" for us, without even suggesting what.

Only a self-emptying heart can pray it. It is when we have come to the end of our own resources, or rather, come to see that we never had any at all, that we are willing to accept the fact that we can "do nothing," and let God do everything for us.

Only a loving heart can pray it. For nobody likes another to take them and their affairs in hand, and "do" for them unless that other is cordially loved. We might submit to it, but we should not like it, and certainly should not seek it.

So, if we have caught at this little prayer as being just what we want, just what it seems a real rest to say, I think it shows that we do trust in Him and not in ourselves, and that we do love Him really and truly. There is sure to be a preface to this prayer. "Neither know we what to do." Perhaps we have been shrinking from being brought to this. Rather let us give thanks for it. It is the step down from the drifting wreck on to the ladder hanging still at the side. Will another step be down into the dark water? Go on, a little lower still, fear not! The next is, "We know not what we should pray for." Now we have reached the lowest step. What next? "Do thou for me." This is the step into the captain's boat. Now he will cut loose from the wreck of our efforts, ladder and all will be left behind, and we have nothing to do but "sit still" and let Him take us to our "desired haven," probably steering quite a different course from anything we should have thought best. Not seldom "immediately the ship is at the land whither" we went.

What may we, from His own word, expect in answer to this petition? 1. "What His soul desireth, even that He doeth." Contrast this with our constantly felt inability to do a hundredth part of what we desire to do for those we love. Think of what God's desires must be for us, whom he so loves that he spared not his own Son. "That He doeth!"

2. "He performeth the thing that is appointed for me." This is wonderfully inclusive; one should read over all the epistles to get a view of the things present and future, seen and unseen, the grace and the glory that He has appointed for us. It includes also all the "good works" which God hath before ordained, that we should walk in them. It will not be our performance of them, but His; for He "worketh in you to will and to do," and "Thou also hast wrought all our works in us."

3. The beautiful old translation says, "He shall perform the cause which I have in hand." Does not that make it very real to us to-day? Just the very thing that "I have in hand," my own particular bit of work to-day—this cause

that I cannot manage, this thing that I undertook in miscalculation of my own powers, *this* is what I may ask Him to do "for me," and rest assured that He will perform it. "The wise and their works are in the hand of God!"

4. He "performeth all things for me." Does he mean as much as this? Well, He has caused it to be written for us "that we might have hope;" and what more do we want? Then let Him do it. Let Him perform all things for us.

Not some things, but *all* things; or the very things which we think there is no particular need for Him to perform will be all failures—wood, hay, and stubble to be burnt up. One by one let us claim this wonderful word; "the thing of a day in his day," "as the matter shall require," being always brought to Him with God-given petition, "Do Thou for me."

Do not wait to feel very much "oppressed" before you say, "O Lord, undertake for me." Far better say that at first than at last, as we have too often done! Bring the prayer in one hand, and the promises in the other, joining them in the faith-clasp of "Do as Thou hast said!" And put both hands into the hands of Him whom the Father heareth always, saying, "Do thou for me, O Lord God, for thy name's sake," for the sake of Jehovah-Jesus, the mighty God, the everlasting Father, yet Savior of sinners. —*Tract.*

CHRIST IS ALL.

A man could not in a hundred lifetimes tell all about Christ. Bishop Edwards, when nearing the closing hour of his life, said he would gladly live a few years longer that he might preach the doctrine of salvation by faith in Jesus Christ alone. For forty years he had preached that doctrine, but was not done with it. The last words of some of the best men the world ever owned were words about Jesus. A life-time is quite too short to tell all about Him. If John reports correctly, the song of the redeemed in the world to come will be concerning Jesus Christ. These are the words: "Unto Him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion forever and ever." John Knox, when dying, said: "Live in Christ, live in Christ, and the flesh need not fear death." Otterbein, "Jesus, Jesus, I die, but thou livest." J. Hervey, "The great conflict is over; all is done. To live is Christ; but to die is gain." J. Parsons, "Victory, victory, through the blood of the Lamb." With these Christian men Christ was all. He was all in life, and all in death. Those who make Christ all in all will find that He is all in death. —*Bishop Weaver.*

ILLUSTRATIONS OF GRACE AND TRUTH.

"He that hath pity on the poor lendeth to the Lord."—Prov. 19:17. A poor traveler called upon a certain good man, named Fenneberg, to borrow three dollars; this was the whole amount possessed by this modern Nathaniel, but as the poor traveler asked for it in the name of Jesus he lent him all he had, even to the last penny.

Some time after, being in absolute want himself, he remembered the fact while at prayer, and with child-like faith and simplicity he said, "O Lord, I have lent thee three dollars, and thou hast not given them back to me, though thou knowest how urgently I need them: I pray thee to return them to me." The very same day a letter arrived containing money, which Gossner delivered to the good man, with these words: "Here, sir, you receive what you advanced." The letter contained two hundred dollars which were sent to him by a rich man, at the solicitation of the poor traveler to whom he had lent his all. Fenneberg, quite overcome with surprise, said in his childlike way, "O dear Lord, one cannot say a word to thee without being put to shame."—*Life of Pastor Gossner.*

What ails us? The unlearned start up and take Heaven by force, and we with our learning and without heart, wallow in flesh and blood! Are we ashamed to follow, because others are gone before; and are not ashamed not even to follow? —*St. Augustine.*

TEXTS FOR EACH DAY OF THE YEAR.

AUGUST 1st to 14th.

Having made peace.	Col 1:20.
He is our peace.	Eph. 2:14.
Being justified by faith we have peace.	Rom. 5:1.
The Lord give thee peace.	Num. 6:26.
The way of peace have they not known.	Rom. 3:17.
The gospel of peace.	Rom. 10:15.
Peace from God.	Rom. 1:7.
Go in peace.	Luke 7:50.
Peace I leave with you.	Jn. 14:27.
He maketh peace.	Ps. 147:14.
I will give peace.	1 Chron. 22:9.
My peace I give unto you.	Jn. 14:27.
The very God of peace sanctify you.	1 Thess. 5:23.
Have peace one with another.	Mark 9:50.

HERALD OF TRUTH.

JOHN F. FUNK, EDITOR.
J. S. COFFMAN, ASST. EDITOR.

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OUR BOOKS, such as Hymn books, Menno Simon's works, Philharmonia, Mennonite Church and her accusers, may be obtained at L. B. Herr's No. 55 & 57 N. Queen Street, Lancaster Pa.

DIFFERENCE IN RAIN-FALL.—Letters from Pennsylvania and Virginia, as well as the newspapers giving information concerning the weather inform us that in many places in the east there has been an unusual amount of rainfall. Half the year, closing with June, gave more rain to many sections than usually fall in a whole year, and in many places the wet weather and floods were quite damaging to the crops.

In northern Indiana, however, and many other places north and west there has been an unusual scarcity of rain. In places no rain has fallen for three months. But there were local showers in most places. Only one shower occurred here, beside a few light sprinkles since the 13th of May. The grass has dried up very much, and pasture has become so scarce that some farmers are feeding their stock. The corn crop will be light here, and if rain does not come soon, many fields will not ear at all. C.

MURMUR NOT.—Let each of us in dry sections keep a close examination of ourselves that not a murmuring thought come into our hearts. Our lips may not murmur a word, while our hearts may be filled with thoughts that God does not love.

What we need at all times is a fervent trust in God for blessings earthly and spiritual. What is a local drought here in a land of plenty, where provisions are stored away by millions of bushels, and where a large harvest has been gathered the present year, in comparison to the barren waste and the parched desert through which Israel journeyed? If we are his spiritual Israel, He will as surely feed us as he gave manna to the Children of His promise on their journey to Canaan, He will still fulfill his promise to give "seed to the sower and bread to the eater."

All things are in the hands of the All mighty, and we should remember that he has promised to be a Father unto us. God in his wisdom, and mercy, and power, though we may not understand them, accomplishes by earthquakes, storms, floods and drouths the ends that bring blessings to the creatures he makes and sustains, and which glorify his holy name. C.

ORDINANCES NOT FOR FRIENDS (QUAKERS).—The Friends have ever since the formation of their Society maintained that the keeping of ordinances is not a christian duty and was a hindrance rather than a help to spiritual life. Of late years in some of the parties into which the Society has become divided numbers of members have become convinced that it is the duty of all christians, Friends included, to keep the ordinances. Some zealous young ministers undertook to bring about a change from the long established opposition to ordinances. The question was agitated and an examination made of the sentiments of many congregations, but the result was to find that very generally the church stands by its ancient usages. In one of the papers that represents a faction that has probably departed in a measure from the old landmarks, the editor writes: "We believe that our time as a Church is too precious and the salvation of souls too important, for our ministers and workers to turn aside and spend their time and labor in trying to remodel the church on this subject."

So we can see that, at least for many years in the future, ordinances are not likely to be kept by the Friends. To us who keep ordinances, not as a saving power, but as manifestations and types of the grand, glorious work of God in saving the soul, and the principles of the religion of Jesus, it seems rather unfortunate that the Friends at the time of their first organization, in seeing the abuse that was then made of ordinances, should discard them altogether instead of putting them to a proper use. C.

THE COMPLETE WORKS OF MENNO SIMON.—We desire to call especial attention to this important work. This work, when first written, was published in tract form. Menno Simon, when under the protection of the nobleman Van Vriesenburg, near Oldesloe, himself secured a printing press and his works were published, as they were written, in small portions, first for the reason that it required too much time and means to get out a large work, and secondly because in small form these writings could be much more conveniently distributed among the people; could be carried with them without incumbrance, and could be much better kept secure from the searchings of the police and authorities, who sought to destroy them.

There is now in the well known Cassel Library, collected by Abram Cassel of Harleysville, Montgomery Co., Pa. a copy of Menno Simon's Essay on Baptism of the first print, published in 1539, three years after he began to preach openly as an Anabaptist or Mennonite preacher. This we think, is the only copy of that print now in America. That part of his work with the entire second part of *Menno Simon's Complete Work*, was never published in the English language before it appeared in the complete works of Menno Simon published by J. F. Funk & Bro., at Elkhart, Ind in 1871. It was published in the German language, by the same firm in 1876.

Our people have therefore never had an opportunity to read these important works of Menno, and many have the idea that the old *Fundamentbuch* which has passed into a number of editions contains all the writings of Menno, and can hardly believe that until this late day, the largest portion of the writings of Menno Simon have been left hidden

away in the old Holland edition which our people could not read, and of which indeed very few copies are found in this country.

In regard to baptism the story has been circulated that the Mennonites had changed the reading of the books so as to favor their mode of baptism, while Menno plainly taught a different mode, indeed some authors, either through an inexcusable ignorance or want of uprightness, have made statements and assertions in reference to this subject that are entirely at variance with the truth, for we have positive and indisputable evidence to show that our English and German Editions read word for word, in reference to the disputed passages, the same as the edition of 1539, and in these books our people, as well as others, can read it in their own language and see for themselves the truth of these statements.

We have just received a letter from a brother who has taken an agency for these books, in which he says: "The Menno Simons Works seem to be new to many in this vicinity. No one has seen the Second Part, and some doubt about the matter, even one of the ministers could not believe that he had not long ago read all of Menno's Works," &c. In Holland our people are accustomed to have no other than the full work. We have now in our possession several copies of the old edition of 1646, and have also used a later edition in the translation into English. Bro. R. J. Smith of New Paris, Elkhart county, Indiana, is an aged minister in the Old Mennonite Church, who was born and raised in Holland and emigrated to this country with a number of Mennonite families about 1856, is well acquainted with these circumstances, and with the history, condition and literature of the church in that country, and has brought with him many valuable books, and has been much help to the publishers of the work. Should any doubt the genuineness of the work, Bro. Smith under the above given address, Professor De Hoop Sheffer of Amsterdam, Holland, Dr. Ludwig Keller of Munster, and others could give evidence ample to satisfy all.

We trust our people will investigate carefully this subject and secure copies of the book and make themselves fully acquainted with the teachings of the great and zealous reformer after whose name our church is called.

The book may be obtained direct from us or of any of our agents. See advertisement in another column.

CHURCH NEWS.

ANOTHER SUNDAY SCHOOL.—The brethren and friends in that vicinity have this spring started a Sunday School in the Mennonite Meeting-house in Dover Pt., York county, Pa. This is the first Sunday School ever held in this house. The school is in a prosperous condition, and the scholars number about one hundred and fifteen. They meet every Sunday afternoon; there is good interest and the school seems well conducted. This proves again to us that large Sunday Schools can be started in many places if our people will only make the effort.

CORRESPONDENCE.

HOME AGAIN.—Having been absent over a year, I recently returned to my home and found ours all well. I was well all the time that I was away from home. All praise be to God for his protecting care over me. May the Lord bless the labors engaged in to his glory and to the welfare of precious souls.

I find there is room for reformation, both in the church and out of it. To the faithful members I would say, Hold out faithful to the end, and ever seek to be more pure, more holy, and to enjoy more of the fullness of the Spirit of Christ, that we may be counted His, and receive an eternal reward in heaven. My love to all the brethren and sisters in Christ Jesus. HENRY YOTNER.

BUILD UPON THE OLD FOUNDATION.

The following words of encouragement and exhortation were received by a minister from one of his interested brethren in the laity:

"God speed you in your labors, dear Brother. O that more could be induced to put their shoulders to the wheel in good earnest! How much might thus be accomplished God only knows. We were much pleased to learn that you propose to stand and to build upon the old scriptural time-honored principles of the church—non-resistance, etc. God speed you in this also. I am fully convinced that it is not only improper, but unscriptural and detrimental to the church in general to receive members, or organize a church, in a loose do-as-you-please way. The principles of non-resistance and non-conformity to the world are strictly Scriptural and can be traced back, in the history of the church, to the Waldensian age, and farther, and should be zealously maintained."

VISIT TO THE WEST.

On the 27th of May I left my home near North Lawrence, Stark Co., Ohio, in company with Bro. Henry Walter of Columbiana county, for a trip west. Our first stop was at Elkhart, Ind. Here we visited with the brethren J. F. Funk, in the Herald of Truth office and Samuel Yoder, and the next evening we filled an appointment for meeting in town. We spent the night with Bro. Jos. Summers. We visited Bro. Henry Shaum on the 29th, and he accompanied us in visiting some friends in the neighborhood. In the evening there was meeting at the Shaum Meeting-house. On the 30th was the regular day for worship at Holdeman's and at Yellow Creek. Bro. Walter attended at the former place and I at the latter. In the afternoon I visited Bro. Jacob A. Beutler who is considerably afflicted at present; also some others. At Jos. Holdeman's I met Bro. Walter again. Bro. Daniel Freed accompanied us to the train at Nappanee.

We made a short stop at Walkerton, St. Joseph Co., Ind., with Bro. Walter's children. We arrived at Sterling, Ill., on the 8th. Here we visited with the brethren and friends till the 14th. On the 13th we had a pleasant meeting with them. It was their usual day for meeting.

On Monday morning we went to Morrison, and met Bro. J. Kornhaus, who took us to his home. We had a meeting with them on the 15th, and visited among the friends till the afternoon of the 16th, when Bro. Ulrich Steiner took us to Fulton, where we took the train for Kansas.

We arrived at Newton, Kansas, on the evening of the 17th, and went to the house of David Weaver, where I met my nephew Francis Horst, who took me to his home. We went to Bro. J. White's on Saturday evening. On Sunday morning Bro. W. took us to the house of Bro. Heatwole, and in the afternoon we attended a meeting at a school-house near by, where we met our ministering brother Jacob Holdeman of Spring Valley, who had brought with him Pre. John Hess of Lancaster Co., Pa. We had a very pleasant meeting together. We spent a few days looking over the country. It is a beautiful country, and the appearance of the crops shows that the soil is very fertile.

On the 24th we took the train at Newton for Burns on the line of Butler county. Here Bro. Walter staid with his son. After visiting Bro. A. H. Kauffman I took my leave for Harper county. Here I met a number of acquaintances—H. Brennenman, J. Zimmerman, and L. B. Kohrer and wife. On the afternoon of the 27th a number of friends met at the house of J. Zimmerman. A meeting had been appointed on the evening of the 29th in a school-house east of Harper. The meeting was well attended. I spent the night with Bro. Eliam Kohrer. Next day I visited several Swiss brethren near Harper.

I visited some friends at Argonia, Sumner Co., where I staid till Saturday morning, July 3d. From here I returned to Newton, Harvey county, where I met Bro. Walter again. Francis Horst took us to his home. On Sunday July 4th we attended a meeting at Weaver's school-house, which was their regular day. A number of brethren accompanied us to the house of Bro. J. Burkhart, where we spent the afternoon very pleasantly. The next day Bro. White and J. Burkhart took us to McPherson county. On passing Spring Valley meeting-house near Bro. D. Brundage, we found that a funeral service was being held there. We attended the service. A child of David Weaver was buried. We spent the night with Bro. Brundage, and the next day we visited Bro. Holdeman. In the evening we had a meeting in the Spring Valley Meeting-house. Staid with Bro. Jacob Landis all night.

On the 7th we went to Scantia, Republic Co., where Bro. Walter has a brother living 8 miles south-east of the station. We spent the time here till the 12th, when we started for home via Omaha and Chicago to Orrville. I arrived on the 15th, and found all well. I feel thankful to God for his kind preservation of us all, and I also express my thanks to the many friends we met for their love which they manifested toward us. The grace of our Lord and Savior be with us all.

MICHAEL HORST.

THE RESULT OF PRAYER.

Many do not look for results from their prayers. They are in earnest in business, but play at religion. We should treat daily prayers as daily interviews with the most High. Some consider prayer as only intended to benefit themselves. David did not think so. He did not feel satisfied with the mere effect of his supplication on his own soul. He sought answers from him. He shot up his arrows and looked to see whether they stuck. You men of the world, who ask skeptical questions as to the efficacy of prayer, let me tell you we no more dare to doubt its efficacy than doubt our own existence. It is not a hundred or a thousand times that God has answered us. To receive answers from him is as common to us as to eat our daily bread. We find it difficult to have patience with those who question its efficacy. What, man, you say, there is no sun? look up! You say there is no air? breath! Try prayer yourself. Until you have gone to God and implored him to grant what you need for the sake of Jesus, you have no right to it on philosophical grounds. Let those who have tried it have some credence. Try it, and then you will believe it as they do.—C. H. Spurgeon.

COME, LET US REASON TOGETHER.

[The following article is published in tract form, and is from the pen of a brother in the Brethren (Dunkard) church. While the writer says things in his own way, and considerably different from what we would state our reasons against the use of tobacco, there are many good reasons presented, and we hope every reader will consider them charitably. The tract was handed us with a request that it be published in the HERALD, and upon the recommendation of two aged brethren whom we had not known to be particularly interested on the subject, we have concluded to publish it.]

We have a few facts to offer to our brethren, to which we invite careful consideration. This little tract is intended for the members of our Church who are addicted to the habit of chewing and smoking. It was written from a sense of duty, and in the hope that it will help you to rid yourselves of an unclean and filthy habit. The expense of printing and sending it out is paid by the writer, and it comes to you free from the heart of one who was once an abject slave to tobacco, but who now thanks God that he is a free man.

THE NUMBER WHO USE TOBACCO IN THE CHURCH, AND THE AMOUNT OF MONEY SPENT.

Some time ago the writer was led to make inquiry as to how many of our members use tobacco. By private correspondence, with well-informed brethren in various parts of the brotherhood, east and west, we gathered a number of statistics relative to the use of tobacco. From this we learn that an average of about thirty members in each congregation are addicted to the habit. In some places a great many more use it than in others. One brother reports 80 in his congregation, whilst another says, "Nearly 200 use tobacco in this congregation." In several churches reported, only 4 are given who use the weed. Among the number are elders, ministers in the first and second degree, deacons, and private members.

We have made the following estimate, based on the statistics received. In order to be fully within the limit, we deduct one-third from our reports, and place the average of those who use tobacco in each congregation at twenty. We have over 500 congregations, so that the number of tobacco chewers and smokers may be set down at 10,000. Allowing each of these to spend \$10 a year for tobacco, we have the immense sum of one hundred thousand dollars spent for tobacco, or ONE MILLION DOLLARS every ten years. Just think of it! Do not these figures startle you, my dear brother? This immense sum of money, worse than wasted,

spent to gratify a perverted appetite, whilst in some parts of the brotherhood the members must hold their love-feasts in stables, for want of meeting-houses! Will God hold you guiltless for this waste of the means he has given you? If this great sum were used for building plain, substantial meeting-houses for our brethren, how much better the money would be spent! Every year one hundred such houses might be built, and the name of God would be wonderfully glorified.

Does the use of tobacco help you any? Does it make you a better Christian? Does it help you to lead a purer life? Does it add to your Christian virtues? To each of these questions, you can only answer, No.

But some one is ready to say, "Tobacco never harms me; I have used it for these many years, and yet I am all right." Let us see. Tobacco, as sold over the counters of our grocery and tobacco stores to-day, is a powerful poison. This does not refer to the active poison which the plant contains, known as "nicotine," but to the plug itself. A single drop of nicotine put on the tongue of a cat, will kill her in a few minutes. Three drops will kill a dog, and ten drops will kill a cow in as many minutes.

TESTS.

To prove that the common plug is poisonous, try the following experiment, given by Dio Lewis: Take one of your boys, 12 years old, who has never used tobacco. Give him a small piece of plug tobacco. Let him chew it, and tell him to be careful not to let a drop go down his throat. Let him spit every drop of the juice into the spittoon. Notice the effect on your boy. Before he is done chewing that small piece of tobacco, he will be deathly sick. Cold perspiration will start from every pore of the body. Feel his pulse and you will find it is weak and faint, sometimes not perceptible at all. He is pale, and so alarming are his symptoms, that if you did not know the cause of his sickness, you would be extremely alarmed and conclude that he was dying. Now, remember that not a single particle of the tobacco or its juice has gone into his stomach. The poison has been absorbed by the glands of the mouth and carried into the system. You may put arsenic or strychnine into your mouth, and spit it out again without receiving any harm. Now tell me that tobacco is not poisonous, and does not injure the system!

"Well," says a devotee to the plug and pipe, "it don't make me sick." No; you have used it until your system has become filled with it. Every tissue in your body has tobacco in it, and it has become a part of your very being. The opium eater, after using the noxious drug for some time, takes enough at one dose to kill five men who are not accustomed to the use of the poison. So with you; you chew enough tobacco each day and

absorb poison enough into your body to kill any one whose system is not accustomed to it.

Do you believe this statement? You can easily test its truthfulness. Put yourself in a wet sheet pack, remaining in it until the pores of your body are opened and you perspire freely. You will have, in the damp sheets and blankets that surrounded your tobacco-saturated body, as strong a smell of the weed as ever came from an old pipe, blackened with tobacco juice and spittle. The essential oil of tobacco has come out at every pore of your body, showing that you are full of the filthy thing.

Tobacco has mastered you, the habit holds you with an iron grasp, you are a slave to it. If you do not believe this, just try to quit the use of it. Test your manhood. Put tobacco on one side and your Christian manhood on the other, and see what a fight you will have! Every atom of your physical system will call for tobacco, you will dream of it at night and awaken with a terrible craving and gnawing appetite for it; but if you would overcome the filthy habit, be man enough to master the vile weed, and say, "By God's help, it shall never go into my mouth again," and fight it out on this line if it takes a year.

Are you ready to make the trial? Are you willing to find out just how strong a hold tobacco has on you? Don't say, "Oh, I can quit any time I want to." Just try it once, and see where you stand.

A brother says, "I know it is an ugly, filthy habit, but I do not think it is a sin to use it." Is it right for us to defile our bodies with an unclean thing? Are not our bodies to be made fit temples for the indwelling of the Holy Ghost? Can we use a filthy thing without in time becoming filthy? Is it right for a Christian to be filthy? The Scripture that says, "Let him that is filthy be filthy still," refers only to such as will not be clean.

THE POSITION OF THE CHURCH ON THIS EVIL.

The church has spoken in no uncertain voice on this evil.

In 1817, it was decided that those who are contaminated with tobacco could not be elected to any office in the church.

In 1823, the brethren said, "It is a shamefully bad habit (German *Untugend*), and everything bad, says the apostle, is sin, and sin defileth the body; and another apostle says, that your bodies together with your spirits shall be holy."

In 1827 it was decided that members should not even raise tobacco, "By which so much mischief is done, and so many men and women are led captive."

1880, it was decided that it is not right for a brother, "who indulges in the filthy fashion of the world in the use of tobacco, to reprove a sister who indulges in the vain fashions of the world in dress,

both fashions being wrong." See Rom. 2: 1-3, 21, 22, and Matt. 7: 3-5.

In 1881, the old decisions of 1817 and 1827 were reaffirmed. The church has, by these decisions, placed herself on record, and it is a record fully in accord with the pure and holy life of Christ. Let the elders, ministers, deacons and lay members, who are addicted to this "SHAMEFULLY BAD HABIT,"—"UNTUGEND," unvirtuous, vicious, bad, as the German has it, remember that they are plainly violating the decisions of the Church which they have vowed to sustain. Those whom the Holy Ghost hath made overseers in the church, who are to watch for our souls as shepherds watch their flocks, and those who minister in holy things, and are placed in official positions in the Church by the Lord, should especially free themselves from "this filthy fashion of the world," and be pure and holy as is the Lord God who hath called them to a high and important position, which, if they fill worthily, they do well and are accounted worthy of double honor.

PHYSICAL EFFECTS OF TOBACCO.

Let us once more refer to its physical effects. Tobacco contains no nutriment and supplies no waste of the system. It does not aid the intellectual, or moral powers, and is no friend to moral purity, religion or spirituality. On the contrary, it impairs mental vigor, and blunts the moral powers. It contains the very seeds of disease, and produces apoplexy, paralysis, cancers, and many other diseases. Cancers on the lips, the tongue and in the mouth are becoming alarmingly prevalent. General Grant, Senator Hill, and numbers of others have died terrible deaths from cancer, produced by smoking.

Tobacco creates a desire for strong drink. Not every one who uses tobacco becomes addicted to strong drink, but many of them do. About all who use intoxicants to excess, use tobacco in the same way. It brings our young men and boys into bad company. "Take a drink" and "Take a cigar," are terms often heard in the saloon. Drinking and smoking go hand in hand. You may go into a thousand saloons and you will find that smoking and drinking are intimate companions. The wooden Indian, with his hand full of wooden cigars, and the bloated Bacchus grinning over his glass, stand side by side on the street. They point out the entrance to the gilded saloon of vice, and he who enters and partakes, leaves moral and religious purity behind.

Many a poor, sickly woman, who is supposed to be dying of consumption, is really pining away from the effects of her sweet husband's tobacco breath. Tobacco throws off two of the most deadly, and poisonous gases known, viz.: carbonic oxide and carbonic acid gas, and few husbands and fathers realize how they

are endangering the health of their wives and children by filling their homes, their offices and stores with this vile smoke. Men on the street go puffing it into the face of the lady with whom they are riding or walking. What would they think of a lady who would be guilty of such a breach of manners?

The effects of the use of the weed may be classified as follows:

Tobacco weakens the moral sensibilities, and is detrimental to spiritual purity. Tobacco contains an essential oil, and nicotine, both of which are highly poisonous, and when first used deranges the whole system. It perverts the saliva, and produces indigestion.

Tobacco affects the brain and nervous system, and, by weakening the nerves, produces morbid excitability and irritability.

Tobacco affects the action of the heart and circulation of the blood, producing apoplexy and kindred diseases.

Tobacco weakens the constitution, impairs the organs, mars the beauty, and makes the body liable to the ravages of disease.

Remember that this is not an exaggerated picture. Every statement made of the physical effect of tobacco is based on the best medical authority; and whilst all who use tobacco do not suffer from all the ills herein enumerated, yet all do suffer to some degree.

In view of these evils, in view of the great waste of the means which God has intrusted to you, in view of its effects on moral and religious purity, in view of the vow you made to give and take counsel in the Church, we plead with you, dear brethren, to rid yourselves and the Church of this filthy idol. "Be ye holy," and holiness and purity are synonymous. You can, by God's help, purify yourselves. You can be made free from tobacco. Will you be free? If so, the day will come when you can say with the writer, "Whereas, once I was a slave, now I am free, and I thank God for this freedom from an unclean habit."—A Brother.

LAST WORDS.

A kind, tender-hearted husband stood by the open grave of his gentle, loving wife. In life she had been to him a true-hearted, faithful companion. They had journeyed together in this world for nearly half a century. God had blessed them with good children, a pleasant home, and they had lived happy in his service and in each other's love and affection.

Suddenly, and without a moment's warning, death had come to the beloved wife. Without an opportunity to utter a parting word, or to leave a message of love for the dear ones she was leaving behind, the silent messenger had come, the silver cord was broken, and the tongue was silenced. The husband was not at the

side of his stricken companion. So sudden had been her death, that, although separated by only a few blocks in the village, before he reached her the spirit had taken its flight. And now, standing by the open grave, that depository of so many earthly treasures, into which the loved form of the dear wife was being lowered, the sorrow-stricken, bereaved husband, in the anguish of his broken heart, cried out in a voice subdued by grief, "Oh, if she could only have spoken to me again!" Ah, yes, if only a parting word could have been uttered! If only some message of love could have been left to comfort and console the sorrow-stricken hearts, how it would have been cherished and kept alive in the memory, how the recollection of the dying words of the loving wife and mother would have given solace in the dark hours of grief! But God willed it otherwise, and he took her home, and she left no token to those who loved best on earth.

We thought, as we stood by, mingling our tears with the mourners, and listening to the agonizing cry of that faithful heart, how careful we should be to speak kindly to those we love! How often, when we are in the strength and vigor of health, we forget that there is but a step between us and death, and how often, when we are burdened with the cares of life, and unnecessarily worried, an unkind word, a sharp reproof, or an uncalculated complaint comes quickly to our lips, and without bridling our tongues we speak words that deeply and cruelly wound those whom we love! If, perchance, these very words were to be the last that our friends should ever hear from us, if we knew that before we should again have an opportunity to speak to them and make an effort to heal the wound we had made, the loved one would be cold in death, and the warm sympathizing heart that had always been true to us would be forever silent, would we speak the unkind words? How the very memory of an unkind word would bring to us remorse, were we called upon to stand by the open grave of the one who heard from us the last unkind words of reproof and reproach! Ah, if we could only know how often our words cut deep into the quivering heart that loves us, how careful we would be to bridle our tongues, and keep back the unkind word!

We know not what a day, or even an hour, may bring forth. Then let our words be gentle and kind, and we shall have no cause for reproaching ourselves when our loved ones are called away from us. And if sudden death should overtake them, we might long, as did the bereaved husband, for a parting word, but not having that, we could have, as he had, the consciousness, that we had not spoken unkindly to them.—*Sel.*

KEEPING UP WITH THE TIMES.

There are many whose great ambition seems to be to "keep up with the times." God's word admonishes his people to *go against the times*. "Be not conformed to this world, but be ye transformed by the renewing of your minds." To keep up with the times is to glide with the current, and move on with the froth and scum that rises to the surface. It is to mingle in the rush of the hurrying world, which lieth in the wicked one and is hastening to his doom.

The man who keeps up with the times is tossed like a bubble on the waves; he who possesses firmness of character and conviction, stands like a rock, resisting the surrounding rush, occupied with eternal things.

Enoch did not keep up with the times, but he walked with God, and was not, for God took him. Noah did not keep up with the times; but the antediluvians did. Abraham did not keep up with the times, he was a pilgrim and a stranger; Lot tried to keep up with the times, and partially succeeded! The prophets did not keep up with the times; they went against them, reproving, rebuking, and warning the people. The apostles did not pretend to keep up with the times. They taught that the friendship of the world was enmity with God, that the whole world lieth in the wicked one, and that "the course of this world" is directed by "the prince of the power of the air, the spirit that now worketh in the children of disobedience." The Son of God did not keep up with the times; he rebuked those around him who could not discern the signs of the times, nor perceive in the prevailing wickedness the tokens of approaching judgment.

The Christian does not follow the times; he follows his Master. He has been chosen out of this world, and the powers that sway him are "the powers of the world to come." These set him in direct antagonism to this present evil world, and join him to that glorious company of faithful ones of whom the world is not worthy.

It is left for us to choose our position. If any man will be a friend of the world he is an enemy to God. If any man love the world, the love of the Father is not in him. "Ye are not of the world, therefore the world hateth you." Are we willing to keep friendship with the world that crucified our Lord, or are we ready to deny ourselves, and take up our cross, and follow the Captain of our salvation through evil and through good report?—*The Christian.*

If we could see the end as God does, we should see that every event is for the believer. When we get to the haven, we shall see that every wind is wafting us to glory.

CHURCH FESTIVALS, FAIRS, ETC.

Church festivals levees, and fairs, Whate'er their aim, are only snares, They're deep-laid schemes to raise the wind, Just suited to the carnal mind.

They serve as bribes to blind men's eyes, As though to indulge were sacrifice.

A festival implies a feast, Attended with much fun and jest, Where those who have the script to pay, May eat, and drink, and joke, and play.

At fairs they offer toys to sell, With tricks to make them relish well.

In view of what they offer there, 'Twould pass for Bunyan's "Vanity Fair." The same is true of their levees,

Designed the carnal mind to please; Where rowdy, saint, and priest combine To give the crowd "a first rate time."

They all are but RELIGIOUS SPEERS (Got up the church's debt to ease; Where men can get their quarter's worth Of fun and frolic, tricks and mirth.

"Young folks," they say, "their sport will have,

And for the same they'll freely give:

We'd not curtail their liberty, But save them by monopoly:

In that we'd regulate their fun, And have it where we ALL may come,

And keep them from the excess, you know, To which young folks are apt to go.

Their money, too, we thus can save, By offering what their bent have,

And using it for church-debts, too— It proves a plan both apt and new.

In former days no one would dare To have a church levee or fair;

But times have changed, and this you know, Makes change of men and manners, too."

When they conclude to have a spree, The church assemble and agree

To choose for aids each belle and beau, Who draw the crowd where'er they go;

And always give a general call To every sort, both great and small;

They advertise for such a night, "Admittance gained at candle light."

They plead with them, "Don't fail to come; You'll get your quarter's worth of fun."

Just pay your quarter at the door, 'Tis worth the money four times o'er:

Ice-cream and oysters kept for sale, Rich dainties served by charming belles;

Cool soda, too, the best in town, With toys from twenty guineas down.

With lotteries, and grab-bags, too, An office here, with mail for you;

A gold ring cake, 'tis rich and nice, We ask but fifty cents a slice,

And then if any desire a raffle, With such desires we would not trifle,

If we the objects may present For which your money shall be spent.

We think it proves an easy way Of getting much with little pay;

And if a Bible be the prize,

We think no scruple should arise.

An able clown will sure be there,

And make you laugh all through the fair;

And music, too, will break the spells.

With richest notes at intervals."

Thus, rowdy, priest, and saint profane

The house made sacred to God's name;

They make the church a banquet house,

Where all the rabble may carouse,

In pride and lust, and tricks and fun,

Till ten at night, perhaps till one;

"Idolaters!" as Paul would say,

"Who eat and drink, and rise to play."

They're "evil servants" saith the Lord,

Who eat and drink with the drunken "horde,"

O! that they would one moment pause,

And see how they disgrace God's cause,

While worldly men may justly say,

"It seems that we're no worse than they."

Where are the saints of former days,

Who honor God in all their ways:

Who 'gainst such works their voices raise;

Who spend their lives in prayer and praise;

Who in their closets can but grieve,

While others make a den of thieves

Of churches, which were once the place

Where God displayed his saving grace;

Whose hearts are ever pained to see

The church and world get up a spree

And call the rabble, far and near,

To come and join in worldly cheer?

Where are those watchmen, faithful, true,

Who sleep not all the dark night through;

Who see the danger from afar,

And promptly all the truth declare,

Unwoven by smiles or frowns of man,

Whoe'er they are, whate'er their clan;

Who love the flock and not the fleece;

Who'd rather work than take their ease;

Who'd rather serve than be a guest;

Who never serve to please the rest;

Who love their Master and his way,

And never fret about the pay;

But faithful to their trust go on,

That they may bear the words, "Well done?"

—*Selected.*

Died.

DONER.—On the 20th of June, in Rohrerstown, Lan. Co., Pa., Sister Mary Doner, widow, aged 75 years, 5 months and 22 days. Funeral on the 23d. Text Phil. 1: 21. Buried at Landisville Meeting House. Sister Doner was a faithful member of the Old Mennonite Church.

RIDENOUR.—On the 5th of July, in Allen county, Ind., of cholera-infantum, infant son of Ephraim and Katie Ridenour, aged 4 months and 22 days.

"I take these little lambs, said he, And lay them in my breast: Protection they shall find in me, In me be ever blest."

POYNER.—On the 5th of July, Sarah Poyner, maiden name Bowman, aged 30 years, 10 months and 17 days. She leaves a husband

and one child, a father and mother and brothers and sisters to mourn her departure. She was buried at the Clinton burying-ground, Elkhart Co., Ind. Services by J. J. Weaver.

EASH.—On the 19th of April, in LaGrange Co., Ind., of consumption, Sarah, wife of Jacob Eash, aged 43 years, 6 months and 12 days. She was the daughter of Isaiah and Mary Hostetler. When she was two years old her parents moved from Somerset county, Pa. May her eight children, yet living, take kind mother's warning, and be prepared to meet her in heaven. Services by J. J. Weaver, H. A. Miller, and C. Miller.

DEFREES.—On the 17th of July, near Nappanee, Ind., of brain fever, Edeth, son of William and Mary Defrees, aged 10 months and 2 days. Buried at the brick church north-east of Nappanee. Funeral services were held by John Miller and David Burkholder. Last spring the father of the child went to Oregon to take up a homestead. The mother was going with the child to meet him there and, had she not been delayed, would have been about midway on her journey at the time the child died.

FICKINGER.—On the 19th of July, in St. Joseph county, Ind., Orville Guy, son of Isaac and Louisa Fickinger, aged 1 year, 8 months and 28 days. Orville was buried at the Baptist burying-ground, and laid beside his little brother who died before him. These afflictions are a loud call for the parents. Services by Noah Metzler.

HOLMES.—On the 18th of July, in Elkhart county, Ind., Henry, son of Levi and Sophia Holmes, aged 4 years, 10 months and 6 days. Services were held by Noah Metzler and John Metzler.

ANGLEMAYER.—On the 14th of July, near Lawndale, Bucks Co., Pa., Annie, daughter of Henry F., and Anne Anglemayer, aged 13 years, 5 months and 16 days.

Farewell dear Annie, how we miss thee, Since thy form we see no more;

But we know thou art rejoicing, Over on the Golden Shore.

Farewell, dear parents, weep no more, I am not dead, but gone before;

Brothers and Sisters, fare you well, Prepare your souls with Christ to dwell.

—*Central News.*

STEINER.—On the 19th of July, in Utieck township, Whiteside county, Ill., Aaron, son of Ulrich and Barbara Steiner, aged 1 year, 9 months and 26 days. He was buried at the Mennonite Brick Church near Morrison, on the 21st. Funeral services were held by H. Nice and J. Kornhaus.

SCHMUCKER.—On the 5th of July, on Haw Patch, in LaGrange Co., Ind., Sarah, wife of Bishop Isaac Schmucker. Sister Schmucker was born in Holmes Co., Ohio, and was married to her surviving husband in 1832, with whom she lived 54 years and 24 days. On the night of the 2d she had a stroke of paralysis, and soon became unconscious and so remained until death. She was buried on the 7th; funeral services by J. Kurtz and D. J. Johns.

MYERS.—On the 8th of July, in Stark Co., Ohio, of dropsy, Barbara, wife of Henry Myers, aged 71 years, 4 months and 9 days. She was embraced religion in her youth, and was a consistent member of the Mennonite Church for many years. Funeral services were held by Michael Rohrer in German, and Adam Brenneman in English.

Letters Received.

WITH MONEY.

A—C K Augsburg, John Alliman.
B—Moses Bitchy, Jacob Brenneman, Joseph Blough, John Borgen, Pre Alm Burkhardt.

C—Joseph Casel, Daniel K Casel, Sarah Culp.
D—David Detweiler.

F—Christian Fry, Cornelius Friezen, Theodore B Forry.

G—Herman Gotshall, S Y Greenawalt.
H—R C Homacher, Ephraim Hershey, John J Homacher, Elizabeth Homacher, J H Hackman, J H Haverstick, Barbara Herr, J H Hostetler, Mary Harnish, Hugh Phillips, J F Harna.

K—Joseph Koch, Lizzie B Kanfman, A Hill Kinsinger.

L—Tobias Lehman.
M—David Miller, Samuel Miller, John L Misher, John Moose, Daniel J Miller, Simon E Mast.

N—Eli Niesly, Chr Nafziger.
O—Lydia Oswald.

P—Julius Plett.
R—Jacob Ratlaaf.

S—Chr Schantz, John Sharp, Cornelius Schultz, Jno D Schantz, Anna B Stouffer, D Shrock.

T—Christian Troyer.
W—Joseph Wildman, John L Wileman, G M Weaver.

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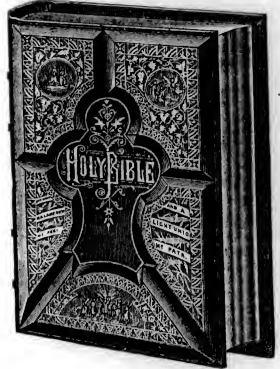
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No. 27, Chicago Accommodation.....	7.00 "
No. 3, Special Chicago Express.....	4.10 P. M.
No. 5, Fast St. Louis & Chicago Exp.	6.15 "

GOING EAST—MAIN LINE, leaves.	
No. 12, Night Express.....	3.30 A. M.
Grand Rapids Express.....	4.15 "
No. 86, Way Freight.....	6.00 "
No. 22, Mail.....	1.45 "
Grand Rapids Express.....	2.05 P. M.
No. 24, Acc. from Chicago.....	8.35 "

GOING EAST—AIR LINE, leaves.	
No. 2, Special New York Express.....	12.45 P. M.
No. 8, Atlantic Express.....	11.40 "
No. 4, Limited Express.....	8.30 "
No. 28, Goshen train.....	8.40 "
No. 82, Way Freight.....	8.00 A. M.
Train G leaves Elkhart for Goshen.....	7.45 "
" E " Elkhart for Goshen.....	4.10 P. M.
" F " Elkhart from ".....	11.20 A. M.
" H " Elkhart from ".....	7.05 P. M.

TRAINS ARRIVE—MAIN LINE.	
Grand Rapids Express.....	12.40 P. M.
No. 4, Limited Express.....	9.40 "
No. 25, Michigan Accommodation.....	4.00 "

At Adrian for Monroe, Detroit and Jackson. At White Pigeon for Three Rivers, Kalamazoo and Allegan. At Detroit with Grand Trunk Railroad for Sarnia, Montreal, Quebec, Portland, &c. At Salem Crossing, with trains for Lafayette, New Albany, &c. At Chicago for all points West and South.

Tickets can be obtained for all prominent points between Boston and San Francisco.

W. P. Johnson, Gen. Pass. Ag't., Chicago, Ill.
P. P. Wright, Gen. Sup., Cleveland, Ohio.

Cincinnati, Washash & Michigan R'y.

Passenger trains after June 8th, 1885, will leave Jackson St. Depot, Elkhart, as follows:

GOING SOUTH, leaves.	
No. 4, Cincinnati & Indianapolis Ex.	7.30 A. M.
No. 2, Ind. & St. Louis Express.....	3.40 P. M.
No. 10, Way Freight.....	9.10 A. M.

GOING NORTH, leaves.	
No. 1, Grand Rapids Express.....	10.20 A. M.
No. 3, Michigan Express.....	5.18 P. M.
No. 9, Way Freight.....	5.05 A. M.
Nos. 1, 2, 3, and 4, connect with Boat line between Benton Harbor and Chicago.	

CONNECTIONS.
At Milford Junction with Baltimore & Ohio R. R. At Warsaw with Pittsburgh, Ft. Wayne & Chicago R. R. At Wabash with W. St. L. & P. R. R. At Marion with C. St. L. & P. R. R. At Anderson Junction with C. C. & I. Rwy for all points East, West and South.

NORMAN BECKLEY, Gen'l Manager.
OWEN RICE, Gen'l Ticket Agent.

O. W. LAMPART, Superintendent.

Herald of Truth.

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"How beautiful are the feet of them that preach the Gospel of Peace."

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Whole No. 328.

JUST FOR TO-DAY.

Lord, for to-morrow and its needs
I do not pray;
Keep me, my God, from stain or sin
Just for to-day.

Let me both diligently work
And duly pray;
Let me be kind in word and deed
Just for to-day.

Let me be slow to urge my will,
Prompt to obey;
Help me to mortify my flesh
Just for to-day.

Let me no wrong or idle word
Unthinking say;
Set thou a seal upon my lips
Just for to-day.

Let me in season, Lord, be grave,
In season gay;
Let me be faithful to thy grace
Just for to-day.

So, for to-morrow and its needs
I do not pray;
But keep me, guide me, love me, Lord,
Just for to-day.

For the Herald of Truth.

THE MERCIFUL.

"Blessed are the merciful: for they shall obtain mercy." Matt. 5: 7.

In connection with this condition of promised blessedness are eight others, all of which grow on the same vine and bring forth the same kind of fruit. Christ says, "I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit."

Dear reader, let us here pause and consider. Christ says there are branches in him that bring forth no fruit, and are cast away. At another time he speaks of those who come in sheep's clothing, who are like ravening wolves, and if possible will scatter the sheep and destroy them. In the 23d chapter of Matthew he tells us of terrible woes which come upon them who are unmerciful, who lay grievous burdens on men's shoulders, and devour widows' houses; who omit the weightier matter of the law, "judgment, mercy, and faith;" who strain at a gnat, or the least trifle to do for others, but swallow a

camel, or large thing by way of imposing on their fellowmen if they can; which is in direct opposition to the great command, "Love God above all things, and your neighbor as yourselves." If we obey this command, then we are fruit-bearing branches; then we are merciful, and the promise is that we will obtain mercy; then God the husbandman prunes us and makes us more fruitful.

Cain was unmerciful, so he killed his brother. Joseph's brethren were unmerciful, so they made merchandise of him, and sold him into a strange country. The Pharisees were unmerciful, so they had no rest until they had Christ crucified, and, as they supposed, out of their way. But he rose triumphant from the grave, and ascended to glory, where all the fruit-bearing branches in him are to obtain mercy, joy, and everlasting blessedness.

He does not promise this blessed state to his disciples in this life, but the reverse. He tells them that the world will hate them, persecute them, revile them and falsely speak of them, and even at times kill them. But he says, "Rejoice, and be exceeding glad, for great is your reward in heaven. And he adds, "For so persecuted they the prophets that were before you." Mark, dear reader, we must not look for this blessed reward in this world but in heaven. Lazarus did not obtain this mercy until death relieved him and he was wafted over into the bosom of Abraham, as a standing witness against the rich man, who had no mercy for him in this world. Now he cries to father Abraham to have mercy on him, but the time for mercy has gone by him.

Is it not lamentable that the god of this world can so easily blind our eyes that we become unmerciful, and like the Pharisees think we have God with us, because we love those who love us, that we give and lend to those from whom we receive again, that we make feasts and suppers for those who do the same to us. But Christ says, "If your righteousness is not better than this you cannot enter heaven."

Several years ago I saw in a Philadelphia paper an account of a lady member in a prosperous Church, who began to

feel that divine influence was at a very low ebb in the church; so she changed the large room in her house where she used to entertain her associates with the pleasures of this world into a room for the neglected poor of the lanes of the city, where they might come for food to sustain the body, and education to become useful citizens. When I was reading this, and since then, the words of Christ pressed themselves forcibly on my mind, "Strait is the gate, and narrow is the way which leadeth unto life, and few there be that find it."

How different is human nature with its love and affection to divine nature and eternal love. The element of the one is the earth, earthly; the other of heaven, heavenly. The priest and Levite in their earthly element passes by the helpless and abused man who lay on the road, but the Samaritan in his divine element could not pass by; his merciful heart would not let him. Job's three friends had been in this earthly element when they went to see him. So they sat on the earth with him seven days without eating or speaking a word of comfort to him. Why did they not minister to Job's needs, and speak words of comfort to his distressed mind? Is not the answer this? Because they had not the divine, but the natural or earthly element in them. They supposed that Job had committed some great sin or crime, and offended God because he was in such a miserable state. But God says of Job, "My servant Job." And at last tells them that he is angry at them for speaking of his servant Job as they did; and would only be satisfied with them by Job interceding for them. Christ is the interceder for us if we take his yoke upon us, and learn of him the divine nature and the element of mercy.

Several years ago I was visited by an old member of the Dunkard or German Baptist Church, who appeared in good earnest on matters of religion. In our talk I said, "I feared very much that the god of this world has very much blinded the eyes of professed Christians in our days." He said, "That is just what troubles me very much, and I must now tell you how I got of late to see this." "I had," said he, "a house and lot of ground in the village about one mile from home. As the man living in it did not

please me, I gave him notice at beginning of winter to leave in the spring. Some of the villagers said to me, Your man is burning up fences for fire wood. I passed this by with as little notice as possible. In the midst of winter, as I went to town one morning, the first one I met told me your man had gone on the loft of the stable to get some fire wood, and fell down breaking his leg. So I went to see him. As I got there his wife was very much distressed not seeing how to get along with the family while the husband could not work. On my way home I thought, Now is my time to humble this man, and make him respect me. So I told my wife how things were and how I thought to make him respect me. She helped me to get up a pretty large basket of provisions, which I took to the tenant. The wife showed the suffering man what I had brought them; with tears in his eyes he thanked God for the blessing, but said no thanks to me, or for me. I went home a sad and much disappointed man. I could not get the thought away from my mind for two days and most of two nights. Then of a sudden I saw my own folly and selfishness. I then saw that I did nothing more than I should have done. I have been thirty-five years an overseer of the poor in our church," said he, "and only here I learned to see how selfish and Pharisee like I have been in distributing to the poor; and through all this time God's mercy has cared for and watched over me."

Oh, how marvelously great is God's mercy towards unmerciful man! Paul says to Timothy, "Consider what I say; and the Lord give thee understanding in all things. Remember that Jesus Christ of the seed of David was raised from the dead, according to my gospel: wherein I suffer trouble as an evil doer, even unto bonds; but the word of God is not bound. Therefore I endure all things for the elect's sake, that they may obtain the salvation which is in Christ Jesus with eternal glory."

Dear reader, are we willing with Paul to endure all things? Are we merciful to the unmerciful? Are we willing to be driven from one place to another, to leave all the ties to which human nature cleaves and take upon us divine nature, love and mercy, so that the god of eternal will, will receive us into his everlasting habitation.

DEPRAVITY OF NATURE.—Let a man be as devout as is possible for the law, and the holiness of the law. Yet if the principles from which he acts be, the habit of the soul, the purity, as he feigns, of his own nature—principles of natural reason, or the dictates of human nature, all this is nothing else but the old gentleman in his holiday clothes; the old heart, the old spirit, the spirit of the man, not the spirit of Christ, is here.

For the Herald of Truth.

BUT I AM CARNAL, SOLD UNDER SIN.

The above sentence, which is found in the 7th chapter of Paul's letter to the Romans, has created considerable difficulty and disputings among christian professors, and especially among sabbath-school teachers; and the chief point of difference seems to be this: Can such an expression be made by a converted man, or is it the language of one that is unconverted? Did Paul speak this of himself in his unregenerated state or in his renewed life?

A good many Bible readers claim that this is the language of one in open rebellion against God, when he was consenting to the death of the holy martyr Stephen, and was holding the raiment of those who stoned him; or when he was yet breathing out threatenings and slaughter against the disciples of the Lord on his way to Damascus, making havoc of the church, haling men and women and committing them to prison. But I hold the opinion, and I think we have unmistakable evidence and an abundance of scriptural proof, that the apostle speaks this of himself in his renewed state. In the first place, when we examine the chronology of the Bible we find that Saul was converted about A. D. 32, and his epistle to the Romans was written while at Corinth, about A. D. 58. So then we see that 26 years after his conversion he says, "I am carnal, sold under sin," using the present tense. Now would it not be more proper to say, "I was carnal, sold under sin," if he had reference to his regenerated state? And in verse 19, "The good that I would I did not," instead of "I do not"? Also verses 5 and 6 plainly show that he did not reckon himself among the unbelievers when he wrote this chapter, because he refers to the past and says, "When we were in the flesh," &c., (in an unconverted state), and goes on and says, "Now are we delivered from the law."

I think the apostle could not tell us in plainer language that he has now passed from death unto life. And yet at the same time he was "carnal, sold under sin." Though he was quite different from wicked Ahab, who sold himself to work evil. He could say, "I delight in the law of God after the inward man." An unconverted man does not do this; every imagination of the thoughts of his heart is only evil continually; he is desperately wicked; he sins deliberately, and lets sin reign in his mortal body unrestrainedly. He sets at naught all the counsels of God, and would have none of his reproofs. He does not only commit things contrary to the law of God, but has "pleasure in them that do them." Rom. 1:32.

Though Paul claimed to have been crucified, and to have arisen with Christ,

he differed from a good many modern christian professors who claim christian perfection, an absolute state of sanctification, and infallibility, who say they can no more sin. I need not say that such a doctrine is dangerous, arrogant, presumptuous, boastful and contrary to the whole tenor of God's word. I will simply cite to the reader some passages where he can read and judge for himself. Eccl. 7:20; James 3:7; 1 John 1:8; Job 25:8; Rom. 3:23; Luke 18:19. Thus we see that the holiest and best of men in all ages have not scrupled to apply these confessions to themselves and their own experience.

Paul though regenerated, or born of God, yet clearly felt that within himself the struggle of the contrary principles of flesh and spirit, which were lustings against each other; and when he says, "I am carnal, sold under sin," he means not absolutely and wholly so, but as to the flesh, and in comparison with the infinitely pure law of God. God's law is dear to his renewed mind, and has the willing service of his new man, but that corrupt nature which still remains in his flesh, listens to the dictates of sin.

From verses 22 and 23 it is clear that Paul speaks of himself as a renewed man, when he is brought into captivity by his sinful nature. Because it follows that if Paul was unregenerated, he was a citizen of Satan's kingdom, and consequently could not have been taken captive to the law of sin. A certain writer says, "Men do not feel themselves to be in captivity in the territory of their own sovereign, and associated with their own friends, breathing a congenial atmosphere and acting quite spontaneously. But the apostle describes himself, when drawn under the power of his sinful nature, as forcibly seized and reluctantly dragged into the enemy's camp, from which he would gladly make his escape." I think this plainly shows that Paul is not speaking of an unregenerated person, but the reverse. Written in love of the truth, and I hope it may redound to the glory of God.

DAVID BURKHOLDER.

Nappanee, Ind.

A FRIGHTENED lark was once pursued by a hawk. Round and round in narrowing circles, the scared bird flew till it seemed as if its foe would soon plant its beak in its breast. A friend of mine standing under the birds, feeling a sympathetic interest in the chase, opened the folds of his coat, and by soothing tone and gesture wooed the weak, frightened lark, till it sank panting to his breast, safely sheltered from its ravenous foe. Its natural timidity was overcome by a greater fear, and thus its peril and powerlessness led it to come to a sure refuge. The tempted believers will likewise seek the everlasting arms, and say, "Let me hide myself in Thee!"

GOD CARES FOR ME.

Translated from the German of Benj. Schmölke by J. E. Rankin, D. D.

God cares for me! should I be caring?
He's my Father, I'm his child;
He cares to-day, to-morrow sharing
My pathway on to heaven beguiled.
Alone or wretched can I be?
He knows his own: God cares for me!

God cares for me! in Him confiding,
I do not fear my coming lot,
For, were it mine, each day's deciding
He still should shape it to His thought
I'm ready now, eternally;
He well provides: God cares for me!

Body and soul for me He's caring!
His word to soul the living bread.
Whatever my earthly toil or faring,
Still from his hand I'm daily fed.
Well may I trust confidently,
For all is well: God cares for me!

God cares for me, and for my dearest!
The flesh and blood that here are mine:
Unchanging sun! by light thou cheerest,
When hope, extinguished, gives no sign.
Thy footsteps on before they see,
My dearest ones: God cares for me!

For the Herald of Truth.

THE ONE THING NEEDFUL.

"Martha, Martha, thou art careful, and troubled about many things: but one thing is needful; Mary hath chosen that good part, which shall not be taken away from her." Luke 10:41, 42.

There are many professors that are willing or anxious to receive Jesus into their homes, who are yet Martha-like, cumbered about many things, or much serving, instead of coming Mary-like to the feet of Jesus and learning of him to be meek and lowly in heart. Let us examine ourselves to see if it is our greatest enjoyment when we can realize the Savior's presence, and follow his commandments. Or do we consider it enough if the mind is withdrawn from the business affairs of life during one day out of seven, and even then seldom entirely centered upon religion? Are we satisfied to leave worldliness banished long enough to hear the ministers through their Sabbath morning discourses, and as soon as we are outside the church have our thoughts on worldly affairs, and let religion wait till the next Sabbath, or even then think it is too tiresome to go to church every Sabbath, and think it is better to stay at home and rest so that we are better able to attend to our temporal affairs? There is however no better place to rest than under the sound of the word of God, if we are not bodily too weak, or the mind too much confused to have the benefit of

the sermon. The remark is sometimes made, "We have the Bible; we can read that when we find time or when we do not go to church." True we have, and it is truly a treasure to me, and should be to every one; no one can enjoy good reading better than I can, and the word of God is spirit and life to my soul; yet often through the week we think what we have heard preached, and it helps us to be more careful of our walk, conduct, and conversation. That is if we have chosen the "one thing needful."

I often think how good it would be, if the sisters would be all of one mind, and would prepare for the Lord's day so that they could go to meeting, and if persons should go home with them the food would be such that any reasonable person should be satisfied with it instead of spending much of the blessed day of rest in preparing a sumptuous dinner. And how often is the remainder of the day spent in useless conversation, and not a word said about what was preached. Often when there are some who are inclined to talk about the sermon the subject is turned upon something worldly, and the faithful follower of Jesus is glad when he can be alone with Jesus, and unburden his soul to Him.

What a joy and comfort that God knows all our thoughts and the intents of the heart! Even some ministers touch religion so lightly in their conversation that many a hungry soul that has a craving for spiritual food, feels grieved that religion is so lightly touched, or that so little is said of the love of God to poor, burdened sinners. Perhaps there are some who think many things would get neglected if we did not have a little of Martha's spirit, and there was a time that the writer thought so; but by the grace of God there was wrought a willingness to let the Lord rule and reign, and my greatest enjoyment is now to be obedient to his holy will, and I feel truly grieved when I make any missteps.

We sometimes hear the remark, "I have not time nor ability to turn my thoughts to religious matters," from those who yet spend their time in many a useless way. We always find time to attend to the most important work first, and there is truly nothing more important than to work out our souls' salvation. We do have a double labor here. First, sowing the seed for the eternal harvest; second, preparing the food for the nourishment of the body. Which is the most important? The one is the object, the other is a subordinate of the object. Therefore if there is anything that requires our attention, it is to see after our eternal abode.

The work of a Christian is to do the will of his Master, that he may obtain eternal life. The body is the temple, erected by the hand of God to this pur-

pose, and is to be nourished through the sweat of the brow, for the benefit of the immortal part of man. We see that this life is only the plan devised by the Creator for the working out of the soul's salvation, and the object of life is solely to this purpose. We must conclude that working to sustain our material bodies is only a secondary matter, and yet, looking over the civilized parts of the world, we find comparatively little done towards Christianity as compared to the work done to satisfy the cravings of this life.

In our day many sinners are uniting with God's people. They are afraid to face death without being church members. They feel their lost condition, and the need of a Savior. He gives them the command, Repent and be baptized. To this they become obedient—the ceremony is performed; but how many forget that they have just enlisted in the war, and that the enemy is facing them boldly, and that they are not able to conquer him without the help of God. How many do not thank God for his abundant blessings; how many do not glorify Jesus by leading a quiet, peaceable, holy and virtuous life, and how many heed not the apostle Peter's admonition to add to their faith virtue, knowledge, temperance, patience, godliness, brotherly kindness and charity; for he says, "If these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind and cannot see afar off, and hath forgotten that he was purged from his old sins."

How many profess Christ, and appear as Christians, and yet the fruits of the Spirit are not visible, standing, as it were, in the church as unfruitful trees, cumbering the ground, having become stumbling-blocks to others. Let us ever remember that it is not enough that we are church members, and go to communion, observe feet-washing, etc. The word of the Lord must become Spirit and life in every one of us.

Can we say like Paul, "For me to live is Christ, and to die is gain"? Does the yoke of Jesus feel easy, and is his burden light? Do we watch and pray, or do we only pray? Are we a light of the world and a salt of the earth? Is God glorified by our walk, conduct and conversation? Have we given thanks, and are we still giving thanks to the Lord for our cleansing? And have we truly chosen the one thing needful, which shall not be taken from us? Jesus said, "Seek not what ye shall eat, or drink, neither be ye of doubtful mind. For all these things do the nations of the world seek after. But rather seek the kingdom of God, and all these things shall be added unto you."

This is written by one who is striving by the grace of God to overcome, and gain a home with the saints of God in heaven.

"WHEN THE TALE OF BRICKS IS DOUBLED."

BY R. C. TONGUE.

"When the tale of bricks is doubled, Moscs comes," the Hebrews say; When the night has grown the blackest Comes the long-expected day; When our cares have grown so heavy That we scarce can bear the load, Then a hand is stretched to help us On our weary road.

When the tale of bricks is doubled, As our cares and wants increase, Comes a double share of courage. Though the battle may not cease, Though the fight may rage the fiercer, And the fiery darts be whirled, If we will but call for succor, We may face the world.

When the tale of bricks is doubled, When oppression bows us low, Comes a Moses who will free us,— Break our fetters at a blow. And if we will truly follow, From the black Egyptian night, He will guide us, He will lead us, To eternal light.

—S. S. TONGUE.

For the Herald of Truth.

JUSTIFIED THROUGH FAITH.

"Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe, for there is no difference." Rom 3:22.

Paul is here trying to persuade the Jews that the keeping of the law and being circumcised would not save them; but that their salvation was through the righteousness of God by faith, and not their own righteousness. It is not of man's works that he is saved. True it is, if we are in God's righteousness, good works will follow, for every tree will bear the fruit that is natural to it, as long as it is not changed by the process of grafting.

Paul is going to show the Romans what faith is. In the 3d and 4th verses he says, "For what if some did not believe? shall their unbelief make the faith of God without effect? God forbid: yea, let God be true, but every man a liar."

Faith is more than a mere belief. We sometimes hear of things and we believe them, and they are true. If a person should read a statement that somewhere in the distance there is a large city, and he had no other evidence than the statement he read, he might doubt the existence of such a city; but if a wire is stretched from his place to the alleged city, and he gets news from it by telegraph, he has evidence that will do much to confirm his faith. It is the same with the sinner. When he hears the word of God preached, and hears persons testify that they have received the fulfillment of the promises of that word, he has evidence that goes far to drive away his doubts concerning the word. If he then hears

and reads the word of God, and finds in it something for blessing to himself, faith is beginning to be mixed with hope. Then the sinner has the faith that will enable him to come to a throne of grace and plead for the pardon of his sins. As he pleads his faith grows stronger, and he is enabled to take hold of the promises of God. Then, like the message over the wire, the news comes, Thy sins are forgiven thee. Now he sees that he is justified through faith, and not by his works. He is made free from the curse of the law and his own guilty conscience, and he can rejoice in his deliverance.

When this first work is done many make a sad mistake. They think they have overcome all the enemies of the soul, they sit down at ease, and in a short time they are again in the world the servants of sin as before. When you find your sins forgiven then is the time to let the Holy Spirit work, and lead you out of the wilderness into the full rest of the soul. In the haven of God's rest you can hide the soul from the storms of life. If the tempests of sin beat upon you, you can hide the soul from the storms of life. If the tempests of sin beat against you, you can hide in the cleft of the smitten Rock. You can be eternally safe under the shed blood.

I hope I may not be misunderstood in the expression, justified through faith. It is through faith that we take hold of the promises of God, and then grace accomplishes the work and we are justified in the sight of God. "By grace are ye saved through faith; not of works lest any man should boast." Faith works righteousness in us. Abraham believed God, and his faith was accounted unto him for righteousness. Without faith it is impossible to please God: for he that cometh to God, must believe that he is, and that he is a rewarder of them that diligently seek him.

By the text at the beginning of this article we see what kind of righteousness man is to seek. It is not his own righteousness, but the righteousness of God by faith in Jesus Christ. And for whom is this righteousness? It is "unto all and upon all them that believe; for there is no difference." God makes no difference, he is no respecter of persons. Whoever will believe and come to Christ shall be justified. Why then will the sinner not come when he has no excuse to stay away, and can make no excuse at the judgment? Sinner, there are earnest laborers seeking diligently to rescue your soul, and still you are not willing to give your soul to Jesus who has paid the debt, and made atonement for you. Every obstacle that could hinder you is removed on God's part, it is simply for you to accept the easy terms of salvation. As you are, you are lost, and lost forever; Come, now, and see what you will gain by coming to Christ. First you will get rid of a fear-

ful load of sin; you will follow other blessings. You will be filled with a joy of which the world knows nothing. You will become an heir of God. And if you hold out faithful to the end a crown of glory will be given that shall be yours forever.

Here I think of our work in bringing these lost souls to Jesus. Are we doing our duty in this matter? I many times think we are too easy and unconcerned in this work. Perhaps we do not show to the lost such examples that they can trust our sincerity, and the work of grace that we claim. Possibly sinners say of professed Christians that they are no better than themselves. How true this is of many? I have been where professors, in company with those who made no pretensions to piety, engaged in all kinds of foolish talking and jesting, and sometimes came very near taking God's name in vain. Is this the way to bring sinners to repentance? Verily not. Think what you are doing, my brother. Are you leading sinners on to torment, or are you "pulling them out of the fire"? Where will the judgment find you? "If the righteous scarcely be saved, where shall the ungodly and the sinner appear?"

DANIEL B. SHELLEY.

For the Herald of Truth.

ALL FOR OUR GOOD.

"All things work together for good to them that love God." Rom. 8:28.

This text is a mystery to many and cannot be understood, because people have so many trials which they cannot see for the best. This may be because their experiences do not meet with their carnal desires. But when we look back and see how many times our severest trials have brought into closer communion with our God, at the throne of grace, and when we cast all self away, how soon we can find peace in our souls, and be made to see too that even our trials have worked for our good. How many times have our trials shown us that we have come short of our duty toward our God, and caused us to think of the love he is manifesting toward us. Through these we are made to feel as though we could not praise and serve him enough for his kindness at all times.

If we could only comprehend the words, "All things work together for good to them that love God," how many a sorrow would be a joy to us. If all were sunshine around us at all times, we would perhaps think the crown is sure, and would fall into a lukewarmness, thinking we were the only favored of God, and that others were all wrong. Through affliction God makes many pleasant calls on us and makes us to sit in heavenly places.

For the Herald of Truth.

BEARING ONE ANOTHER'S BURDENS.

The question often comes to me, and let us all apply it to ourselves, Are we really trying, as true Christians, to obey the words of the apostle when he says, "Bear ye one another's burdens, and so fulfill the law of Christ?" Gal. 6:2. Are we bearing one another's burdens? Do we sympathize with each other in all our troubles and shortcomings? Let us not be weary in well-doing, for in due season we shall reap if we faint not. Gal. 6:9.

If we would obey God according to that higher law which he gave us through our Savior we must do good to all men, we must love our enemies, and pray for them as well as our friends. If we are kind and loving to all we shall surely be happy, even if we are not always kindly treated by others. We should not seek only our own comfort, but be liberal in giving for the comfort and spiritual good of others. "The Lord loveth a cheerful giver."

Let us find one of the sweetest comforts and richest blessings in life in doing good to our fellow beings, by helping to bear their burdens in every possible way. To be happy in making others happy, we can have a heart that overflows in gratitude and praises to Him who is the Giver of every good and perfect gift.

Let us earnestly pray God to aid us in every good work that we do not grow weary in bearing one another's burdens. Such is the will of God toward us. May we ever be happy in making others happy.

CLARA BRUBAKER.

GIVING.

A minister soliciting aid towards his house of worship waited upon an individual distinguished for wealth and benevolence. Approving the case, he presented to the minister a handsome donation, and turning to his three sons, who had witnessed the transaction, he advised them to imitate the example. "My dear boys," said he, "you have heard the case; now what will you give?"

One said, "I will give all my pocket will furnish."

Another observed, "I will give half of that I have in my purse."

The third remarked, "I will give nothing." Some years after, the minister had occasion to visit the same place, and recollecting the family he had called upon, he inquired into the actual position of the parties. He was informed that the generous father was dead; the youth who had so cheerfully given all his store was living in affluence; the son who had divided his pocket money was in comfortable circumstances; but the third, who had so indignantly refused to assist the minister and haughtily declared he would give "nothing," was so reduced as to be supported by the two brothers.

And, after all, christian professors sometimes murmur, become very unthankful, and do not appreciate his goodness. For this reason it becomes necessary that God visits them again, perhaps with sickness, and perhaps with death, or something with the loss of property, or the failure of a crop, or failure in business, or by sending a thunder shower in harvest or haying. He will do to us as he did to the Israelites to remind us of our sins and bring us humbly to the feet of Jesus to plead for mercy, and receive the guidance of his Holy Spirit, which we could receive in no other way.

Let us have our lights shining, and let us not murmur against the works of God. He alone knows what is best for us. If we are faithful, and pray in spirit and in truth he will give us grace to withstand all the temptations of the wicked, and will also give us wisdom and understanding to make our calling and election sure. May the God of peace be with us to guide us on our heavenly pilgrimage, that we may see that all things work together for good to them that love God. Let us be more prayerful that we may understand what the perfect will of God is, so that we may become shining lights in the world.

E. GARDNER.

For the Herald of Truth.

DOING THINGS AS UNTO THE LORD.

The things for which the great Judge will approve or condemn on the great day (Matthew 25), we notice, are what some might call little, common acts; acts which require no heroism, no brilliant wit, no great talent, no profound learning, but they are such acts as any common man or woman with a self-denying spirit, a merciful disposition, and a loving heart may engage in. Feeding the hungry, giving drink to the thirsty, taking in strangers, clothing the naked, visiting the sick and the imprisoned; in the doing of these things, if done as unto the Lord, or for the Lord's sake, there is a great blessing and everlasting reward; in the neglecting to do these things there is great sin, and the greatest of all losses, the loss of eternal life. The big-feeling, self-satisfied, and noisy professors who will on that day say, "Lord, Lord, have we not prophesied in thy name? and in thy name cast out devils? and in thy name done many wonderful works?" These will not be recognized nor accepted by the great Judge, but those childlike and humble, yet merciful and loving ones who will have almost forgotten, or will scarcely have been aware of having done such little things as helping the needy, feeding the hungry, or visiting the sick; these will receive that most gracious and soul-thrilling welcome: "Come, ye blessed of my Father." Oh!

that welcome, coming from the great and good King. It will be enough to make those who receive it, forget at once all the hardships and the sorrows of this life.

Deeds of kindness and love, of helpfulness and mercy to the needy, the oppressed, and the afflicted constitute a work that is most acceptable to the Lord. Thou shalt not harden thy heart, nor shut thine hand from thy poor brother. Blessed is he that considereth the poor: the Lord will deliver him in time of trouble. There are also the orphan, the friendless, the bereaved, and the invalid to whom protection, help, sympathy, and other loving ministries may bring blessed sunshine and saving influences. Opportunities for such work are within our reach all the time. We can all take part in this work, and share in the blessings and rewards that will surely attend all self-sacrificing labor of love done for the Lord's sake. Those who yearn for a career, who are proud and ambitious to achieve distinction and win applause will find other fields open to them in which to aspire after the bubbles and trinkets of worldly honor, position, and riches. The childlike, the meek and lowly do not seek for position and honor in this world. If the Lord of all will but consent to own them as his servants, they will gladly engage in any work for him however lowly, painful, or disagreeable it may be. "I had rather," says the Psalmist, "be a door-keeper in the house of my God, than to dwell in the tents of wickedness." Ps. 84:10.

We observe that the King in the great day will notice and reward loving service unto "even the least of his brethren" as if done unto himself, but on the other hand the neglecting to consider and minister unto the Lord's needy or distressed ones will be regarded as so much needed service withheld from the Lord, and will be visited with his everlasting displeasure. "Inasmuch as ye did it not to one of the least of these ye did it not to me." Any service, fellowship, recognition, or sympathy which we withhold from any of the Lord's people, or from any of the Lord's churches is, and will no doubt be considered by the great Judge as though we had thus neglected and stood aloof from him. In truth we need to consider our ways.

N. G. R.

The body is also gathered up into glory, but not simply for its own sake, or because it is capable of itself to know and understand the glories of its Maker, but that it has been a companion with the soul in this world; and has also been its house, its mantle, its cabinet, and tabernacle here; it has also been that by which the soul hath acted, in which it hath wrought, and by which its excellent appearances have been manifested; and it shall, also, there be its co-partner and sharer in its glory.

WASTE OF WAR.

Give me the gold that war has cost.
 Before this peace-expanding day—
 The wasted skill, the labor lost,
 The mental treasure thrown away,—
 And I will buy each rood of soil
 In every yet discovered land,
 Where hunters roam, where peasants toil,
 Where many-peopled cities stand.

I'll clothe each shivering wretch on earth
 In needful, nay, in brave attire;
 Vesture befitting banquet mirth,
 Which kings might envy and admire.
 In every vale, on every plain,
 A school shall glad the gaze's sight,
 Where every poor man's child may gain
 Pure knowledge, free as air and light.

In every crowded town shall rise
 Halls, academie, amply graced,
 Where ignorance may soon be wise,
 And coarseness learn both art and taste.
 To every province shall belong
 Collegiate structures, and not few,
 Fill'd with a truth-exploring throng,
 And teachers of the good and true.

In every free and peopled clime,
 A vast Walhalla hall shall stand,
 A marble edifice sublime
 For the illustrious of the land:
 A Pantheon for the truly great,
 The wise, beneficent and just;
 A place of wide and lofty state
 To honor or to hold their dust.

A temple to attract and teach
 Shall lift its spire on every hill,
 Where pious men shall feel and preach
 Peace, mercy, tolerance, goodwill;
 Music of bells on Sabbath days,
 Round the whole earth shall gladly rise,
 And one great Christian song of praise
 Stream sweetly upward to the skies!

For the Herald of Truth.

SAVING FATH.

"He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Mark 16: 16.

These are words of our Savior, and every christian professor claims to believe that they mean what they say. But how, or what do these professors believe? is a question that each one of them should well consider. They should know where they stand in the matter of faith. Have we been changed from death unto life? If so, when did the change take place? Are we growing in grace, and are purged more and more from our weaknesses and short-comings, or have forsaken our first-love, and are falling back to the beggarly elements of the world? The answers to these questions we should also know.

There are some christian professors who believe, and so teach, that a person may be a Christian and not know, or scarcely know when he was changed into the new life. Time and age change persons phys-

ically, and in their relations to the world. The child changes its manner of life by leaving its childish plays and sports, it scarcely knows when. Older persons leave gradually their former ways and forsake their old habits.

There is a class who desire godliness in part, and many attain to a form of it, as there are various classes of people with different forms of godliness—and still they are not Christians. Some believe in a future existence, that there is a place of happiness prepared for the righteous, and a place that burns with fire and brimstone prepared for the devil and his angels, but they are not willing to class themselves with the wicked who must share the place of torment with those for whom it was prepared. They think they never have been ungodly, and try to comfort themselves with the thought that their state hereafter will not be so bad after all. Consequently they are satisfied outside of the church. Because of self-love they glory in themselves, are proud of their ways of life, and seek honor for their uprightness.

There is another class who believe in an existence after this life, that there is a place prepared for the righteous where there is joy and happiness, that there is a place for the ungodly, where there is weeping and gnashing of teeth, and they believe themselves to be sinners. They accept the word that says, "All have sinned and come short of the glory of God." They may also feel that they have not done right and acknowledge it. They may also have a desire for baptism and church membership, because the Word says, "He that believeth and is baptized shall be saved." Then, as they are baptized and live up to the church ordinances, they are satisfied, though they may feel and acknowledge that they have not in the past, and are not at the present doing quite right. But they believe that they are doing some good, and therefore believe that God will be merciful to them in the end. Such scarcely know when they were changed, or probably do not know whether they were changed at all or not.

But they that believe the Scriptures accept what God has spoken. The teachings of Christ and his apostles are words of truth to them. They

believe and feel that God is no respecter of persons, and that he will not withhold his threatenings against the unfaithful and the unbelievers. They fear God, and have a knowledge of their sins, which become a burden to them. They pray to God for mercy and deliverance, and will certainly know when their sins are taken away—when sin has no more power over them. Not that I wish to infer that these truly believing souls do not sin anymore, but their errors and sins are because of their weakness. With vigilance they will now grow in wisdom and knowledge, so that they become purged more and more from all that God sees amiss in their lives.

Aside from true believers I yet see another class of moral men that should be noticed. They claim to have experienced a great change of heart. But it is to be feared that their change is not of the proper kind. It seems that the change is only from bad to worse. They are called as other sinners are, and by investigation and energy they appear to achieve much. They are ever learning, but never able to come to a knowledge of the truth. They are filled with self-love, and think they know and understand every thing best themselves. They value themselves for their ways of living, and are proud of their uprightness and their good works which they seem to have. They are so well pleased with themselves that they feel already saved without a Savior. They do not regard the teachings of God's word which tells us that "he that believeth and is baptized shall be saved." He that is faithful unto the end shall be saved, is the promise we all should remember.

PETER CULP.

THE LORD'S DAY.

(Continued.)

The apostles accepted their Lord's view of the Sabbath. Their loyalty to Him would not allow them knowingly to act contrary to his will. The Holy Spirit, by whom they were inspired, would enable them to know his will on this as on every subject. Hence we find that they celebrated the Lord's day, not in idleness on the one hand nor in roistering and mirth on the other, but in the worship of God and in earnest work for the Master. It has already been remarked that Christ's disputes

with the Pharisees on the nature of the Sabbath imply that He discountenanced the laying down of formal and precise rules for its observance. In perfect keeping with this, the apostles say nothing with regard to what is lawful or unlawful on the Lord's day. Their example teaches us what should be done on that day, but they lay no prohibitions upon the consciences of Christians concerning it. This does not imply that they regarded the manner of observing it as a matter of indifference. They felt that the original Sabbath law, in its essential features, was still in force, and were content to leave it as it had been given. They would not go beyond their Lord in telling men what they must or must not do. They would not make the dreadful mistake of the rabbis and try to tell exactly how every minute of the Lord's day should be disposed of. The Christian church was not to be subjected to that sort of bondage. However, this larger liberty, as we learn from their teaching on other topics, was not to be construed into license. Christians must still obey the law of the Sabbath, but they might judge for themselves what particular acts would violate it. The time had come when the purpose of the Sabbath could be understood, and those Christians who were anxious to make it serve that purpose would do nothing to defeat it. Thus the Lord's day differs from the Jewish Sabbath in the motive to which it appeals. While the latter was not a day of burdensome restraints, its sanctity was guarded by emphatically expressed laws, the violator of which incurred severe penalties. Fear restrained the Jews from disobedience of the law, and impelled them to obey it. It was not designed that fear should have any place in securing obedience to the law on the part of Christians. It is supposed that they are brought into such nearness to God that they will love to obey his laws. Their education is so far advanced that they can see the reason for obeying. Young children must often obey their parents blindly, not knowing why they are to do this or that. Slaves are always expected to render to their masters that kind of obedience; but he is not a wise parent who arbitrarily asserts his authority over his half-grown children and conceals from them the reasons for his commands. They are still obliged to obey him; but he should base his claim to obedience on the knowledge of what is best which they can now share with him. Thus they become friends and allies instead of dependents and possible antagonists. God is dealing in the same way with his people. He takes them into a sort of partnership with himself, and says to them in effect, "Your interest will be subserved by obedience to this law. Obey, not from a sense of fear, but because you are able to see that this law is holy, just and good, and that you will injure yourself by diso-

beying. Do not feel that I could have any other reason for placing this command upon you than a desire to secure your highest good." Not many of those who lived before Christ could have understood that. Respecting the apprehension of divine truth, they were children. Let us be thankful that God has given us greater light and liberty, but let us not find in it a reason for disobeying the fourth commandment.

Here we may find the explanation of the fact that the death penalty for violating the Sabbath has been abolished. It was inflicted in the early history of the institution, and some argue that because it is done away, the law of the Sabbath is annulled. The argument proves too much, for, under the Mosaic law, stubborn and rebellious children were liable to death. Because this penalty is no longer inflicted, does it follow that children are now less guilty than formerly if they abuse their parents? But the argument is worse than fallacious. Those who advance it show that they have mistaken a change in God's method of dealing with us, for a change in the duties which we owe to Him, to ourselves and to our fellow-men. Under the Christian dispensation no sin, however enormous it may be, receives immediately its full punishment. The state may punish crimes, but it can inflict no penalty for sins. This is the day of salvation, not the day of judgment; that is coming hereafter. The disciples, angry with certain Samaritans because they had not given Jesus a good reception, asked, "Wilt thou that we command fire to come down from heaven, and consume them, even as Elias did?" His answer was a sharp rebuke: "Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them." While the race was in the primary school of God, the nature of sin could be revealed only by inflicting severe penalties upon transgressors. The lesson having now been given and the minds of men who heed God's voice, having been enlightened, we can see that sin may best be left to work out its own penalty. Ananias and Sapphira were smitten dead for lying about their property. Because those who tell similar lies now are not punished, does it follow that their sin is less? That was a special case, and designed to give a terrible warning to the Church at the very beginning of its history. At the beginning of the Mosaic dispensation a similar mark was put upon the sin of violating the Sabbath; but now, while the sin is just the same, the penalty is not inflicted. Those who break the Sabbath are not stoned to death; they are left to receive in their own souls and bodies the consequences of their sin. Since this is the day of salvation, opportunity for repentance is given; but if they do not repent, their punishment will be worse than stoning. Even in this life

they will become morally degraded and physically enervated. Their souls will be farther and farther separated from God, and thus fitted for an eternal imprisonment in "outer darkness." They have had ample instruction and warning; but "because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." If men were stoned to death now for Sabbath-breaking, very few would be guilty of it. Let it be known that the sin is not less because the penalty is changed.

We are now prepared to examine in detail the differences and resemblances between the Jewish Sabbath and the Lord's day. Most of these have been noticed in previous parts of the discussion; but it is desirable that they be grouped together in a brief summary. In what do they agree and in what do they differ?

In respect to their essential nature they are one and the same institution. The foundation of both is the fourth commandment, which forms part of the moral law; but while they are both commanded, neither was meant to be a burden, and the Lord's day especially is a day of liberty and rejoicing. In this they are slightly different, the Lord's day having less of prohibitory restraint, and the motive for keeping it being love for Christ rather than fear of penalty.

(To be continued.)

TEXTS FOR EACH DAY OF THE YEAR.

AUGUST 15th to 31st.

The God of peace shall be with you. Phil. 4: 9.
 He shall speak peace. Zech. 9: 10.
 Peace be unto thee. Judges 6: 23.
 Seek peace. Ps. 34: 14.
 There is no peace to the wicked. Is. 57: 21.
 Peace be within thee. Ps. 122: 8.
 Follow peace. 2 Tim. 2: 22.
 Enter into peace. Isa. 57: 2.
 Thou wilt keep him in perfect peace. Isa. 26: 3.
 Peace be multiplied unto you. Dan. 4: 1.
 Peace, be still. Mark 4: 39.
 To be spiritually minded is peace. Rom. 8: 6.
 The fruit of the Spirit is peace. Gal. 5: 22.
 God hath called us to peace. 1 Cor. 7: 15.
 Blessed are the peacemakers. Matt. 5: 9.
 Let the peace of God rule in your hearts. Col. 3: 15.
 Acquaint thyself with him and be at peace. Job 22: 21.

—Glad Tidings.

HERALD OF TRUTH.

JOHN F. FUNK, EDITOR.
J. S. COFFMAN, ASST. EDITOR.

August 15, 1886.

Entered at the Post Office at Elkhart, as second class mail matter.

TO OUR SUBSCRIBERS.—If any of our subscribers do not get their paper regularly, or if any persons who send for books, &c., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

THE DATE on the label of your paper gives the time to which your paper is paid. If it is "due," it is paid to that time, and so of any other date. By this you can always tell if your paper is paid up, or is in arrears. The X on a label shows that your paper is ordered to be stopped at the date on it.

IF THE LABEL on your paper is not changed in the second number after you have sent money for it send us a card stating the case.

HOW TO SEND MONEY.—If in sums of more than a dollar it is best to obtain either a draft, or a Post Office Money Order, or where these cannot be obtained, get the letter registered.

THOSE of our subscribers who do not wish to take the Herald of Truth any longer, will please inform us of the fact by letter stating their P. O., pay up all arrears, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscription.

IF YOU wish your papers changed from one Post Office to another, please always give the OFFICE where you now receive it, as well as the office to which you wish it sent.

OUR FAMILY ALMANAC will soon be ready for delivery. It has been our aim to make the reading matter in connection with the calendar, of real merit, avoiding the humorous and often silly stories so often found in the almanac in general use. We believe the almanac for 1887 will be found interesting and instructive. We trust our friends will send their orders early. Price, as follows:

Single copies	per mail	.....	.08
2	"	"	..... .15
4	"	"	..... .25
12	"	"	..... .60
22	"	"	..... \$1.00
100	"	by express	..... 3.75
144	"	"	..... 5.00

When sent by Express, Express charges to be paid by purchaser.

OUR BOOKS, such as Hymn books, Menno Simon's works, Philharmonia, Mennonite Church and her accusers, may be obtained at L. B. Herr's No. 55 & 57 N. Queen Street, Lancaster, Pa.

TO THOSE IN ARREARS.—We made a call a few months ago to those who were in arrears to favor us with the amounts due. Many have responded. We thank them for their promptness, and again ask all those who have not yet done so to do likewise.

THE MENNONITE PUBLISHING CO.—The Mennonite Publishing Company has still an amount of stock for sale, and shall be glad to have more of the brethren invest. A share is \$25.00, and one or more shares may be taken. The work of printing the Martyrs Mirror is now in progress and help of this kind will be greatly appreciated.

TO VIRGINIA.—Bro. Jonathan Kriebbaum of Osborne Co., Kansas, sold out there, and will start about the first of August by team to Virginia, where he expects to settle.

BRO. CALEB WINEY, of Kill Creek, Osborne county, Kansas, writes us as follows: "I think we are neglected here by traveling ministers, and we need encouragement greatly. We read in the HERALD of the brethren coming to Kansas, but from some cause or other they never reach us. We need a strong and God-saving influence to build up the church and bring her into a prosperous condition. We should much desire to see some of the brethren come to our Conference in October. From there we would bring them over here by private conveyance."

ON A VISIT.—The brethren I. A. Sommer, editor of the *Bundesbote*, and Welly, of the firm of Welly & Sprunger, of Berne, Indiana, paid us a pleasant visit and spent Sunday August 4th with the church in Elkhart, being present at our Sunday School in the forenoon and at Shaum's in the afternoon. The visit was the more appreciated, because Bro. Sommer was formerly an assistant with us in the editorial work of the HERALD OF TRUTH and also Superintendent of our Sunday School.

THE ADVOCATE OF PEACE in publishing notes from the diary of the Secretary who was recently on a trip to the west in the interest of the cause of peace, a short notice of which was given in a previous number of the HERALD, Says:

"Sunday, May 6th. A busy Sunday. At 9 A. M. I addressed the Sabbath-school of the Mennonite brethren, whose minister is J. F. Funk, who is also at the head of the Mennonite publishing house in Elkhart. I was delighted with the spirit and the Scriptural instructions given in the school, the first of that denomination I had ever seen. The brethren welcomed

me to their office of publication and contributed to the cause of Peace which they love and have suffered to advance. They take the *Advocate of Peace* and the *Angel of Peace*, read and distribute them."

CHURCH NEWS.

ON A VISIT.—A letter from Newton, Kansas, informs us that Jacob K. Nissley and wife, of Florin, Lancaster Co., Pa., were visiting in that vicinity in July. Bro. Nissley has been for a number of years engaged in arranging cheap rates between Pennsylvania and Kansas for the Dunkards, River Brethren, and Mennonites.

WILL MOVE WEST.—A letter from De Graff, Ohio, states the following:—"John J. Kauffman and Lincoln Yoder with their families will move to Cass county, Mo., and Ezra Heddings and family will move to Coffee county, Kansas, about the 20th of August. Our best wishes go with them, and may the good Lord bless them in their new homes."

VISIT TO CANADA AND THE WEST.—On the 22nd of July Preacher Jacob Moyer and wife of the Salford congregation, Montgomery county, Pa., and Bro. Isaac Landes and wife of the Franconia congregation, Montgomery county, Pa., left their homes to visit the churches in Canada. From there they will go to Illinois to visit the churches there. They will also stop a short time at other places on their route.

FROM AUGUSTA CO., VA.—Bro. Jacob Hildebrand writes that he attended a meeting at Union Chapel, Augusta Co., Va., on the 25th of July. He spoke to an attentive audience from the latter part of the 3rd chapter of Acts. Two persons were received into the church by baptism, Henderson Yontand wife. May the Lord give them grace to hold out faithful to the end and be admitted into the kingdom above.

FROM WATERLOO CO., ONTARIO.—In the latter part of July, the brethren P're Jacob Moyer and Isaac Landis, and their wives of Montgomery county, Pa., paid a visit to the churches in Waterloo county Ontario. They held services in Berlin on the 29th; the meeting was well attended, and the remarks listened to with interest. They were also present at a number of other meetings. From here they went to Illinois; on their return they expect to make a call at Elkhart.

FROM MARYLAND.—Bro. Josiah Brewer, of Roth, Maryland, writes that the present season with them has been one of unusual fruitfulness, very wet and warm. The yield of wheat was large; hay is abundant, oats and potatoes an extraordinary yield. Vegetables are plentiful, and corn indicates a very large yield. There is much fruit of all kinds. To this state-

ment he adds: "Our God has blessed us above measure, but I fear we are not sufficiently thankful for the blessings of the year."

FROM WATERLOO CO., ONT.—On Sunday the 18th of July, baptismal services were held at Ebby's church in Berlin, Ont., and in the afternoon six persons were baptized in the Grand River. Bro. Elias Weber preached a very impressive and interesting sermon to a crowded house. We hope that the good work may still go on that many more may be brought out of darkness into light and out of the power of Satan unto God, and by faithful services and a godly life show that there is a reality in the religion of Jesus Christ. K.

CORRESPONDENCE.

FROM HARVEY CO., KANSAS.—July 29th. The weather for the present month has been warm and dry. The corn crop, the principal hope of the farmer here this season, was suffering very much. But recently there was a rain of twelve hours, and instead of murmuring and even blaspheming, there is to be heard now rejoicing and giving of thanks. I have thought, why not have a continual giving of thanks? We have always more of the blessings of earth than we deserve. The apostle says, "Let the sacrifice of praise be continually upon your lips." Our food is given us day by day, but are we thankful as we should be or would be if the Lord would withhold them for a time, as he has the rain, and then suddenly, like the recent shower, send us a full supply of good things? As I write this I am reminded of the holy word, 1 Tim. 4:3, which teaches that the food the Lord gives was created to be received with thanksgiving of them which believe and know the truth. Hence we conclude it must be wrong for any Christian to omit this duty. The young brethren and sisters are under as great obligation in this respect as the older ones, and none are excusable. David says, "Give thanks." Let us give them. He also says, Ps. 67, "Let the people praise thee, O God; let all the people praise thee. Then shall the earth yield her increase; and God, even our own God, shall bless us."

R. J. HEATWOLE.

DEATH OF A BLASPHEMER.—Bro. Jacob Kauffman of Almota, Washington Territory, sends us a clipping from a New York paper describing the terrible death of a blasphemer, who with a party of his godless companions attempted to hold a mock communion service with beer and bread. In the first place, it is many times very questionable whether these newspaper stories are true, and in the second place the scenes described are so profane and blasphemous that the mind had better not be associated with them.

For these reasons we do not publish the incident, but give below some very timely remarks written by Bro. Kauffman:

"Let no one mock or make light of the commands which God has given us to observe. The worst skeptic or infidel cannot deny that Jesus Christ has taught a religion that is a great blessing to those who believe it and obey it. We know that through it we have everlasting life, and shall be saved in the end. Let nothing that skeptics and mockers may say or do drive us away from Christ. Let the judgments that come upon them drive us nearer to God. Let all who are of doubtful minds pray to God for an understanding of the holy Scriptures. Without seeking and praying no one can understand the Lord's holy teachings."

A PRESSING INVITATION.—My husband requests me to state that if any of our preachers pass through Harrison county, Missouri on the C. B. & Q. R. R., that they please stop at Newhampton, where we would be glad to meet them, and see his mother who is very old and feeble, and would be very glad for a visit from a minister of her church. Nathaniel Funk lives only half a mile east of the station.

If there is no minister to come please ask our heavenly Father to call one. There is surely great need for one here. The aged mother is the only member in this place. Brother Good from Page Co., Iowa, has been to visit her three times, and paid his own expenses part of the time, but he is old, and his wife is in feeble health. It is now four or five years since he was here last. May the Lord send a minister full of power from on high is my prayer. NANCY J. FUNK.

VISIT TO WEST VIRGINIA.—Bro. Solomon Beery and myself left our homes in Rockingham county, Va., on the 23rd of July. The first evening we stopped and filled an appointment at Pleasant Grove, which was well attended. The next day, Saturday, we crossed the mountain, and had a meeting in the evening, also on Sunday morning at Miller's church. In the afternoon there was meeting at Brushy Run. These appointments were well attended. The next day we crossed another mountain to Randolph county, and filled appointments at Kern's school-house, Gandy school-house, and Thorn Grove. From the latter place we had 13 miles before the forenoon appointment to Roaring school-house at 4 o'clock. We were two hours late, yet to our surprise, the people were waiting with patience. This convinced us that they had a hunger for the preaching of the Word. The 28th we spent visiting the brethren and friends on the mountain, and came down to Miller's again till the evening appointment. We were now on our way home, but we stopped by the way to fill appointments that had been left, one at Detrick's school-

house, and one at the new Meeting-house on South Fork. Two persons made application for baptism in the neighborhood of the new Meeting-house. We were again across the mountain down in the valley at the house of Bro. Samuel Coffman at noon of the 31st. Found all well at home. Praise the Lord for all his mercies toward us. J. F. HEATWOLE.

For the Herald of Truth.
CONSIDER WELL.

Recently an incident occurred which has pressed me to write a word of warning to our young sisters. Let them consider well before they take that very responsible step in life of binding themselves to a man as his wife. Less than a year ago one of our young sisters gave her hand and her heart to a young brother. He lived with her only a short time till he failed to treat her as he had promised before God and man. His acts toward her were cruelty instead of love. He frequently insisted that she should return to her parents and stay there; but she was unwilling to leave him. When he found that she would remain with him, true to her promise, he recently left her, and returned to his old home.

How beautiful is a home when there is love there, and how sad is every home where love is lacking. No matter how many other comforts and conveniences are connected with a home, when love is wanting there is no real happiness there. Love should reign in every home. We cannot enter into the kingdom of God without the love of God in our hearts, and there cannot be a godly family government unless those who compose the family rule and obey in love.

How sad that so many families in our land are made up of unhappy, loveless beings. How many, many families have no love in them! For this reason matrimony should be well considered before it is entered into. If many that marry would take the advice of the apostle when he says, "It is good for them if they abide even as I," they would escape many trials and sorrows that make life bitter all their days. A BROTHER.

LAYING UP TREASURE.—The following truthful epitaph, ordered by the parties before they died, was inscribed on the tombstone of a devout man and wife:

"What we saved, we have lost;

"What we used, we had;

"What we gave away, we saved;

How true that is, and it is also a fact that there is professedly concerned money enough in the banks and otherwise laid up with which to evangelize the world. Children of the devil will have and use up against God most all that Christians lay up.

THE NEW LIFE.

God says, "My glory will I not give to another." But if we trust to any one, or anything except God, we are virtually asking him to give the glory of his power to the person or thing we trust. In this is the raising up of an idol, and we insult God by expecting or asking any good to come from such a source. For instance, Hezekiah was blamed for trusting in physicians; that was raising up an idol, and was as bad, though not as gross, as setting up a golden calf. What God looks at is the heart-principle.

Now the first heart a man has is the natural heart, over which Satan has control, and upon which he (the evil one) can make as strong impressions as God. It was this heart that God termed desperately wicked and deceitful above all things; and God sent his son to deliver us from this heart. Scripture calls this wicked heart by various names: "the old man," "the carnal mind," "the old Adam," "concupiscence," "motions of sin," "lust," etc. Theologians sometimes term it "inbred sin." It is all one and the same thing, only different names for the old heart. "An evil heart of unbelief" is another Bible name for it. It is the work of the devil; and John says, Jesus was manifested to destroy the works of the devil. Christ does it by destroying the old heart, and planting a new heart in us, over which he (Christ) alone has control.

This planting within us the new heart is salvation—the only salvation the Bible promises now when it says, "Now is the day of Salvation." As long as the new heart is the controlling agency, sin is excluded, and Satan has no power. Christ becomes helmsman, and the new heart the helm. Whatsoever he would have done he guides the new heart into doing. The new heart loves to do his will, it hates sin, and is filled with love. It may make a mistake, it will never commit a sin.

An evil heart of unbelief must first be permitted to spring up, and the new heart disappear, ere sin can rule. Doubtless temptations will surround it, and great trial, all hell will besiege it, and seek to destroy it; but like the Beloved City spoken of in the Revelations, God will deliver, and everlasting joy will be its portion, beginning at its birth. It, the new heart, will ever be the abode of light, joy, strength, grace, peace; in short all beautiful and heavenly things will congregate there—contempt of pain, indifference to grief under all circumstances; power, victory, and joy in death. These are but some of the God-given possessions of the new heart. The owner may not be literally translated, but spiritually and mentally he will be.

How can a man obtain this new heart? By searching Scripture to know if he is promised. Read Ezek. 36. At the end of

that chapter God enjoins man to ask him for the new heart by telling him that for all this he (God) will be inquired of by the house of Israel to do it for them. Then read Isaiah 35, and you will find that God says, beginning at the eighth verse, that in that wilderness, which is to blossom as the rose, there is a highway and a way, it shall be called the way of holiness; the unclean shall not pass over it. No lion shall be there nor any ravenous beast; but the redeemed shall walk there.

"And a way called the way of holiness." Note that now Jesus said, I am the way (John 14:5). To get into this narrow way of holiness is to get into Jesus. Did he not say, Abide in me and I in you? John 15. Did he not say, Blessed are they that hunger and thirst after righteousness, for they shall be filled? (Matt.) And did not Isaiah prophetically call him the Lord our righteousness? Then to be filled with righteousness is to be filled with Christ; to be on the way of holiness is to be in Christ. Does not the Holy Ghost say, He was made sin for us who knew no sin, that we might be made the righteousness of God in him? Hence the whole secret of the new heart is Christ within you the hope of glory. Does not Paul say to the Corinthians that he travailed in birth over them till that Christ be formed within them?

The soul investigating this great question will come gradually, as in the twinkling of an eye, to see that Christ is the wisdom, power, sanctification, righteousness, and redemption provided for us of God, and that, strange and mysterious as it is, the work is done by Jesus being spiritually begotten within us by the Holy Ghost just as he was physically begotten in Mary. Paul says, That which is natural was first. 1 Cor. 15. The spiritual. Christ is for every man who will accept him, and this is doing the will of God. The fifth chapter of 2d Thessalonians makes us genuinely mothers of Christ, even as he himself said. Paul spoke of this as a "great mystery." Isaiah foretold it as "the strange work of God" which in later times he would perform.

Now does any one desire this great work performed within himself? Is he ready with Mary to say, Behold the handmaid of the Lord, be it done unto me even accordingly to thy word? If so, let him ask, remembering those words of Christ (Mark 11:21), whatsoever things ye desire when ye pray believe that ye receive them, and ye shall receive them. Believe that Christ is formed within you, believe that Christ makes him power, wisdom, sanctification, righteousness, redemption to you. Do not believe for a minute, an hour, a day, but keep on praising God for doing this wonderful work in you. Do not pay any attention to your feelings. Satan may affect them; they are of the senses, of flesh and blood,

which does not inherit the kingdom. Do not notice your feelings. Praise God with lips, in your heart, all the day and whenever you wake in the night. Say, "I bless thee O my God, for giving me thy Son to dwell within my heart. I bless thee for this beautiful, new heart, in which he dwells, the new Spirit. I praise Thee for cleansing me from all sin in his precious blood. 1 John 1:7. It takes courage but do not fear, God endorses this action, this faith. Remember you do not stand alone, God is with you in this transaction, and you are only taking him at his word.

Selected by S. M. EBBELLY.

SELFISHNESS.

I suppose we do not think always, that selfishness is as bad as it really is. It is about as bad as anything can be. It is putting self first and foremost in everything without regard to the rights, or comfort or pleasure of others. It makes any one very unlovely. Can we expect others to love us if we think only about ourselves? But what lovely character is that of the unselfish person! I think you will remember some one among your companions who is thus unselfish—who is always ready to give up for the sake of others. You cannot help loving such an one.

But this selfishness goes deeper than those things that are on the outside. It is bad enough to think so much of self that you do not care for the happiness or the rights of others, but there is something much more dreadful: the worst of selfishness is in its aspect towards God. God says to every one, "Give me thine heart," or "Give me thyself." But how many are there who, if they do not say it in so many words, say it by their conduct, "I will not." They are selfish, not towards their earthly friends and companions only, but they are selfish towards God. They say by their lives at heart, "I will take care of myself; I will not give myself to God."

This is the worst kind of selfishness. Sometimes those that are kind and generous towards their friends are still supremely selfish towards God; they will not give themselves to God.

Now my dear readers, will you not, each one of you, just sit down quietly and ask yourself the question, Am I selfish toward God? If you find you are thus selfish, ask God for Christ's sake to give you an unselfish heart, that you may love and obey him. Dear children, let Christ, by the Holy Spirit, come into your heart and cast out this miserable self, and may your whole heart be given up to love and serve our blessed Savior. "Behold I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him and will sup with him, and he with me."—Sel. by SUSAN M. HERSHEY.

WALKING IN THE LIGHT.

I do not understand that Christ ever so purifies one and lifts him up so high that he becomes self-sustaining, apart from Him. Whatever holiness is wrought in the believer in response to his faith, the same power is needed to sustain that holiness. The mountain top, now bathed in light, will not more certainly be shrouded in darkness when the sun reaches the opposite side of the earth, than will that soul, now illuminated by the light of the Sun of Righteousness, be filled with darkness, sin, and misery, should His blessed light be withdrawn. If Christ is made "sanctification" to any one, it is only while He dwells in the heart by faith.

One might abide on the mount of transfiguration for a whole year, and yet, should he descend into the valley without Christ, he would be powerless to resist the world, the flesh, and the devil; and should "the most advanced Christian" ever be so foolish as to attempt to fight his own battles in his own strength, he could never do any better than to fight over and over again the battle described in Rom. 7:14-24. This important part of God's law was not, I opine, written to show that human nature has any incurable ills when under the treatment of the Great Physician, but that, apart from Him, we can do nothing. If one claims that the dominion of sin is wholly broken up in his heart through the power of Christ enthroned therein, he has but to grieve the Spirit, in order to see the "old man" awakened into new life. What seemed dead before, is active and dominant now. Christ can, indeed, paralyze all the centrifugal tendencies of human nature; but to do this He must have full control of the entire being.

The carnal mind, the flesh, the old man, the body of sin (as an inward principle), may be crucified, destroyed, mortified, or put off, through the omnipotent Christ working within the heart; but should this power for any reason be withdrawn, either the same old man, or another just as bad, would appear in the plane of consciousness at once; and the man, once purified and sanctified, would lapse into sin at once. Every believer is absolutely dependent upon Christ every moment. "Without me ye can do nothing," is as true now as when first spoken by the Savior. This leads me to remark, by way of warning, that it seems to me to be a very unsafe position for any mortal to occupy—that, viz., of professing sinless perfection. Such a position logically precludes the idea of confession, and tends, I think, to develop a spirit of self-righteousness. When we think of what we were, what we are, and the difference between what we are and what we ought to be,—when we think of our ignorance, infirmities, imperfections, and utter un-

worthiness,—there can be no doubt that the holiest person now living ought not to think of living anywhere except under the blood. That is his true place. In that position, humility and patience will characterize the person in whose heart the blessed fruit of the Spirit, "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance," is permitted to grow and ripen.

There is no reason why this fruit might not be so abundant in every heart as literally to crowd out every malevolent or essentially sinful exercise of the soul. As the Spirit fills the soul, the first result is purity; as He abides there, ungrieved by sinful resistance, He fills the soul with love, thus establishing holiness of character in the believer—purity being the negative and love the positive element of holiness. If such a person will continue to live in the Spirit and walk in the Spirit, his life will be pleasing to God, and he will, in truth, glorify his Father in heaven.—Times of Refreshing.

JEMOVAR ROPHI.

Some of our friends have felt led to ask how we can be a believer in divine healing and advertise physicians, etc., in the *Mission Worker*. Well, we will explain that for you. First, let us state that we do more than merely advertise physicians; we had a *Free Medical Dispensary* connected with Adelphi Mission, and still occasionally give medicine to those who are sick.

We believe that next to the gospel of Jesus Christ, the medical fraternity is the best blessing that an all-wise God ever gave to a sin-cursed race.

We believe, also, that it is the privilege of Christians to claim the promises of Jesus Christ and be made whole of their diseases *without the use of medicine*. But, every child of God has not reached the point where they can trust God as they trust *man*. We know it should not be so, but it is so, and we must deal with facts as they are. Now, for to deny those who cannot trust Jesus for healing, the services of a good physician, or remedies that have proved their efficacy, would be a crime.

We hold that our position, instead of being inconsistent, is consistent with the word of God, and with faith, if it is not with fanaticism.

Dr. Cullis, of Boston, who stands out pre-eminently as a man full of faith and the Holy Ghost, is a practicing physician, and prescribes medicine for all his patients who wish it.

This explanation will set our friends at rest on this point. Those who have no desire to learn, but simply want to criticize, will, of course, continue to wonder "how he can be a believer in divine healing and advertise doctors," etc.—*Mission Worker*.

RUN, SPEAK TO THE YOUNG MAN!

BY PROF. E. P. TWING.

Walking along the street one day we were startled by a carriage dashing by furiously. The driver leaned forward to give loose rein to a noble horse that needed no lash to accelerate his dangerous speed. People on the street, and teams, made way quickly for the rushing riders. A glance at the sadly suggestive word in large capitals—*AMBULANCE* told the story of their haste.

The telegraph has called. Somebody is dying by a falling timber, felled by an assassin's blow, or stricken down by deadly syncope. Faster! faster! for the spouting artery must be tied, and that mutilated limb bound up or cut off. The surgeons sat quietly with saw and scalpel, cord and compress, sponges and chloroform at hand, and the stretcher was adjusted, ready for the sufferer, if able to be moved. The unlawful speed they made through crowded streets was only tolerated because of the fact that they were summoned by the city, whose merciful care is extended over all, and whose authority is unquestioned.

David's words to Abimelech, "The King's business required haste," though wrongly used by him, convey a universal truth. The claim of God on a Christian's activities is emphasized when we think who it is that calls, the urgency of the work to which He calls, and the brevity of the time in which it may be done. The king's business requires haste because it is the king's business. The ambulance surgeon is always within hearing of his telegraphic signal, his surgical equipments are permanently fixed to his carriage, and his driver and horse are ever ready, waiting and watching the call of municipal authority. He and they are "bought with a price," and bound by personal and professional, as well as humane considerations, to instantly respond to the authority over them. But they are more than hired servants.

They appreciate the work to which they are called; even the noble animal who so willingly flew through the avenue with his load, seems to realize the urgency of the service required. A human life depends on their coming. It is a joy to them to serve with celerity in such a case. And then the king's business requires haste because but a few minutes will decide the question whether or not the aid avails. What their hands find to do, they do it with their might, and are "straightened" until it is accomplished.

What a new phase of Christian activity in saving souls would be presented if the above pictures were studied and copied. When the Master says: "Run, speak to that young man!" do we respond as

heartily as those who seek to relieve physical suffering? Has the zeal of his house eaten us up? The crises of a human soul are more critical than those of surgery. Are we, therefore, ready? our loins girded, our feet sandaled and our lamps burning? The alertness of these municipal servants ought to put to the blush the languor and tardiness of some who hear their Savior's summons to use their strength, their time and treasure, in the service of Him who has bought them with his own blood. Happy, indeed, is he who repeats the alacrity of Mary, who, when she heard Jesus calling her, "arose quickly and came unto him."—*Mission Worker.*

"THE NEED OF OUR SOCIETY IS THE PASTOR."

The editor of the Boston *Christian* is pretty well known as a man actively and usefully employed in the work of publishing numerous good books and tracts, as also a monthly journal which favors simplicity in the presentation of gospel truth, as well as in speech, behavior, and apparel. War, judicial oaths, and secret societies he contemns. In the last number of his journal, he gives a brief account of his leaving his place of business on a seventh day of the week in pursuance of an apprehension of duty, and of taking a train to a town in a neighboring state, not distant, to remain over until Second-day morning. Several meetings were attended to satisfaction, and some invalids and elderly people visited who were debarr'd from leaving their homes. The editor is not a "salaried minister," and the expenses of the little trip he felt could not be very well spared out of his business account, so he gratefully records the fact that they were providentially provided for—partly as follows:

"Hastening home, we had but just arrived at the Repository, when an old pilgrim, eighty years of age, who knew nothing of our journey, having walked some two miles, entered the Repository in a hurry, and handed us five dollars more, to use as we pleased, and went on hardly waiting for thanks. And so, not only was abundant *work* provided for the day, but tokens of encouragement were given, traveling expenses were met, and daily bread was provided." In another place he gives his views respecting Scriptural elders, overseers, or bishops, together with the insufficiency of the one-man ministry system. He says:

"Preachers may come and may go, but pastors remain with the flock. Men may even rise up among them speaking perverse things, and draw away disciples after them, but the elders in the church are to watch and pray, and guard the interests of the church of God against any

who would mislead them. Such are the true shepherds or pastors. No stripping fresh from the schools, no unmarried man, no wifeless, childless ecclesiastical, who does not know how a father pitieth his children, and so cannot understand the heavenly Father's heart, no head of a discordant disorderly family, no father of ungoverned or ungovernable children or husband of an unmanageable wife, no man who has an evil or a spotted reputation, can be a Scriptural pastor, no matter how eloquent or pious or useful as a preacher he may be. Others not answering this description, however faithful they may be in Christian life, or how diligent in gospel labor, are not fulfilling precisely the work of Scriptural pastors. These elders were made overseers or bishops of the church of Christ by 'the Holy Ghost,' Acts 20, and were recognized and ordained in every city by those who founded or set in order the churches (Acts 14:23; Tit. 1), and the modern pastoral system, which crowds such men out of their sphere, and loads the whole care of the church upon one poor, weary, half-paid minister, who is liable to die or be removed in a day, and leave the flock uncared for, and everything in wreck and confusion; or who, if he departs from the faith or falls into sin, is likely to mislead, and distract or wreck the whole church, is not the system described in the word of God, or illustrated in the practice of the earliest church, however customary it may be at the present day."

The query, therefore, arises in the mind of the writer, whether the editor of the *Christian Worker* has not expressed himself very unduly in saying that "the need of our Society is the pastor," that there is "a very hurtful prejudice with many against making any arrangements," and that "Friends must be disabused of this prejudice." I read those asseverations with sorrow, and now record my disunity with them, not in the spirit of bitterness or reproach, but of sadness that so startling a measure, and one so opposed to Quaker polity, should have been suggested for our consideration.—*Josiah Leeds in Friends' Review.*

ENTIRE CONSECRATION.

As the earth is but a point compared with the heaven, so are earthly troubles compared with heavenly joys.

Certain Moravian missionaries, in the old times of slavery, went to one of the West India Islands to preach, and found they could not be permitted to teach there unless they themselves became slaves; and they did so—they sold themselves into bondage, never to return, that they might save slaves' souls. We have heard of another pair of holy men who actually submitted to be confined in a

lazar-house, that they might save the

souls of lepers, knowing as they did that they would never be permitted to come out again; they went there to take the leprosy, and die, if by so doing they might save souls. I have read of one Thome de Jesu, who went to Barbary amongst the Christian captives, and there lived and died in banishment and bondage, that he might cheer his brethren, and preach Jesus to them.

Brethren, we have never reached to such devotion; we fall far short of what Jesus deserves. We give him little; we give him what we are ashamed not to give him. Often we give him our zeal for a day or two, and then grow cool: we wake up all of a sudden, and then sleep all the more soundly; we seem to-day as if we would set the world on fire, and to-morrow we scarce keep our own lamp trimmed; we vow at one time that we will push the church before us and drag the world after us; and by-and-by we are like Pharaoh's chariots with the wheels taken off, and drag along right heavily. Oh, for a spark of the love of Christ in our souls! Oh, for a living flame from off Calvary's altar, to set our whole nature blazing with divine enthusiasm for the Christ who gave himself for us that we might live! Henceforth, take upon yourselves in the solemn intent of your soul this resolve: "I will unloose the latchets of his shoes; I will seek out the little things, and I will do them as unto the Lord, and not unto men, and may he accept me, even as he has saved me through his precious blood."—*Spurgeon.*

He that lives in sin and hopes for happiness hereafter, is like him that soweth cockle and thinks to fill his barn with wheat and barley.

"In the way of righteousness is life; and in the pathway thereof is no death." Prov. 12:28. Not long ago a friend told us that when a youth he was sent by his father for some purpose or other to a farm which had been for a long time tenantless and neglected. The buildings were going to ruin, the grass had grown in the court yard, the road into the place was almost indistinguishable from the field along the side of which it ran. There was no trace of the recent presence of human beings, except in one particular, and that was the pathway to the well. That had been trodden by many feet every day for many years, and it was still hard almost as asphalt, clearly marked and easily found. So let it be in our case with the foot-walk to the mercy-seat. Whatever else we neglect, let us keep up the habit of communing with God. Prayer is the key of the position. He who holds that, has still God in his reserve, and can say, "The Lord is on my side, I will not fear what man can do unto me."—*Dr. Wm. Taylor.*

MEANING WHAT YOU SAY.

There was a Thanksgiving-day service in a state prison chapel. All the prisoners were gathered there. A young layman, who had been asked in to address the prisoners on that occasion, rose in the chaplain's desk, and as he looked down into the faces of the motley crowd before him, he was overwhelmingly impressed by a sense of the varied life-stories struggling against concealment in those upturned countenances, and he realized as never before the bond of the common humanity which he shared with those whose place for the hour was so very different from his own.

Moved by this thought, the speaker began his remarks by referring to the often quoted ejaculation of the godly English divine, on seeing a condemned prisoner go by on his way to the gallows: "But for the grace of God, there goes John Bertridge;" and he added that he came not to speak to those from whom he was far remote, but to say kindly words of greeting and sympathy to those who were his brothers. As he went on with his address, he found that he had appreciative and responsive hearers, who could feel, and who were not ashamed to show their feeling. One face particularly attracted his attention. It was that of a man of mature years, whose countenance bore signs of intense experiences. His look was now one of searching and longing and wondering gaze, while deep emotion was showing itself in every quivering feature.

After the chapel service was concluded, and the prisoners had returned to their cells, the visitor was told that a convict desired to speak with him, and he accompanied the warden, accordingly, to respond to the call. Behind the bars of the cell at which they stopped the visitor saw that face which had so impressed him in the chapel. The prisoner apologized for having asked this interview, and then went on to say: "It was very kind of you to come down here to talk to us to-day, and we all thank you for it. But, Mr. —, I'm a plain man, and I want to ask you a plain question, Did you mean what you said?" "Most certainly I did," said the visitor. "But why do you ask that question?" "Why, because I want to know whether you really

do feel as you said you do, that only the grace of God makes any difference between you and the rest of us; and that you really count us your brothers." "Indeed, I do feel that," was the earnest response. "And I constantly thank God for holding me back by his grace from the commission of such sin as would bring me into this prison as a convict." The prisoner clasped his hands together, and with streaming tears he said: "Thank God for that. I'm in here for life, and I shall stay more contentedly, now that I know that I've got one brother in the world."

That interview was a lesson to that prison-visitor—a lesson he can never forget. And the question asked him by that anxious convict is a keen and truth-testing question to any speaker anywhere—in public or in private—"Did you mean what you said?" "Do you mean what you say?"

As a rule, men do not mean what they say. In the unchanging East, to-day as in the days of Abraham, a man who is selling a piece of property professes his readiness to give it without charge, when he really means to secure its full value—if not more. The forms of expression in selling goods are somewhat different in our Western world; but there is quite as much unmeaning speech in such a transaction here as in the East. So, also in every phase of personal and social life. The language of profanity is used with hardly a thought of its meaning, and with no thought of meaning it, by the lowest street boy, and again by the fashionable fop. The language of polite society is often as devoid of conscious meaning as the language of coarseness and irreverence. And even the language of religious conversation, and of private and of public prayer, is rarely used with a full sense of its meaning, and with the full meaning of its sense. If, indeed, a speaker were asked abruptly, after his words of affirmation or of protest, of denunciation or of assurance, in his discussions, or in his exchange of courtesies, or in his devotions, "Did you mean what you said?" he would generally have to answer, if he answered truly, "No, I only spoke after the manner of men; and I would not be held responsible for the full meaning of my words."

It is not that men are so generally

consciously insincere, and that they intend to say that which they do not mean; but it is that they are thoughtless in their extravagance, or in their severity, or in their coldness of ordinary speech. They speak out in quickness of temper, or in over-intensity of momentary feeling; they sneer, or they denounce, or they praise, or they express doubt, or they make personal professions, or they give personal promises,—without a realizing sense of the full meaning of their words; hence without a purpose of employing those words in their proper meaning. Yet, many a time, words that are not meant as they are spoken are counted as if they were used meaningfully, and they are a cause of sad or of bitter memories accordingly. Again, the words which would have healed a broken heart, or have cheered a whole one, if recognized as intelligently sincere words on their speaker's part, have failed of carrying weight because of the feeling that not all that was said by them was really meant. Hence it is that there is much to the hearer, as well as to the speaker in the answer to the pointed question, "Did you mean what you said?"—*S. S. Times.*

A TOUCHING INCIDENT.

There are often wells of thought and feeling in childhood, of whose depths parents little dream. We are so accustomed to think of our children's tastes, desires and will as being reflections of our own that we too often forget to study their natures, recognize their individuality, and treat them as sentient beings. With such reflections I listened to the relation of the following touching incident:

A little girl of this city, about ten years of age, was visiting her aunt in the country. They were discussing a certain book, and the aunt remarked:

"Your birthday is near and perhaps your mamma will buy it for you for a birthday present."

A tinge of sadness rested on the sweet young face as she quickly answered:

"She could give me something else I would rather have than anything else in the world."

"I'm sure," said her aunt, "your mamma will get it for you, if it does not cost too much."

"It will not cost money," replied the child, "it will not cost anything."

But she could not then be persuaded to tell what it was. After a long time the shrinking little soul said:

"Aunt, I will tell you part; it is something she gave me before little brother came. It is just not to do something for that one day; now don't you know?"

The discerning aunt drew the little one to her and asked:

"Is it that mamma should not scold you on your birthday?"

A trembling "Yes," and long the dear head rested in silence on the bosom of that loving, patient aunt.

When I heard this little incident related by that aunt herself, my heart wept, and I quickly asked myself, "Am I not that mother? Have not the cares of a growing family caused me to be less patient often with my first born, my darling Edith? Have not I, in the multiplicity of duties, been unresponsive to the heart longing for a mother's tender caress and loving recognition of little services rendered?"

May the reading of these little paragraphs do other mothers good as the writing of them has done me good. That mother is a pious woman. I know she loves her little daughter as tenderly as I do mine. She didn't think how each impatient word was wearing a sore in that sensitive little heart. She didn't think she was robbing her child's future of the sweetest memories of a beautiful childhood. She didn't think how she was cramping the powers of a lovely spirit that needed a continual sunshine for its development. Mothers, pause and reflect.—*Sch.*

Miscellany.

A SAD CASE.

One afternoon last month a young woman came into the Adelphi mission and asked that she be permitted to sign the pledge. She informed us that for a long time she had been a confirmed drunkard; that very morning as early as five o'clock, her husband had found her in a state of beastly intoxication. Poor creature, her face was swollen and blackened in spots, where it had come in contact with the sidewalk as she had fallen. Her father is an eminent jurist in another state. She was religiously trained, but beginning to drink beer occasionally at first, the appe-

tite soon developed until she became its slave.

Instead of giving her a pledge to sign, (for which there is neither precept or precedent in the New Testament) we preached unto her Jesus and told her that if she really wanted to be saved, to get down on her knees and ask him to help her. She fell on her knees and wept out her prayer of penitence.

We ask the prayers of our readers for this unfortunate one.—*Mission Worker.*

ALTHOUGH the end of the Utah matter is by no means reached, yet every now and then a sign appears that the day of redemption draws nigh. Thus, two years ago, in the Seventh Ward, Salt Lake City, the Non-Mormons were able to elect a school trustee, and a few days since to add a second, thus securing possession of the finances and ability to make choice of a teacher. The same day, in the Seventeenth Ward, they only lacked one vote of a majority. After enjoying absolute ownership, and managing everything after their own sweet will, it comes very hard for the saints to attain to the grace of submission and resignation, and all the more because to the holy priesthood belongs undisputed dominion in all realms by divine right.

THERE are twelve thousand miles of telegraph in India, ten thousand miles of railway, and no river of any size however sacred, is free from the vulgar plunge of scum and paddle wheel. The remarriage of widows, the suppression of cruelties at festivals, and changes more radical than any the missionaries would dare to advocate are openly discussed in native papers. The leader of the Brahmo Samaj holds up the missionary to the everlasting gratitude of India. More attention is given to the education of girls in India now, than was given to that of boys thirty years ago. On the tables of cultivated Brahmins may be seen copies of Euclid, Blackstone and Cowper, often sacrilegiously bound in the skin of a sacred cow.

FIDELITY TO CONVICTION.—The president of a temperance organization in London has recently given a striking proof of the strength of his convictions. He possessed a cellar of very rare wines, stored in 2,500 bottles, and valued at upward of £600 sterling. Some of his friends advised him to present the whole of his stock to various hospitals, to be used for medicinal purposes. But being firmly convinced that alcohol has no curative value, and suspecting that much of the wine which is presented to hospitals finds its way rather into the stomachs of the staff than of the patients, he poured the flood of alcoholic wealth into the public sewer!

INTERNATIONAL CONGRESS OF THE SALVATION ARMY.—This body of people now has 1,552 corps, and 3,700 officers. A correspondent of the *S. S. Times*, says

that a few months since "General" Booth conceived the idea of taking advantage of the opportunity afforded by the Indian and Colonial exhibition at South Kensington, and of bringing together his "officers and soldiers" from the Colonies, India, the United States, France, Switzerland, Italy, Sweden, and many other parts of the world, for a ten days' council for prayer and deliberation. Such an order was sent forth, and over fifteen thousand men and women, representing the above nationalities, gathered at "headquarters," and there divided into religious bands which filled Exeter Hall, Congress hall, the Great Western Hall, and the Grecian Theatre. From four to six services were daily held at these places. The proceedings were initiated by a "grand procession" through the principal streets of London, in which these delegates paraded, with banners flying and bands playing. These corps had different names among which were the "Household Troops," "The Training Home Staff," "The Prisoner Brigade." There was one large corps which was called "The Entertainment Corps," and these men and women performed the duty of entertaining the Red Indian, the Chinese, the Hindoo, the Cingalese, and a dozen other foreign "soldiers" who came up to meet the "Tribes."

The rapid growth of the Salvation Army is a remarkable fact. It seems to find less favor in the United States than in many other countries—perhaps because it finds a smaller proportion of the ignorant and uncultivated who are most likely to be influenced by its peculiar methods. As it is controlled by one man, William Booth, it is scarcely probable that the organization will long survive his decease.—*The Friend.*

Died.

HOLDMAN.—On the 27th of July, near Elkhart, Ind., of a tumor, Lovina Holdman, aged 31 years, 1 month and 4 days. Funeral services were held at the Shaum meeting-house. She leaves a husband and seven children to mourn the loss of a dear young mother and companion. She was also a dear sister in the Lord and bore her very severe suffering with unusual patience and resignation. We believe her sufferings are now turned into that heavenly joy for which she longed and prayed. Let the husband and children follow the good advice which she gave them in her last days.

METZLER.—On the 22d of July in Newton, Harvey county, Kansas, of cholera morbus, Christian Metzler formerly of Indiana, aged 56 years, 4 months and 3 days. Ice cold drink when very warm from labor was the first cause of his sickness. Bro. Metzler was twice married, and leaves a widow and four children. Funeral services by Daniel Brundage, John Hess, and David Weaver. The body was interred in the Pennsylvania burying-ground.

BUZZARD.—On the 28th of July, near Yellow Creek, Elkhart Co., Ind., of consumption,

Samuel, son of Jacob (deceased) and Elizabeth Buzzard aged 29 years, 3 months and 3 days. A large audience was present to show their sympathies at the funeral service, which was held by Noah Metzler, J. F. Funk and J. S. Coffman. Brother Samuel was an intelligent young man, possessing a well-informed and cultivated mind. His disposition was gentle and affectionate, and this with a lameness resulting from sickness in childhood, caused a deep attachment between him and his associates. Over a year ago he worked for several months in the office of the Herald of Truth, expecting to fill a permanent position, but failing health compelled him to abandon the work; we were loth to give him up. Within the last year he became deeply interested for the salvation of his soul, and earnestly sought the peace of God which he received in abundant measure, and was received into the church. He bore his affliction in the Spirit of a true Christian, and appeared fully resigned to the will of God. He frequently expressed a desire that he might live to do good in the cause of Christ, "Yet," he said, "let God's will be done." His greatest concern in the last days of his life was for his young friends out of Christ. He prayed for them by name till his strength was exhausted, and those who visited him he earnestly entreated to give their lives to the Savior. He said they should for once consider what they hear preached, and what is told them. Thus ended the life of this dear young disciple.

HOUSEKEEPER.—On the 29th of July, in Elkhart, Ind., of drowning, Sinclair Housekeeper who for some years has had his home in the family of A. K. and Anna Funk, aged 11 years, 3 months and 13 days. Funeral services were held at the Mennonite Meeting-house, and the body was interred in Grace Lawn Cemetery, at Elkhart. The boy's father lives at Perkasee, Bucks Co., Pa., and his mother has been dead for a number of years. A little sister younger than himself is also left to mourn the death of her only brother. Sinclair was a bright, intelligent lad, and his death is a severe shock to the family of his adopted home. He was much loved by the school, and especially his classmates, in the Elkhart Mennonite Sunday School, where he was a regular attendant. About four o'clock in the afternoon, he, with several boys about his own age went into the Elkhart River to bathe. After playing awhile in the shallow water he passed a point where the bottom of the river abruptly descends into deep water. Not being able to swim he went down and his frightened companions ran and shouted for help. When help arrived he had gone down to rise no more, and it was uncertain where the body was. In about an hour the body was found, and several physicians attempted in vain to resuscitate him.

SHAUM.—On the 29th of July, near Wakarusa, Elkhart county, Ind., of diphtheria, Ida, daughter of Joseph Shaum, aged 6 years, 10 months and 9 days. Buried at Shaum's graveyard. Services by Jacob Wisler and Christian Baer.

KOLB.—On the 22d of July in Walnut Creek Twp., Holmes Co., Ohio, Henry Kolb, aged 80 years, 5 months and 14 days. Deceased was born in Bucks Co., Pa., in 1806, moved to Ohio in 1831, where he was married in 1832 to Susanna Kolb. He leaves 8 children and 7 grand-children. His widow also survives him and with her children mourns for the departed dead. He was buried on the 24th in the graveyard at Kolb's meeting-house, where many relatives and friends were assembled. Funeral services were held by Henry Kilmer, Isaac A. Miller and A. Mast from Matt. 24:

45-51 and Rev. 14:12, 13. He was a faithful member of the Mennonite Church.

MISHLER.—On the 24th of July, in Noble Co., Ind., of chronic inflammation of the stomach, Anna, wife of Edward Mishler, and daughter of Emanuel and ——— Stutzman, aged 49 years, 4 months and 25 days. She was buried in the Amish Mennonite graveyard. Funeral services were held by J. S. Hartzler and D. J. Johns from Psalms 39:5 and Thess. 4:16-18. She was a faithful member of the Amish Mennonite Church, and leaves a husband, parents, 2 brothers and 3 sisters to mourn her departure.

LEHMAN.—On the 21st of July in Monticau Co., Mo., of dropsy and heart disease, Peter P. Lehman, aged 73 years, 1 month and 9 days. He was born in Canton Berne, Switzerland, and when still young, came with his parents to Wayne Co., Ohio. He united with the Mennonite Church at that place and was afterwards ordained Deacon. After the year he moved with his family to Monticau Co., Mo. A letter written by him to the "Herald of Truth" induced not a few Mennonites to settle in Monticau and Morgan counties Mo. He was a diligent Bible student and wrote several articles for the papers defending our confession of faith and the Christian religion in general. With a firm trust in God and an unwavering faith in his promises, he met death without fear, bearing his suffering with patience. Although in his last days respiration was difficult, so that he could not lie down, yet he was thankful to God that he had but little pain to endure. He leaves a wife, nine children, and several grandchildren to mourn his departure, but they mourn not as those who have no hope.

SCHAD.—On the 23d of July, in Fulton Co., Ohio, Daniel Schad, aged 91 years, 10 months and 23 days. He was one of the first settlers in Fulton county, and brought up a family of 14 children of which five sons and six daughters mourn, with their mothers, their loss; but they mourn not as those who have no hope. He leaves also a large number of grand-children. He was a faithful disciple of Christ in the Amish Mennonite Church. The burial took place on the 26th. Funeral services were held by C. Fienberger and C. S. Stuckey.

HARRINGTON.—On the 6th of August, in Elkhart Co., Ind., John C. Harrington, aged 83 years, 1 month and 2 days. He was born in East Earl Twp., Lancaster Co., Pa., on the 4th of July 1803. At 21 he moved to Waterloo Co., Ontario and was married to Mary Colosky in 1832. In 1862 he moved to Elkhart Co., Ind. He was the father of 13 children, 10 of whom and his widow survive him. Before his death he requested that the funeral text should be Rev. 14:13, that the hymn "Kommt sterblicher betrachte mich" should be sung at the funeral; also to be buried in a shroud in a plain coffin without silver handles and not to be drawn in a hearse. He died in the hope of the fullness of glory beyond this vale of tears.

HAYES.—On the 29th of July, in Harvey Co., Kansas, of spasms, Cora Olive, daughter of John and Mary C. Hayes, aged 1 year, 4 months and 6 days. Funeral services were held by Jacob Holdeman. This is the third little jewel that has been taken from the family crown in the last two years.

One by one the lambs were gathered From the earth to yonder shore, Where the gentle Shepherd bears them In his arms forever more. Cora, Chauncey, and wee Nellie Rest secure from every snare; Parents, heed each solemn warning, And you'll meet them over there.

R. J. H.

Letters Received.

WITHOUT MONEY.

I A Wambolt, Jacob Kaufman, J D Hershey.

WITH MONEY.

A—John A. Amstutz.

B—Cornelius Bloek, Ahm Beachy, Daniel Bach-walter, Samuel Brunk, J J Hontregor, Joseph C Bontregor.

C—Jacob Cox, Christian Coughlin, J D Cullar,

D—H Davidson, D D Durr.

F—C R Friesly, Nancy J Funk, Margaret Frecl-Sue H Foutz, Benj Fink.

G—M G Gell, Hattie A Good.

H—Henry H Herr, John B Hess, Cornelius Hof-stetter, G K Herr, Samuel Headings, J M Herr, Abraham Horst, S P Hess, Jacob Horst, Mrs Amos W Harsish, J D Harshey, Simeon Heatwole, Eliza-abeth Heatwole, Joseph S Harsbarger, John Hyge-mas, Mary Hartzler.

K—James Keister, Joseph Krob, C N Kaufman, Nicholas Kaufman, Samuel King.

L—Martin Loucks, Wm Loucks, Jacob Lantz, Ja-lob Leacherman.

M—Christian Martin, M T Miller, John Martin, A Metzler.

N—Abraham Nold.

O—Benjamin Rohrer, Mary C Rissler, Abraham Richert, Sarah E Rosenberger.

S—M A Stewart, Samuel Strom, Peter & Isaac Smith, Philip Stauffer, Mariah Showalter, E M Schel-lenberger, John C Schiltz.

U—M B Urah.

W—Martin Wistler, M G Weaver.

Y—J E Yeiler.

Z—Joel Zook, D H Zook.

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Nappanee, Ind. Speaks English and German.
14, '86—12, '87.

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PETER WIENSS, Reinfeld, Manitoba.

TIME TABLE.

Lake Shore & Michigan Southern R. R.

Passenger trains after Nov. 29th, 1885, depart at Elkhart as follows new standard time, which is 28 minutes slower than Columbus time:

GOING WEST, LEAVES.	
No. 21, Night Express.....	1.35 A. M.
No. 9, Pacific Express.....	4.05 "
No. 27, Chicago Accommodation.....	7.00 "
No. 3, Special Chicago Express.....	4.10 P. M.
No. 5, Fast St. Louis & Chicago Exp. .	6.15 "

GOING EAST—MAIN LINE, LEAVES.	
No. 12, Night Express.....	3.30 A. M.
Grand Rapids Express.....	4.15 "
No. 86, Way Freight.....	6.00 "
No. 22, Mail.....	11.45 "
Grand Rapids Express.....	1.45 P. M.
No. 24, Acc. from Chicago.....	8.35 "

GOING EAST—AIR LINE, LEAVES.	
No. 2, Special New York Express.....	12.45 P. M.
No. 4, Limited Express.....	8.30 "
No. 28, Goshen train.....	8.40 "
No. 82, Way Freight.....	8.00 A. M.
Train G leaves Elkhart for Goshen 7.45 "	
" E " Elkhart for Goshen 4.10 P. M.	
" F arrives Elkhart from " 11.20 A. M.	
" H " Elkhart from " 7.05 P. M.	

TRAINS ARRIVE—MAIN LINE.	
Grand Rapids Express.....	12.40 P. M.
No. 25, Michigan Accommodation.....	9.40 "
	4.00 "

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At Adrian for Monroe, Detroit and Jackson. At White Pigeon for Three Rivers, Kalamazoo and Allegan. At Detroit with Grand Trunk Railroad for Sarnia, Montreal, Quebec, Portland, &c. At Salem Crossing, with trains for Lafayette, New Albany, &c. At Chicago for all points West and South.

Tickets can be obtained for all prominent points between Boston and San Francisco.

W. P. Johnson, Gen. Pass. Ag't., Chicago, Ill.
P. P. Wright, Gen. Sup., Cleveland, Ohio.

Cincinnati, Wabash & Michigan R'y.

Passenger trains after June 8th, 1885, will leave Jackson St. Depot, Elkhart, as follows:

GOING SOUTH, LEAVES.	
No. 4, Cincinnati & Indianapolis Ex. .	7.39 A. M.
No. 2, Ind. & St. Louis Express.....	3.40 P. M.
No. 10, Way Freight.....	9.10 A. M.

GOING NORTH, LEAVES.	
No. 1, Grand Rapids Express.....	10.20 A. M.
No. 3, Michigan Express.....	5.18 P. M.
No. 9, Way Freight, arrives.....	5.05 A. M.
Nos. 1, 2, 3, and 4, connect with Boat line between Benton Harbor and Chicago.	

CONNECTIONS.

At Milford Junction with Baltimore & Ohio R. R. At Warsaw with Pittsburg, Ft. Wayne & Chicago R. R. At Wabash with W. St. L. & P. R. R. At Marion with C. C. L. & P. R. R. At Anderson Junction with C. St. C. & I. R'wy for all points East, West and South.

NORMAN BECKLEY, Gen'l Manager.
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O. W. LAMPORT, Superintendent.

Herald of Truth.

A RELIGIOUS SEMI-MONTHLY JOURNAL

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. 23.—No. 17.

ELKHART, IND., SEPTEMBER 1, 1886.

Whole No. 329.

UP AND BE DOING.

Up and be doing!
Nor wait for to-morrow;
Never to-morrow
Who waits for its advent
May find to his sorrow,
That God shall to night
His own talent demand.

Be doing! there's never
A lack of employment;
The harvest is white,
But the toilers are few;
Life's sweetest and purest
And noblest enjoyment,
Is doing what Heaven
Has given to do.

No toil is so lowly,
If rendered to Heaven,
It may not be noted
By angels above;
No service so simple,
If faithfully given,
That God will not stoop
To reward it with love.

—Selected by CHARLOTTE GARDNER.

AS A HIDDEN VIPER.

A little incident of recent occurrence made me feel almost as uncomfortable for a moment as though a poisonous serpent were coiled up in my pocket. I have long opposed in severe terms the very common destroyer of life, the revolver; and will positively allow none on my premises if they can be kept away by Christian means. So my feelings can well be imagined when I put my hand into the pocket of my rubber coat, and on feeling a strange object, brought out a loaded six-shooter. On starting away, after a visit in town, I had by mistake put on a stranger's coat, which accounted for the presence of the revolver.

I could not otherwise than consider myself and those with me in great danger, as a little careless handling of the coat without knowing the presence of the weapon might have discharged it. I was made to feel that so long as pistols are made life is in danger. Those who make them, those who sell them, and those who knowingly carry them are all to blame for the harm done with these worse than useless things. If Christianity is to beat swords into plowshares, what will she do with the more dangerous pistols?

R. J. HEATWOLE.

STAND FAST.

"Stand fast therefore in the liberty wherewith Christ has made us free, and be not entangled again with the yoke of bondage." Gal. 5:1. In the first place we notice that Paul was admonishing the church of Galatia not to be entangled again. It appears that the people are naturally inclined to be drifting away from the truth, and building on their own righteousness. It has always been so, and is so at present. The Galatians were getting away from Christ by keeping the law as their necessary work. By the keeping of the law no man is saved, but "by grace are ye saved;" "not of works, lest any man should boast." Paul warned them now not to be entangled again by the bondage of the law. He says, "For I testify again to every man that is circumcised, that he is a debtor to do the whole law. Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace."

Now we see that we who have become converted and have obtained grace are not to set up our own works and expect salvation through them. But we shall go forth to our duties in the righteousness of Christ; then we can please God. Let us therefore cling close to God and get far away from self.

In the second place the text says we shall not be entangled again in bondage. All men are in bondage to sin. There is bondage from Adam, the first man of the earth, till he is made free from sin through atonement on the cross of the second Adam. By faith in Him we are made free.

Bondage means captivity; and to be sold into captivity means to be in servitude to another till the redemption price is paid, or another individual steps into the place of the slave. Man is under captivity of sin so long as he is not willing to be made free by One who is able and has been willing to pay the redemption price.

Sinner, there is redemption for you. Hear what your Savior says to you:—"Come unto me, all ye that labor, and are heavy laden, and I will give you rest." Come and receive rest to your soul by faith in

Him and obedience to his word. Jesus is waiting for you to believe and accept. Do not say, "I am yet young, there is yet plenty of time." If you walk among the stones that mark the ages of the sleeping dead, you will see that many more young than old lie there. Every day you wait is precious time lost. With Mary choose that good part that will not be taken from you.

In the third place we have the idea that we are to abide free from bondage. If we are converted and feel that our sins are blotted out through the blood of Christ we should take heed that we are not taken into bondage again by trusting in our own works. If we know that we are saved by grace and not our own works, we will also know that good works will follow in us as a result of what God has done for us. We are too feeble and ignorant to bring forth good works of ourselves, consequently we must walk near to God that all our works may be the result of his influence upon us; then God will be working in us and through us. With God abiding in us, and working through us, we will not be again entangled with the yoke of bondage by trusting to our own works.

Not only do those things which professing Christians do as works of righteousness entangle the soul, but some are so unguarded that they allow the love of sinful pleasure to take them captive again. Many are enticed away from Christ by the devices of Satan which he so artfully employs at present, such as drunkenness, gluttony, the love of worldly society, sinful amusements, etc. We must keep ourselves free from the world in the things which the world loves. Paul says, "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." Why do not professors of religion take more earnest heed when they find such plain teachings and warnings in the Scriptures? It is not safe for the child of God to trifle with sin. Before he is really aware, he will be taken into bondage, and may still be trying to persuade himself that he is serving God. Sin must not be meddled with, for it leaves its poisonous venom as surely as

the sting of the deadly viper. Spiritual death will surely follow sin. When Israel was bitten of the fiery serpents the result was death. God in mercy provided the remedy, and when they looked upon the brazen serpent they were healed. So the sinner must die unless he looks in faith upon the remedy which God has prepared. If the sinner looks upon "Him whom they have pierced," he will find the remedy for sin that he need not suffer its penalty and die. Let all keep a steadfast hold on Jesus that they be not again entangled with the yoke of bondage.

What a sad sight it is to see those who have had a bright experience and a sweet communion with God walking again in the ways of the world delighting themselves in the pleasures of sin, all the while claiming that they are still Christians in a measure, and are in part doing God's will. Could such only see that no man can serve two masters, that we cannot serve God and mammon, that Christ and Belial cannot dwell together, they might understand that they are again entangled with the yoke of bondage. Christianity is not a two-sided matter; we are either entirely for Christ or under the condemnation of sin. We are the Lord's freemen, or we are in bondage. We are either on the way to heaven and joy, or on the way to hell and eternal woe.

Abide in Christ now. Do not attempt to be in Him, and yet be a friend to the world and its vanities. You cannot smile at the sinful allurements of Satan, and still have the approving smile of Jesus to commend your life. He says, "The world hath hated me before it hated you." O you who have made your covenant with God, and promised to yield obedience, and to renounce your own carnal will and the works of darkness, "stand fast therefore in the liberty wherewith Christ hath made you free, and be not entangled again with the yoke of bondage." O beware, lest you crucify the Son of God afresh and put him to an open shame. May God help us all to stand fast unto the end.

DANIEL B. SHELLEY.

MORAL BLINDNESS.—Years of prosperity following one upon another in unbroken succession have a strong tendency to make us blind and deaf to the deeper teachings of events. We take the world as it is, and finding it full of good things we allow ourselves to be bribed with comforts. But after a time a bolt flashes across our bright sky, and in a glance we read the tremendous possibilities of existence to which we have deliberately blinded our eyes.

In the Old Testament we have God for us; in the Gospels, God with us; in the Epistles, God in us.

Crush sin in the conception, lest it bring forth death in thy soul.

IS THE WORLD GROWING BETTER?

While on a visit to the home of my childhood, I spent several hours with one of my old acquaintances. As our conversation changed from one subject to another, the ancient martyrs were at last brought into consideration; and while we were speaking of their terrible sufferings and their cruel deaths, my friend, whose mind is poisoned with unbelief, suddenly said: "Ah, the world is growing better; we can see it daily, and it is an incontrovertible fact." I thought a few moments and answered him thus: "Yes, in many aspects the world seems to be better than it was in those times." Here the conversation ended, and I soon took my leave.

As I was driving away alone, there was a continual recurrence in my thoughts of the words, "The world is growing better." They stirred within me deep thoughts as to whether it was actually true; and now I wish to write a little and give a few thoughts on the subject. I desire, however, that the brethren would take up the subject for further consideration.

From a moral standpoint the world is better than it was in the time of persecution, because we find many persons who are not professors of religion, who still live quite moral, and appear almost faultless in their character. They are neither gluttonous or drunken; their conversation is chaste, they are charitable and neighborly, they cheat no one, and to all outward appearance they are good people; this appears better than it was in the times of persecution. But we should remember that the manner of life in general is not so ripe at present as it was then. The minds of the people and their tastes have become more refined, the laws of the nations are much better in general, and in the majority of countries the power of the reigning monarch is much more limited than it was in those earlier times. All this is well as far as it goes, but it does not reach very far when we attempt to find in it a fulfillment of the teaching of the holy Scriptures.

The holy word teaches us pointedly and positively that "except a man be born again he cannot see the kingdom of God." "Whosoever believeth and is baptized, shall be saved; but whosoever believeth not shall be damned." These and many other similar passages teach us that all the good that men may appear to have outside of regeneration and faith in Jesus Christ will not work out their salvation.

It would appear as though Satan had changed his plan of operation to keep souls away from God; because this very moral element which at present predominates in the carnal man puts him into

a less favorable condition to accept salvation as the gift and work of God. In earlier times the honors of war were the highest object of man's ambition. For a time the arts and sciences were, among the Greeks, regarded with the highest honors, but it appears that men now consider it the highest honor to be one of the many so-called Christians. But Paul gives us to understand that we have nothing in ourselves of which to glory save our own weakness. We are not to speak boastfully of our good deeds, because to God belongs all the glory and honor we have to give. The good which appears to be in the natural man is very generally that which tends most to keep him away from God.

This moral condition, which the natural man is so ready to mistake for Christianity, has done much harm to the cause of salvation, because through it Satan deceives men into the opinion that if they keep themselves from all gross sins, do good works, etc., they will be secure, and can at last give themselves very easily to God and die in peace. The greatest efforts of Satan lie in the direction of keeping humanity away from their Creator, so that they may not experience the sweetness of the communion of the soul with its Savior. If he succeeds in this he has gained a great victory. He seeks to quiet men's consciences by their good qualities and good works so that in the end their condemnation shall be the greater.

This condition has a weakening influence on the true religion of Jesus; while on the other hand the severe persecutions of the early Christians prompted them to live daily near to God. For this reason most the professor of Christianity of today be vigilant lest, through the apparently righteous pretensions that encounter him on every side, he be sadly led astray. Satan who in earlier times—the times of persecution—went about "as a roaring lion," has now transformed himself into "an angel of light," and seeks, no more through rough means and terrible martyrdom to drive men from their faith and keep others from embracing it; but he warily enlists their confidence and poisons their minds with the spirit of "not to care for," lulling them into the sleep of indifference, in which he holds them if possible to the end of life. In this manner he has misled and poisoned thousands. I now leave it for each to consider for himself by which process he succeeds most effectually in his satanic workings.

A. B. K.

NO MAN OR WOMAN should presume to ask God *with confidence* as long as there is a lie in their lives, or as long as there is an unforgiven enemy in the world; or as long as there is any GOOD DEED which it is their duty to do.

USE VIOLENCE.

"From the days of John the Baptist until now, the kingdom of heaven suffereth violence, and the violent take it by force." Matt. 11:12.

Only heaven is witness to the struggles and painful experience through which multitudes of souls pass to find the Lord. How often and how long must the voice of John preach in the wilderness of our hearts, and point us to Christ to take away our sins before we are willing to repent or bring forth fruits meet for repentance? Well may Jesus say, "The kingdom of heaven suffereth violence, and the violent take it by force."

There are depths of divine life we would fathom, but we shrink from the clouds we must needs pass through; and when we find the cup bitter we feel to dash it away. We must needs pass through the poverty of spirit, to make all its riches freely ours. It must be through the utter abandonment of ourselves, and everything to Christ that we may come to faith's victorious life. For through the death of Christ we find life, and through the death of self we give our life to others. As long as we do not find ourselves guilty and condemned we do not come to Christ for pardon, or for life if we never found ourselves spiritually dead. Christ said, "The whole need not a physician, but they that are sick." And is it not a righteous thing that we should be denied that which we would not accept? Whilst our desires remain corrupted and misguided it is a far greater mercy to deny and destroy them than to satisfy them. We are not fit for the crown before we have overcome, or to enter into the joy of our Lord before we have well done as good and faithful servants.

Often our greatest enemy is ourselves. Not to every one that believeth, but to him that overcomes will Christ give to eat of the hidden manna. Let us pray to the Lord to give us strength to overcome our trials and temptations. We can overcome, but not in our own strength. By grace we stand through the power of Jesus Christ. Through Him our failing strength makes appeal to God, and receives in return the gracious promise of a crown of life to the faithful. Jesus said, that through trials and tribulation we shall enter heaven. We must then expect trials and must not be discouraged when they come. We should be willing that the power of the Spirit should so thoroughly change us in the new life that we become willing to follow him in humility, giving up all our sinful inclinations, and putting away all worldly follies. We should be willing to follow Jesus in the little we must suffer, when he suffered himself to be nailed to the cross to prepare the way of our salvation and redeem us from death.

Many times we find the storm beating around us, and our souls straining upward to grasp the higher and better source of comfort and strength. We feel the need of a helper for deliverance from evils within and without. Yet through all our struggling we seem to sink deeper still. The mistake is, we are struggling in our own strength. When we cease to struggle for self-deliverance and renounce our efforts to escape trials which God permits to continue, and feel to say, "God's will be done," and lay hold on the divine promises, we may be assured they will not fail us.

If we are yet carnal there is need of violence to get our earthly heart to heaven, and bring our backward mind to God. There is need of labor, not only wishing for heavenly joy. A heart seldom thinking of heaven, can draw but little comfort from God. How many opportunities we lose, and how much sweetness of a heavenly life we miss by having our thoughts and affections centered on the world. How our life is a continual vacation when it might be a continual feast, only because we will not exert ourselves. If our thoughts would be as serious upon the glory of the life to come as upon worldly affairs, we would use violence, and ask God to direct our thoughts and ways. But if we prefer the delights of the flesh before the delights of the presence of God, it is impossible that our heart should be in heaven. We confess heaven to be the best condition, we may desire and seek it, but we can never delightfully rejoice in it till we are in some measure persuaded of our title to it. With what gladness we read the expression of divine love and hear of our celestial place, though we have not yet the happiness to behold it.

Let us labor to know what a treasure and happiness heaven is, and not willfully resist the Spirit, for the happiness of our souls depends much on obedience to the Spirit while He would draw us to Christ and our duty. Christ is the fountain of our happiness, but we must get of this water before we can be refreshed with it. When we have acquired a relish for the pure, calm, satisfying joys of faith and holiness, and have drunk of "the waters of the river of life," proceeding from the throne of God and of the Lamb, we disrelish the filthy and unsatisfying pleasures of sin. The new nature pants and thirsts for the living God, takes pleasure in his ways, and delights in the communion of the saints.

Heavenly meditation is the most effective means to excite and increase love to God. Therefore let us not neglect our duty, but engage in our work till love is excited, and then love will constrain us to do our duty. Let us lay aside all worldly thoughts, and with all possible seriousness and reverence look to Jesus to have our affections raised, and our souls re-

freshed with the delights above. O how delightful will it be to our souls to drink of that fountain of living water! A.M.C.

FASHION.

There are many different fashions in this world, and some are greatly admired by some of our church members; and I feel it my duty to warn them against this evil, because it is something that displeases God. Every child of God has a work to perform, and we should work against the evils which are creeping into the church.

Fashions are got up by worldly minded people, and to be worldly minded is enmity against God. So we cannot be his children if we love fashion.

We are not to be conformed to this world, because Jesus says, "That which is highly esteemed among men is abomination in the sight of God." This means, that the things which the people of the world love very much are hateful to God.

Many persons dress themselves ungainfully because it is fashion. They think if they do not dress after the fashion they will be laughed at; and even many belong to this class who say they love Jesus. As long as people love and follow the things of the world, they are serving the enemy of their souls, and Jesus says we cannot love and serve two masters. If we love and obey Jesus he is our Master, and if we love fashion, Satan is our master. It is impossible to love both Jesus and Satan at the same time.

To follow or dress after the fashion is wrong because of its foolishness, and because it is hateful to God; and it is wrong because people spend much more than is necessary of that which God gives them, for foolish things which are of no use to them. Many poor people spend their money to buy fine clothes, and jewelry, to be in fashion when they can hardly buy bread for themselves and their children.

Fashion often causes much trouble to parents, when their children want things to wear that are hurtful to their souls and bodies. And often when they are grown to be young men and women they grieve their parents very much by getting and wearing these things against their parents' will. Let them remember that children are commanded to obey their parents. Here they commit another wrong by not obeying.

There are many other fashions besides fashion in dress that are wrong. Some have a fashion to smoke and chew tobacco, which is also a very useless, filthy and injurious fashion.

Search the Scriptures and you can see that God does not love fashion. Learn to love Jesus, then there will be no room to love the vain fashions of this world.

I. A. WAMBOLD.

For the Herald of Truth.
HUNGERING AND THIRSTING.

"Blessed are they which do hunger and thirst after righteousness: for they shall be filled," are the words of comfort spoken by the Savior when he was giving the gospel of good news to the various classes that were in need of its blessings. It is only for those who are really hungry to appreciate the blessing there is in our daily food. So the perishing soul that is famishing for want of the bread of life, can know the value of the blessed heavenly gift. Are we hungering and thirsting for righteousness? is a question that we may well ask ourselves. Is it because we feel the need of the truth of God that we attend the church service? or do we simply go to fill our place, or because we feel it our duty to be there?

We know when a good sermon has been preached, but we should remember that the Word preached does not profit us if it is not mixed with faith. Paul says, "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." He says also, "The preaching of the cross is to them that perish, foolishness; but unto us which are saved, it is the power of God." The difference is here in the individuals who hear the Word; those who desire it, and hunger for it, are blessed by it, and to those who hear the same word it is foolishness. How do we hear?

Does the blessed Word we hear take effect upon our hearts, or do we go home from the service with an empty soul, straightway forgetting what we have heard? When we are not hungry for spiritual food it does not take much to satisfy us, and our attention will not be closely fixed on what we hear, but the thirsty soul drinks in the truths it hears and benefits by them. O how hungry souls are refreshed when they hear the word of God in spirit and in truth!

Paul tells us, 2 Tim. 4:3, that "the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." He says also that "in the last days perilous times shall come; for men shall be lovers of their own selves," etc., "having a form of godliness, but denying the power thereof." Men will cease to hunger and thirst after righteousness and the truth of God, so they will employ teachers that will speak to them such things as they will be pleased to hear. We might with profit question whether we have not come to the times of which the apostle warns us. With what are our hearts filled, and with what do we desire to have them filled?

Very early in the history of the church

were the professors of Christianity inclined to hear other teaching in preference to the Gospel. Out of the seven churches of Asia, only two were faithful enough not to need severe reproof from God. "To one of them it was said, 'Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to them that dwell upon the earth.' God was true to his faithful church, and gave to her the heavenly blessings for which she hungered and thirsted, and this will he yet do for all the faithful. Let us see that we actually desire the bread of life, and we can rest assured that God will fulfill his promise in which he said, 'They shall be filled.'" RACHAEL PHILLIPS.

For the Herald of Truth.
WHAT SIN IS, AND HOW TO RESIST IT.

It is sin to love anything which God has forbidden, or to have a desire in the heart for any such thing, even if we have not come yet into possession of such forbidden thing. To gratify that love or desire is fulfilling sin.

Of ourselves we cannot resist sin. Resistance against sin is only successful through the prayer of faith by which we obtain the help of God. But it is not possible in this weak body to resist thoughts of sin. Let us consider that it is not an easy matter, while Satan is going about as a roaring lion, to escape out of his clutches.

There was never a natural war, but some one knew something about it and its workings, and those that were engaged in it knew the most of it. They knew when the war was begun, when their enemies were subdued, and their stronghold captured. As it is in natural warfare, so it is in a great measure in the spiritual struggle. Satan, the enemy of our souls, has one great stronghold in man, and that is the sin which so easily besets, which he loves most, and finds deepest rooted in his heart. Man may love some sin, delight in it, and feast upon it—only mentally—and thereby be a great sinner without others knowing it.

Now as we of ourselves can do nothing, we must look to some one stronger than ourselves for help. It is God that worketh all in all, and in him alone is the power to break in upon the stronghold of Satan. When first the power of sin is broken down in man, his life seems to run well, but he soon discovers that the citadel must be well guarded after it has been stormed. A strong, confiding faith is needed to bring God to man's help at every attack that the enemy shall afterwards make. God gives sufficient evidence to those that put their trust in him to bring about their faith. In various

ways is this accomplished; sometimes by the preaching of the gospel, sometimes by chastisements.

After faith God works in man a fear—a holy fear, the fear of God, which is the beginning of wisdom. It is not a slavish fear, but a fear to offend, a fear to sin because we love God. When man fears God, he will search his heart, and God will manifest to him the condition of his soul. When faith and the fear of God are firmly established, then there can be such a searching of the heart that the stronghold of the enemy with all secret sins may be driven out. Man is not afraid to sin when he does not believe, though there may be sins that an unbeliever is afraid of because he does not love them.

As before stated, it is a sin to love anything which God has forbidden, or to have a desire in the heart for any such thing; and it is also sin not to love, or to have no desire for the things God has commanded us to do. Let us look at this one command which is so grossly neglected, namely to "love our enemies." Do we hate our enemies? If so we sin. If it is sin to hate enemies, must it not be a great sin to hate those who are not our enemies, who have never wronged us? In speaking evil of those we hate we fulfill sin, because we in a great measure gratify that hatred by speaking evil of them. Let us therefore speak evil of no man. May the blood of Jesus cleanse us from all sin. PETER CULI.

DRIVING BOYS FROM HOME.

Mothers who are disturbed by the noise and untidiness of the boys at home, must be careful, lest by their reproaches they drive children from home in search of pleasure elsewhere. "There are those banisters all finger-marked again," said Mrs. Curry, as she made haste with a soft linen cloth to polish down the shining oak again. "George," she said as she gave the cloth a decided wrench out of the basin of suds, "if you go up those stairs again before bed time you shall be punished."

"I should like to know where I am to go," said George, "I cannot stay in the kitchen I am so much in the way, and I can't go into the parlor for fear I'll mess that up; and now you say I can't go up to my own room. I know of a grand place where I can go," he added to himself, "boys are never told they are in the way there, and we can have lots of fun. I'll go down to Neil's corner. I can smoke a cigar as well as any boy, if it did make me awful sick the first time. They shall not laugh at me again about it."

And so the careful housekeeper virtually drove her son from the door to hang about the steps and sit under the broad, inviting portico of the village grog-shop.

For the Herald of Truth.
RESURRECTION AND JUDGMENT.

There are mysteries connected with the resurrection and the judgment hereafter that I shall not attempt to consider. The first resurrection and judgment, however, must take place in this present life, and should interest us first. If this should seem strange to any, let them remember also that man must be born again. This new birth, or regeneration, takes place here—in the present life. If we cannot believe these earthly things, how can we believe if we are told of heavenly things?

When the Spirit of God showed to us our sinful state, were we not brought into judgment? At first we attempted to deny our guilt, and plead innocence when the Spirit revealed to us our sinful condition; but we were brought before the just and righteous Judge, who knew our sins, and showed them to us so clearly by the divine law, that we had to confess that we even crucified the Savior. Now we could see, as we read in John 3:18, that we were "condemned already." This is condemnation, this is judgment passed upon us. This is the first judgment, and must take place in this life. I would dread to pass through another judgment that would be worse than the one through which I have already passed. If we are judged here we shall not be judged hereafter, for we have passed from death into life.

Then if we have passed from death into life, we are raised from the dead. In Eph. 2:5, 6, Paul gives us this idea when he says, "Even when we were dead in sins, hath he quickened us together with Christ." If we were dead, there must of necessity have been a resurrection from that death before we could live. We are raised up in this resurrection, and permitted to sit in heavenly places together in Christ Jesus. To the Colossians he writes, 3:1-3, "If ye then be risen with Christ, seek those things which are above, where Christ sitteth at the right hand of God. Set your affections on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God." In Romans 6:11 we read, "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." Jesus said, John 5:24, "He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life."

All who have come to the years of understanding must confess that they were dead in sins. God reveals this fact to all who are willing to behold the condition of their own souls. God passes no one by, all are warned, but only those who hear shall live. Those who do not believe do not really hear, and will not obey his commandments. Those then who neither

believe nor obey his commandments are still under judgment; and if they are under judgment they are not raised from the dead. As soon as we are raised from the death of sin the kingdom of God takes its rise in our hearts. Jesus spoke of this to the Pharisees when they asked him when the kingdom of God should come. He told them that the kingdom of God cometh not with observation, "for behold, the kingdom of God is within you."

Reader, if you have not found part in this resurrection, take to yourself the admonition of the apostle Paul to the Ephesians, "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." A FRIEND IN ONTARIO.

For the Herald of Truth.
AS WE WOULD HAVE OTHERS DO.

"Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets." Matt. 7:12.

This command of the Savior is sometimes termed "the golden rule." Our blessed Lord has enjoined upon all his followers to exercise toward their fellow-men the sympathy and kindness which we wish to receive from them. When the heart is so constituted that this is possible for us, there is no room for covetousness, selfishness, or retaliation. Life will then be characterized by meekness, humility, and self-denial.

It is impossible for the proud to do the will of God in this commandment; he cannot give the honor to his fellow-men that he would be pleased to receive from them. With pride there is a spirit of exaltation, which will not permit us to fulfill this "Golden Rule." "Whoever exalteth himself shall be abased; and he that humbleth himself shall be exalted." "God resisteth the proud, but giveth grace to the humble."

In that passage of the Old Testament Scriptures, upon which the Savior said hang all the law and the prophets we find the command in the text. The young man which came to the Savior inquiring what he should do to inherit eternal life rehearsed this part of the law when the Savior said to him, "How readest thou?" He said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbor as thyself." No one will do or wish any harm to himself, so he cannot obey this Rule and do evil or wish evil to his neighbor. Our love to our neighbor will rule our conduct toward him. "Love worketh no evil to his neighbor." "Love is the fulfilling of the law."

Under the law of Moses, when a man dug a pit, and he failed to cover it, and

his neighbor's beast fell into it, the man who dug the pit was required to make good the loss in money to the owner of the beast while he could keep the dead beast that fell into his pit (Ex. 21). The law of love under the New Dispensation will do no less. But this last law does not allow us to stop with neighbors. When Peter enumerates seven Christian graces the last two as he rises toward the top of the ladder are brotherly-kindness, charity. Brotherly-kindness is a beautiful grace, but it is too narrow and restricted to fulfill the gospel; charity—universal love—must be added. This will enable us to do to others as we would have them do to us. "If ye love them which love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? Do not even the publicans so? To this the Savior adds the admonition to be perfect (Matt. 5:48). When we come to the fulfilling of the Royal Law, we get into the perfect law of liberty where we will do good not only to those who love us, our brethren, those who do us good, but we will be perfect as our Father in heaven is perfect. He loved us when we were his enemies; we will love our enemies, and pray for them that despitefully use us and persecute us. We will do to others as we would have others do to us.

J. D. HERSHEY.

HER OBSERVATIONS.

One of our young sisters went to visit her relatives who are members of several different church societies; and in a letter to one of her friends she very modestly ventured to express her feelings, and her Christian views with regard to the society in which she found herself. A short extract from her letter given below will be interesting to many of our young readers.

"I think the people here seem to be good Christians, but I cannot think it right to dress as they do. I think some of them think too much about their bangs, and combing their hair to the top of their heads (the late style), how to make their clothes, and which is the latest fashion. I have heard some of them tell after they came home from church how others were dressed, how their hats were trimmed, whether they were new or not, and all such things. I do not think the church is the place to go to look for such things. Perhaps you think I am rather hard on them, but I do not mean to say that they are not Christians. I know they are just as good in many ways as I am, but I could not dress as they do and be a Christian. I am not naturally good after all that I do; I can see how utterly nothing I am in the sight of God. I hope I may grow in grace, and live a true Christian life."

THE APPEARING OF CHRIST.

For the Herald of Truth.

"Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but to all them also that love his appearing." 1 Tim. 4:8.

What a glorious time that will be when Christ shall come to gather all his children home! If we have our hearts and treasures in heaven, it will be the most delightful event to us that can take place. We will be looking for that blessed hope and glorious appearing of the great God and Savior Jesus Christ. How sweet to meet with our blessed Savior and all our dear friends who lived a Christian life, never to part through all eternity. Oh, the pure love and peace that will fill our hearts! How glorious it must be!

If we do not love his appearing we may know there is something wrong with our hearts; but if Christ is our all and in all we cannot help but love his appearing. Oh, to be forever released from sorrow and pain, where nothing can blight that pure joy! Who would not long to see Him come? We shall want nothing; our hearts will be perfectly satisfied in those mansions above. What bliss will fill the soul when it hears the "well done, good and faithful servant, enter into the joy of thy Lord!" There we will be rewarded according to the condition in which our hearts were with God. Some Christians are better than they appear to be, and others are not so good as they appear, but God looks to the heart, not to the outward appearance as man does. Oh, that our hearts were always pure in God's sight! for it is only the pure in heart that shall enter heaven.

Let us spend much of our time in meditating on heaven. It helps us along wonderfully in this world of trouble. When we are almost sinking beneath the waves of sorrow, let us look to heaven, and think it will be better by and by. Now we are sowing in tears, soon we shall reap an everlasting harvest of love and joy. It is a happy thought that we have all our evils in this life, and this life is but a short one. "God shall wipe away all tears from their eyes," and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things are passed away." Let us live more for heaven and not so much for self and a few fleeting moments of time; for what is our life here to be compared with eternity!

"He that overcometh shall inherit all things; and I will be his God, and he shall be my son." The Lord direct your hearts into the patient waiting for Christ.

O then what raptured greetings
On Canaan's happy shore;
What knitting severed friendships
Where partings are no more.

Then eyes with joy shall sparkle
That brimmed with tears of late,
Orphans no longer fatherless
Nor widows desolate.

"Even so, come, Lord Jesus."

ELLEN PLANK.

For the Herald of Truth.

NEED OF MINISTERIAL LABORS
—THEIR SUPPORT.

Many requests are made through the *HERALD* for ministers to labor in the small congregations. We are but a small church here, and have a minister, still it is encouraging and edifying to be visited by the brethren from other churches, although they all preach Bible truth.

The Israelites gave the tenth of their increase to God, and how large an amount could we as a people raise for the spreading of the gospel if we all did likewise! How much could be done in bringing the good news of the gospel to souls that have never heard it; and how many might be taught the way more clearly perfectly than it is taught them by teachers who labor for "filthy lucre!" We would then have abundance for the feeding and clothing of the poor which we have always with us and can do them good whenever we will. If we were willing to give only so small a portion as this we might comfort many a poor saint, and receive their thanks and blessings. Papers, and tracts, and books might be given to those who need them, and would use them, yet are too poor to buy them, and possibly souls be won to Christ. We should not forget that when we do good to one of the least of the disciples of Jesus, he remembers it as done to himself. Even the giving of a cup of cold water shall not be left unrewarded.

If the laity would give their one tenth, and our ministers would give one tenth of their means, and devote one tenth of their time, which many fail to do, to the spreading of the gospel as evangelists, and teaching it in their own congregations, a glorious work for the cause of Christ and the church might be accomplished.

Many times the plea is made that there are not sufficient ministers to take care of the congregations we already have, and that there are none to spare for evangelizing work. This is no doubt true in a measure, but let the church ordain more ministers. There are some who are willing to engage in the work if they are only called by the church and ordained to the work. Let us pray the Lord of the harvest to send laborers. I have just been thinking that possibly we are calling too much to men and, not enough to God. God can help us when men will not.

MEMBER OF A LITTLE FLOCK.

For the Herald of Truth.

SIGNS.

To write an article for the readers of the *HERALD* that is acceptable, interesting and profitable to all is not a matter of the greatest ease. Yet when the truth is written or spoken on any subject it should at all times be thankfully received. Since the editors have for some time made frequent calls for articles, and some numbers of the paper are mostly filled up with selected articles, it is a "sign" that their copy drawer is nearly empty.

The signs are many and of various kinds. There are some the fulfillment of which will make us glad, and some will make us sad. Some show us what is approaching, and some are fulfilling before our eyes. Some have been fulfilled in times past, and some are yet to be fulfilled.

One sign especially was given in the beginning, which is still of significance to God's people, and is binding upon them; namely, the Sabbath day. "Verily my Sabbaths shall ye keep: for it is a sign between me and you throughout your generations. * * * It is a sign between me and the children of Israel forever." To keep the Lord's Sabbath in the true spirit, if not in the form that the Jews kept it, is binding upon us as Christians.

The Lord showed many wonders and signs by Moses and Aaron in Egypt, and many other signs did he show among his people and they were all fulfilled. When Israel passed over Jordan Joshua commanded twelve men, a man from each tribe, to take up each a stone out of the midst of Jordan and carry it over with him to the other side, where Joshua set them up in Gilgal, that they should be for a sign and memorial unto them and to their children forever, because the Lord parted the waters of the Jordan and they passed over on dry land, Josh. 4.

The Lord also gave a sign to Hezekiah whereby he could know certainly that he would recover from his sickness. By moving the shadow ten degrees backward on the sun-dial, Isa. 38:8. Our Savior also gave and showed many signs unto the people. The Scribes and Pharisees often sought from him a sign from heaven, but he said there shall no sign be given to them but the sign of the prophet Jonas, for as Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation, Luke 11:30. Jonas was a two-fold sign unto the people. As he was three days and three nights in the whale's belly, so the Son of man was afterwards the same length of time in the grave. Jonas was sent from God to preach to, and warn the Ninevites of their approaching danger and destruction, and they believed the preaching of Jonas, repented of their sins and their wickedness, and were saved. Therefore the Lord said, "The men of Nineveh

shall rise in the judgment with this generation and shall condemn it; because they repented at the preaching of Jonas; and behold, a greater than Jonas is here."

They believed God, and repented at the preaching of a mortal man, humbled themselves, forsook their sins, cried mightily to God for mercy, and thereby escaped the awful overthrow. Now they shall rise up in judgment as witnesses against the Jews, that unbelieving generation, who, when God sent a far greater than Jonas unto them, even his Son, who is the Lord from heaven, to preach unto them, not an overthrow, but an everlasting deliverance, and called them to repentance, they believed him not; but despised, rejected, hated and crucified him. Therefore the Ninevites shall be a swift witness against them, and all other disobedient sinners in the judgment.

When Jesus and his disciples were in the temple they showed him the buildings and the great stones thereof, and he told them the time will come that there shall not be left one stone upon another that shall not be thrown down. And when they were on the Mount of Olives, the disciples asked him, saying, "Tell us, when shall these things be, and what shall be the sign of thy coming, and of the end of the world?" And he told them all the signs that would precede these things; and some of the signs which he told them were fulfilled to the very letter in the destruction of Jerusalem and the temple. And we may rest assured that the other signs shall also be fulfilled; but how soon we know not. "Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh." Matt. 25:13.

Many more signs of the same nature might be mentioned, but let us look at some other signs of a different nature. When we go into a city to transact business in a public house, and are not well acquainted there, we look for the sign, which is generally over the door in large letters, so that we cannot well fail to see it, or some of their goods and wares are hanging or standing around the door outside for a sign of what is carried on within. So we may go to any public house of whatever kind, and we can see the sign outside, showing us what is going on inside.

We may also approach a true Christian, and he cannot hide his sign. He will show forth by his deportment, his deeds and actions, his conversation and charity, what manner of man he is. Indeed he cannot otherwise, it is his nature. As the sap of a good fruit tree drives the fruit to perfection, so the good Spirit within a Christian will produce all these things. But above all, he is charitable, and by this sign he is soon known by all around him. He need not wear a badge with "Love" written upon it in large letters, "for by this," says the Savior, "shall all

men know that ye are my disciples, if ye have love one to another."

There are still other signs which we can easily discern by observation. For instance, if we see a man frequently enter a drinking saloon, it is a sure sign that he is after something to drink, that is stronger than water. Again, if we see a man with his face shaved all clean, except his upper lip, it is an unmistakable sign that his desire is to be conformed to, and to be in the fashion of this world. Also when we see a mother, a sister in the church, dressed in plain, modest apparel, so that she cannot be censured, but her innocent child upon her knee is dressed in the fashion of the world, it is an evident sign that she is not humble in heart, but is taking that plan to gratify the desires of a proud heart.

Dear brethren and sisters, beware; let us not hang out such signs for the public to gaze at, for they have a bad influence upon those around us, neither do they belong to the works and fruits of a Christian. But rather let us hang out our light of good example, good deeds, and obedience, and let it so shine before men that they may see our good works and glorify our Father which is in heaven.

Again, if you see a man or woman, who is continually finding fault with his brother or sister or neighbor, and are ever picking at the mote in their eyes, it is an almost certain sign that they themselves are not what they ought or profess to be.

Also what kind of a sign are we showing forth, when a collection is held in the church for charitable purposes, or for spreading the gospel, and the donations come in very sparingly, even when we are blessed with an abundance of this world's goods? *I will let the readers be the judges.*

One more sign and I will close. When there are members in the church who have strife, and are at variance with each other, and after all other means are tried for a reconciliation without avail; and the ministers with heavy hearts have to take hold of the trouble and to their best judgment and ability bring about a settlement and they are severely accused of having been partial by one or the other of the contending parties, or having been working in one or the other's favor, is it not a sign that they have no confidence or faith in their ministers, or even any regard or respect for them?

Thus I thought it good to show at least some of the signs which are too frequently seen among Christian professors to pass by unnoticed, for by signs we show forth just what is in us, be it good or evil, and we dare not deny it.

G. BRENNEMAN.

Rushmore, Ohio.

CHRISTIAN ENDURANCE.

There is no greater strength ever manifested on earth than that of quiet endurance. I have known, and so have you, those on whom for years there has not risen a single unclouded day; those, too, who knew all the gladness of life, but for whom the sun was darkened long before climbed to its meridian heights; those whose bereavements have involved the loss of everything that seemed to make life precious; those who have been rendered permanently helpless by chronic disease, and can never hope for a painless waking hour or a night of restful sleep; those whose penury has been absolute and entire, with no prospect of relief. Among these have been the bravest, strongest souls that I have ever known; and it has seemed to me that no emergency of outward action, not even the foremost of the sacramental host, in waging the great conflicts in behalf of the truth and the right has equalled theirs, which could endure without murmuring, and could render constant thanks to God for the heavenly manna which has fed them, for the living waters of which they have drunk deep draughts, for the hope, full of immortality, which has never for a moment forsaken them.—*Pastor Boyd.*

TEXTS FOR EACH DAY OF THE YEAR.

SEPTEMBER 1st to 14th.

Joy and peace in believing, Rom. 15:13.
In thy presence is fullness of joy.

Ps. 16:11.
Behold my servants shall sing for joy.

Isa. 65:14.
We also joy in God. Rom. 5:11.

The joy of the Lord is your strength.
Neh. 8:10.

They that sow in tears shall reap in joy.
Ps. 126:5.

Receive the word with joy. Luke 8:13.
Enter thou into the joy of thy Lord.

Matt. 25:21.
Joy shall be in heaven over one sinner.

Luke 15:7.
Your sorrow shall be turned into joy.

John 16:20.
Thou shalt make me full of joy.

Acts 2:28.
Joy in the Holy Ghost. Rom. 14:17.

The fruit of the Spirit is love, joy.
Gal. 5:22.

Fulfill ye my joy. Phil. 2:2.

HERALD OF TRUTH.

JOHN F. FUNK, EDITOR.
J. S. COFFMAN, ASST. EDITOR.

September 1, 1886.

Entered at the Post Office at Elkhart, as second class mail matter.

TO OUR SUBSCRIBERS.—If any of our subscribers do not get their paper regularly, or if any persons who send for books, &c., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

THE DATE on the label of your paper gives the time to which your paper is paid. If it is "Dec. 82," it is paid to that time, and so of any other date. By this you can always tell if your paper is paid up, or is in arrears. The X on a label shows that your paper is ordered to be stopped at the date on it.

IF THE label on your paper is not changed in the second number after you have sent money for it send as a card stating the case.

HOW TO SEND MONEY.—If in sums of more than a dollar it is best to obtain either a draft, or a Post Office Money Order, or where these cannot be obtained, get the letter registered.

THOSE of our subscribers who do not wish to take the Herald of Truth any longer, will please inform us of the fact by letter stating their P. O., pay up all arrears, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscription.

IF you wish your papers changed from one Post Office to another, please always give the OFFICE where you now receive it, as well as the office to which you wish it sent.

OUR FAMILY ALMANAC will soon be ready for delivery. It has been our aim to make the reading matter in connection with the calendar, of real merit, avoiding the humorous and often silly stories so often found in the almanac in general use. We believe the almanac for 1887 will be found interesting and instructive. We trust our friends will send their orders early. Price, as follows:

Single copies	per mail.....	.08
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When sent by Express, Express charges to be paid by purchaser.

PLEASE SEND ADDRESS.—We have received several letters from Magdalena Shertz, with orders regarding the Herald sent to her two sons, but in each letter she fails to give her or her sons addresses. Please send P. O. address, your own as well as those of your sons, and the matter will have prompt attention.

BRO. JACOB EBY of Nevada, Ness Co., Kan., solicits information respecting the whereabouts of David Boegli and family,

who emigrated from Ohio to Oregon. Any one knowing where he is will please inform Bro. Eby through the Herald of Truth, giving Post Office, and County wherein he lives.

BRO. F. SWARZENDEURER of Johnson Co., Iowa, who has been on a visit to Elkhart Co., Ind., writes under date of Aug. 7th: I am at present in Nappanee, Elkhart Co., Ind., and expect shortly to start for my home in Johnson Co., Iowa.

THAT QUESTION.—There are still those whose minds are not entirely at rest concerning the state of the soul after death, before the coming of Christ. Just now a letter comes from a "Sister," asking for information concerning this subject. She asks to have some passages of Scripture harmonized with the position of the writers who claim that the soul does not go immediately after death to the final rest in heaven, or to the place final of the doomed.

Probably many of our readers have entirely too contracted ideas of the "many mansions" or the much room in the "Father's house" of which our Savior spoke to the disciples. It is likely not a little spot where all the glories of heaven, all the faithful departed, all the glorified and all the holy angels are crowded together as the inhabitants of earth might be in a single city. When we think of the grandeur and the extent of God's universe, there is no reason why it should be difficult to think of souls in a happy Paradise after death without being directly in the eternal city where there is fullness of glory. We should not forget that the apostle Paul says he was in the third heaven. This gives us the idea of some distinction, some difference, in some way of heaven itself.

This "Sister" wonders how the latter part of Matt. 18:10 can be reconciled with the position that the soul of the faithful departed does not go directly to the fullness of glory in heaven. When Christ says, "For I say unto you that in heaven their angels do always behold the face of my Father which is in heaven," he is speaking of the "little ones whom Jesus loved" as being here on earth. He says nothing of the dead, but he speaks of the angels of the living, as being in heaven beholding the Father's face.

Their angels. Some think that each faithful child of God has an angel who watches over him from the presence of God in heaven.

Rev. 15:2,3 is another passage that "A Sister" refers to as difficult to reconcile with the views published in those articles referring to the state immediately after death. The Revelator saw a sign in heaven, and saw as it were a sea of glass mingled with fire, and them that had gotten the victory over the beast. It was those victorious ones who had the harp of God, and were singing the song of Moses and the Lamb. This seems to be after the judgment when the saints shall have entered into the fullness of glory. If we read the preceding chapter we see that the harvest of the earth had ripened, and the angel had thrust in his sickle and the earth had been reaped. The clusters of the vine of the earth had become fully ripe, and her grapes had been gathered.

"Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it." Eccl. 12:7. "Will some one explain these Scriptures," asks "A Sister," "in harmony with an intermediate state of the soul?" When the Wise man tells us that the soul goes "to God who gave it" we need not conclude that it goes into its final rest or punishment. It goes out of the body into the especial care or direction of God; but God is not only present in the places of final abode. David says, "Whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me." Ps. 139. If the soul that has believed goes into Paradise, a place of happiness, and this Paradise is only an intermediate state, it has still gone to God true to the words of Solomon.

With all our considerations of the state and condition of the departed, of which we know very little, only that they must surely live, the righteous in joy, and the sinner in torment, let us ever trust our loving heavenly Father that in life, in death, and eternity he will, if we believe and obey, give us such a state of existence that will be best for us and for his highest glory. C.

DOES THE ARGUMENT JUSTIFY BOTH OR NEITHER?—"There is a great deal more in the saloon keeper's argument than some are willing to admit, when he says he is not responsible for the drinking at his bar. He does not compel anybody to drink, he merely makes it possible and convenient if they want to. They may drink or let it alone. The same argument is good as to the Sabbath desecration at camp-meetings. The camp-meeting does not compel people to make Sunday excursions; it only makes it possible and convenient for such as want to take sprees on that day. They need not go unless they want to. The other argument of the saloon keeper is unanswerable: 'If I don't sell, somebody else will,' so he does not make things worse by his saloon. If these sinners and Christians did not have camp-meetings to go to on Sunday they would do some other mean thing—perhaps. Leastwise they might, so the camp-meeting is not responsible."

This article is clipped from one of our exchanges, one which frequently makes announcements for camp-meetings and tells in glowing terms of the good work done at these out door gatherings. Possibly the editor has been confronted by questions concerning the evils that are attendant upon such meetings; and it does seem as though he was scarce of material for argument. Why he should place the camp-meeting side by side with the saloon, which latter he so severely condemns, and use the arguments of the saloon keeper to justify the camp-meeting we cannot understand. What has this editor done? Has he convinced his readers that saloon keepers and parties holding camp-meetings are both justifiable in what they are doing? or has he convinced them that neither is clear of responsibility for the evils attending their work? How his argument could be turned against the saloon and in favor of camp-meetings is certainly not clear.

Just here is where the objections to camp-meetings come in. Many intelligent, sincere, reasoning Christian people, as well as moralists, dread the announcement of a camp-meeting in their vicinity, claiming that the good done at these meetings is many times overbalanced by the evils for which they become an opportunity. We are fully convinced that if the time and means spent at camp-meetings were judiciously used in quiet, earnest christian effort, all the good, and much more than results from them, could be done with much less of the evils that always attend camp meetings. C.

WILL NOT YIELD.—Many of our readers doubtless remember an editorial entitled, *Yielded at Last*, in the July 1st No. of the Herald, 1885. In this we referred to the action of the General Conference of the U. B. Church, held in May, 1885, at Fostoria, Ohio. This conference adopted a resolution that in a great measure opened the door of the U. B. Church for the admission of members of Secret Organizations into their number, a thing which had been rigidly opposed from the first organization of that Church. It was with sadness of heart that we laid the action of this conference before our readers, and gave them a warning to stand in zealous opposition to any such departure in our own church.

From one of our exchanges, *The Star and Crown*, we learn that a portion of the U. B. Church remained loyal to the old landmarks of their organization, and are publishing a paper in Dayton, Ohio, entitled the *Christian Conservator*. Recently they held a convention that was represented by more than 150 delegates, who labored together most harmoniously, and expressed their intention to fight sin and the devil wherever found, either in the lodge, saloon, or tobacco box. C.

FEET-WASHING.—The International Sunday School Lesson for August 15th was John 13:1-17, which records the washing of the disciples' feet by our Savior.

The editor of *Our Bible Teacher*, published by the U. B. Church Publishing House, makes a great effort to prove that feet-washing is not an ordinance instituted by Christ for the purpose of literal observance by the church. He says however that, "The practice of feet-washing as observed by some modern Christians may be defended on the ground of both the admonition and the example of Jesus, and should be allowed to those desiring to observe it without objection or offense on the part of those not observing it." Yet throughout his entire "notes and comments" he betrays the fact that the leading thought with him is to convince his readers that it is not a church ordinance. He presents many reasons, most of which will stand neither analysis nor criticism, to show that feet-washing is not a command that Christians ought to obey.

Reasoning from the fact that a few congregations of the U. B. Church in

some localities, if we mistake not, still observe feet-washing literally, and that he claims it right to let them and others who observe it have their way "without objection or offense," where lies the consistency in trying to explain it all away? There could have been neither gain nor loss to him if he had been true to his own statement and had left those who believe so to observe it without "objection."

In reading the explanation in *Our Bible Teacher*, which looks throughout very much like an attempt to dress up a neglected duty and make it appear right, the following questions naturally presented themselves: Does this editor really believe that the Savior washed the disciples' feet on that memorable night to teach them a lesson of humility that should show forth this Christian grace with such clearness and power that the lesson need never be repeated? If so, why did Jesus say, "If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet?" Does he believe that the lesson taught by our Savior in feet-washing was to be perpetuated while Christianity lives, and the incident which brought out the lesson and emphasized it to be used, by those for whom the lesson was intended, only when a natural circumstances and physical conditions require it? If so, why did he not give simply the meaning of feet-washing without referring to its observance as a literal right? Much of the argument against literal feet-washing, which is used, notwithstanding the many plain Scripture texts sustaining it, cause one to ask whether, after all, these arguments are not an attempt rather to ease a mind conscious of neglected duty than an effort to establish facts.

How DO YOU LIVE?—Under this title H. L. Hastings, editor of *The Christian*, published at Boston, explains his work and manner of support as a minister, showing it to be so perfectly in harmony with our views as a people, that we think the following extract well worthy a place in the Herald:

"During the more than twenty years which we have published *The Christian* we have drawn but a small portion of our support from the Scriptural Tract Repository. Had we drawn a liberal salary from the business, it would have

sunk out of sight long ago. It has only been sustained by works, and faith, and sacrifice. "How do you live then?" our friends sometimes inquire. The Lord hath ordained that they who preach the Gospel should *live of the Gospel*; and we have, perhaps, preached as much as most people who claim this as their sole occupation. We have rarely seen a week in thirty-seven years when we have not preached from three to five, ten, or fifteen times. When about our work at home, we usually preach several times on Sunday, and frequently on week evenings. When absent from home, we usually preach three or four times on Sunday, and nearly every evening, and sometimes in the afternoons. Hence by the Lord's ordination we are justified in *living of the Gospel*; and though the apostle did not use this liberty of his, yet we have no hesitation about using whatever God in his providence sends us. We have no salary; we set no price upon the Gospel, and make no terms for our services; we require no subscriptions, and ask no contributions. We think there is too much making merchandise of the word of God. We have no doubt we might make a price for our services and obtain it, but we should not know where to find Scriptural authority for such a course, hence we prefer another way, more in harmony with the Gospel. If we were to set a price upon our services, we should probably set it so high that the people who most need the gospel would not pay it. Hence we endeavor to go where God would have us go, do what he would have us do, and leave all matters of compensation to the consciences of Christians and the providence of God."

CHURCH NEWS.

FROM ALLEN COUNTY, OHIO.—There are at present three applicants for church membership in the Allen county, Ohio, Church. Two of them are old people who a few years ago moved there from Pennsylvania and the other is a young man from Virginia.

NOT PREACHING AT PRESENT.—We were sorry to learn that Bro. Jacob Horning of the New Stark Church, Hancock county, Ohio, is not preaching at present. He is a young man, and was ordained to the ministry only a few years ago, and his church stood in great need of his services. The cause for which he was excused for a time from speaking is an affection of the throat which causes a distressing stoppage of his speech.

FROM ELKHART CO., IND.—Bro. Jacob Bachert of Elkhart Co., Ind., is at present staying in Berlin, Ontario, where he is receiving treatment from Bro. Moses Erb of that place for cancer.

Bro. John Detweiler of Elkhart Co., Ind., received a telegram on Saturday evening the 25th of August informing him that his father, Rudolph Detweiler, of Waterloo county, Ontario, was dangerously ill. Bro. Detweiler left here on Sunday noon and expected to be with his father by Monday morning.

Bro. J. S. Coffman intends to start from Elkhart, Ind., on a trip to Missouri. He expects to start on the 2d of September and stay about one month, during which time he will hold a number of meetings in Morgan, Cass, and Shelby counties. May God add his blessings to the efforts of the dear brother, that there may be a large gathering in of souls for the ranks of Christ's warriors to fight against all manner of sin and wickedness.

CORRESPONDENCE.

FROM PENNSYLVANIA.—O the love and grace of God, how unspeakable it is! I can truly feel the force of that sermon, "Saved by Grace," and also know that many persons set up their own ideals of salvation, and that no power of argument or all the plain teachings of the Bible will change their minds. How many snares the tempter sets to mislead the unwary. No wonder that Jesus said, "Watch and pray that ye enter not into temptation." Yet we also know that God will help us overcome temptation if we are willing, and are obedient to his divine will. If we are weak, God is strong; and he is willing to help us if we are faithful. But must we not often pray with the Psalmist, "Do thou for me?"

My heart is often touched with many things I read in the Herald, and I try with the help of God to be faithful to its teachings, as I do not find anything that teaches against the word of God. How true that he who gives good counsel and example builds with both hands; but he who gives good admonition and bad example builds with one hand and pulls down with the other. I fear it is often the case that good advice is given and a bad example in many ways. A. * *

FROM NESS CO., KAN.—Bro. Samuel C. Miller of West Liberty, Melpherson Co., Kan., visited us. On the 25th of July he preached the word of God from John 14: 1-15 and we had a blessed time. We feel thankful to him for his visit but we feel still more thankful toward God that he has so well fitted this dear brother in the Mennonite Church to proclaim the word of God with power, so that many may yet by his labors be brought to the fold of our Savior. This brother has

bought a farm five miles south-east of us and one mile from our Amish Mennonite Meeting-house, paying \$600 for the same. May the Lord keep us in peace as the servants of the same master.

I will also say that there is a Roman Catholic settlement of eight or ten families six miles east of my home and that they requested of me last Spring to preach to them the word of God, to which request I, together with the members of our church gladly assented, and I now preach there every two weeks, to a deeply interested and consecrated congregation. May the Lord help us all.

I will also inform the dear readers how we are getting along. The general state of health is highly satisfactory, and I do not know of one person being sick for which we are thankful to God. The crops are also very good; wheat yields from 18 to 22 bushels per acre; oats were not extensively sown, but we believe they will yield 50 bushels per acre. Corn is very good. My neighbor has planted 20 acres of sod corn and expects it to yield 40 bushels per acre.

Should any one wish to settle here, I would advise him to come as soon as possible, as land is rising in value almost daily. Buyers come in from every side and they are all surprised at the beautiful country. I hope that many may yet come and visit this part of the country and buy themselves homes. The peace of God be with us all. Remember us at a throne of grace. JACOB EBY.

Nevada, Ness Co., Kan.

FROM MICHIGAN.—We have been favored with a pleasant visit by Bro. J. J. Weaver and wife of LaGrange county, Ind. Bro. W. held seven meetings, several of which were with crowded houses. Four persons were received into the church by water baptism. May they live shining lights, that men may see their good works, and glorify our Father in heaven; and may they at last hear the blessed voice, "Well done, thou good and faithful servant, enter into the joy of thy Lord."

On Wednesday, the 18th of August, Bro. and Sister W. left Mancelona, and went north to Emmett county, where they expected to remain till the 24th. We hope they may have had a pleasant and profitable time there, and that some souls through their labor may have been brought to Christ. E. GABLER.

CONFERENCES.

THE ANNUAL CONFERENCE OF MISSOURI will be held at Cherry Cox Meeting-house, Shelby county, on the fourth Friday in September (24th). An invitation is given to the brethren in all parts to meet with us at that time. Those from the east or west will stop at Clarence on the Hannibal and St. Joseph

R. R.; and those coming from the north or south can stop at Atlanta. Any one informing us will be met at either of these places. Address John Brubaker, Leonard, Shelby county, Missouri.

THE SEMI-ANNUAL CONFERENCE for the States of Kansas and Nebraska will be held on Friday, the 1st of October in Roseland meeting-house, Adams county, Nebraska. The nearest R. R. Station is Ayr on the Burlington and Missouri River R. R. where on the day before the Conference there will be Brethren with conveyances to accommodate those who come. Bishops, Preachers, Brethren, and Sisters from everywhere are cordially invited to attend. ALBERT SCHIFFLER, Janiata, Adams Co., Neb.

A VISIT TO ALLEN CO., IND.

On Friday Aug 20th, my two brothers-in-law, Brethren Moses Brenneman and John Culp and their wives and myself and wife started from Elida, O., for a visit to our friends near Maysville, Allen Co., Ind., and arrived at Bro. Jacob Amstutz's the same evening.

At Ft. Wayne we learned that there was an appointment for preaching at Gar Creek the next day by Bro. Eli Stofer of DeKalb Co., Ind. Having a desire to attend, Bro. Amstutz took my two brothers-in-law and myself over in the evening, where we were made glad to meet with the Brethren Pre. Stofer, Pro. Henry Huber, and deacon Daniel Smith of De Kalb Co.

The brethren addressed a very attentive audience in the evening, and the next day at 10 o'clock when our wives were also permitted to be present. The good order and attention at these meetings would do credit to any community. We found dear souls here who seem to be hungering and thirsting after the bread and water of life. Several members have been living here about thirty years without a minister, and nearly the whole time without any preaching of our own denomination. Bro. Stofer has been visiting them every six weeks for some time, and arrangements have been made to have preaching there once a month. We have a tender sympathy for the dear brethren and sisters at this place, and we believe that with the proper efforts a good work can be done here.

On Sunday evening the brethren preached at a school-house half a mile north of Cuba, west of Maysville. The brethren and sisters in this vicinity also desire to be visited more frequently. Truly the work is very great and God only knows how much good could be done in thus visiting the weak churches and scattered members.

We returned home the next day (Monday). Our visit was brief but pleasant and we hope profitable. DANIEL SHENK.

Elida, O.

THE LORD'S DAY.

(Concluded.)

Both are memorial days. The Jewish Sabbath was designed to commemorate the work of creation and the rest of God which followed it. The Lord's day serves the same end. With the six days of work which precede it, it furnishes the same reminder of God's creative work and his subsequent rest. But here there is a difference as well as an agreement. The Jewish Sabbath was made commemorative of the deliverance of the Hebrews from Egyptian bondage; the Lord's day commemorates the deliverance of the world from the bondage and curse of sin by the Redeemer. In this respect the glory of the Lord's day is infinitely greater than that of which has passed away. If the Jews cared to celebrate the day which reminded them of their former bondage and present liberty, much more ought we to celebrate the day on which Christ proved himself the Conqueror of death and hell. As memorials of deliverance, they both teach, to those for whom they were designed, lessons of humility and gratitude.

Both are prophetic of a higher and more perfect rest than they have given or can give. Both point to the rest of the soul in God through faith in the Lord Jesus—the one dimly, the other with clearer symbol—and to the perfect rest which can come only when all the toils and cares of this life are over.

Both were designed for the benefit of man, affording him opportunities for rest and for the cultivation of his religious nature. In this respect the only difference is that the Lord's day, being commemorative of greater events and taking its character more from the gospel dispensation, is calculated to be far more useful to Christians than it was possible for the Jewish Sabbath to be to the most devout Hebrew.

They differ in respect to the day of the week on which they should be observed. The Jewish Sabbath came on the seventh, the Lord's day on the first day of the week. This change was made by the authority of the inspired apostles, and does not affect the nature of the institution. The particular day of the week on which it should be observed was a positive, not a moral, element of the Sabbath law, and is abolished. It is commonly asserted that the proportion of time was also positive, and that the only moral element is the duty of setting apart some portion of time to the service of God. This may be true; but it is not worth while to dispute about it, for the apostles retained the seventh-day division in the establishment of the Lord's day, and thus the proportion of time is forever fixed.

In so far as the Jewish Sabbath was commemorative of the deliverance from

Egypt, it was local. This feature of it could have no interest for other people. But the Lord's day is to be universal. Wherever men acknowledge the Lordship of Christ, his day will be observed. It is prophesied in holy writ that he is to be the king over the whole earth: "God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee shall bow, of things in heaven, and things in the earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." It is scarcely conceivable that the religion of Christ can be anywhere established and the Lord's day not be there observed. There can hardly be preaching of the Gospel in a systematic way without this institution. It is quite certain that as soon as love and loyalty to Christ begin to be felt in the hearts of men, they are led to keep holy the Lord's day. Its promise of universality separates it widely from the Jewish Sabbath. The latter could never have found general acceptance. The fact that for centuries no other people had kept the Sabbath left the impression upon the minds of the Gentiles that it was altogether a Jewish institution. This would have rendered futile any attempt to make it universal. It was, no doubt, for this reason, among others, that the day of the week was changed, and that other changes were made to adapt the institution to the needs of the Christian Church. There is nothing in the Lord's day to prevent its universal adoption by all those who receive the Lord Jesus as their Savior and King.

And this leads to another striking difference between them. To a certain extent the Jewish Sabbath took its character from the religious system of the Hebrews. It was so connected with every part of that system that such a conformity was inevitable. It was a Jewish festival whose observance did not require them to consider the welfare of any man who was not a Jew. But this was no more true of the Sabbath of any other feature of Judaism, and does not argue that it was made for them alone. The peculiar forms of their religious system modified the original Sabbath. The essentials remained the same, but it took on enough of the Jewish shape to make it necessary to reform it for the Christian Church. Even as the Jew observed it, it could not differ materially from the Lord's day, for the same purpose. Still, as known among them it was the Jewish Sabbath. On the other hand the Lord's day is instinctively a Christian institution. The reason for observing it on the first day of the week is to commemorate the resurrection of Christ. It symbolizes the perfect rest which comes to the soul only by means of faith in Christ. Thus it is peculiarly adapted to the needs of the followers of Christ.

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It is indeed very strange that those who profess to have forsaken the world with its vanities, and to be "bearing about in the body the dying of the Lord Jesus," will not of their own accord shun and discard all extravagance and idle display in dress, out of love to their precious Savior and Redeemer, especially when they are so frequently and earnestly admonished to do so by those who "watch for their souls;" yet, in spite of all this we see that some will indulge, just a little at

first, and if not restrained, after a while a little more, and thus "little by little" the evil will grow, until like leaven, it will ruin the whole Church.

Probably, I have never heard all the objections which are urged against restrictions, and the enforcement of disciplinary rules; but after much thought, I am fully convinced that if all restrictions were laid aside, the Church would soon drift into the wide channel of worldliness and fashion. It is true, we are admonished to restore erring ones in the spirit of meekness; yet, we are also instructed by Christ and his apostles, what to do if the erring one will not be restored, but persists in his error; namely, that he shall be excommunicated or put away. Our Mennonite Catechism (page 41, 42) has the following:

"If a brother or a sister of the Church should be overtaken in a fault how is such a one to be dealt with?

We are to restore such a one in the spirit of meekness. Gal. 7: 1.

But if the offender will not receive the admonition, what then is to be done?

He should be admonished the second time by two or three. Matt. 18: 16.

But what are we to do with him who persistently refuses admonition, or who commits gross sin?

He must be excommunicated from the Church, and we are to have nothing to do with him, that he may be ashamed. Matt. 18: 17; 1 Cor. 5: 11, 13; 2 Thess. 3: 6, 14.

Now, the idea in this is evidently to keep the Church pure—to purge out the old leaven lest it leaven the whole lump. This is also in strict accordance with the teachings of Menno, who exercised the most rigid discipline against offenders. It is said: "The ground thought from which Menno proceeded was not, as with Luther, justification by faith. . . . The *Holy Christian Life*, in opposition to *worldliness*, was the point whence Menno proceeded, and to which he always returned." He labored very zealously, it is said, to gather together the hunted, persecuted sects, and unite them under one fold free alike from the plagues of Rome, and the delusions of the world. "In order to accomplish this, Menno insisted on the most careful attention to moral duties, and exercised the severest discipline toward offenders, employing even the ban of excommunication from fellowship of the Church."

It may be urged that we are living in better times, and that the church is not surrounded by dangers and snares as it was in the days of Menno; but we will leave it to any candid, careful observer, to say whether the church is not in as great danger of being led astray and deceived by the delusions of the world—

drawn aside and entangled by its follies and allurements, as it was in the days of Menno.

There are also at the present day pretentious deceivers, even among those whose forefathers were "valiant for the truth," and contended strongly for plainness of dress and reparation from the world, who flatteringly ignore and set at naught these scriptural, time-honored principles. To rescue and free the Church from these, and from the death-grip of the tyrant fashion, which is even worse in its final results than the plagues and persecutions of Rome, should be our every aim and effort, and I think it is plainly evident that this can not be successfully done without limits and restrictions.

Now, I hope no one will misunderstand me and say I am advocating mere formality. I am well aware that formality alone is of no avail in the least. What we want is the *form with the power*—the evil deeds of the body mortified "*through the Spirit*." Those who are "truly filled with the Spirit," "strong in the Lord," "and valiant for the truth," will need no restrictions to keep them within proper bounds. It is the weak, to whom too much liberty would be a temptation, too strong to resist, and by whose departure from the narrow way others might be led astray, who need restrictions.

A certain writer says: "The want of our times is a more radical Christianity in the lives of men. Not that there should be less spiritual discernment, or less attention to the spiritual, but the influence and power of spiritual ideas and affections should be more controlling in eternal things. We want a Christianity which makes men a 'peculiar people'—which accepts Christ spiritually and temporally, internally and externally. We want a religion which takes the divine and spiritual, and lives them out in the straight path of every day duty. Such a testimony will tell, and those who thus follow Christ will have a new life of joy and bliss." DANIEL SHANK.

Elida, O.

For the Herald of Truth.
KINDNESS.
—
FOR THE YOUNG.

Kindness is the music of good will. It is a subject which needs much attention, and one that if too often neglected by us all.

Kindness is one of the purest tokens which finds its way to the human heart; it is the golden ring between heaven and earth, and should have the best attention in every family, for it leads our thoughts onward and upward to a better world.

It is a language understood by all human beings, and gives us friends wherever we may be, at home, or abroad, on land or sea, everywhere it works in the same quiet way, and attains the same wonderful results, and for this it ought to be cherished and engraved on every human heart.

It is natural for one to remember the kindness bestowed upon him by another; therefore be kind to one another in whatever you undertake to do, in your conversation, at work or at play, and in all you say and do. A kind act will never be forgotten, but will be remembered in every heart, for, "little deeds of kindness, little words of love, make on earth an Eden in one's soul."

If it is more pleasure to be kind in this world, why should we not show kindness to our heavenly Father, who is ever kind to us, for He knoweth all things best and all our help must come from Him. We should never forget this.

Children should always be kind to one another, and especially so to their friends. Be kind to your father, for it will often brighten his care-worn look, and will turn his care and trouble into joy and pleasure. Often he comes home tired, and disappointed; a kind word from you may often make him forget it all, and will make his heart rejoice.

Be kind to mother, for she is ever near and dear to you. Often perhaps she has been praying for you until the gushing tears relieve her, and she gently rose and smiled thinking: God will keep my child. Have you ever stopped to think for one moment how kind father and mother have been to you? If you have not, think of it now. If you have never spoken kindly to them, do so now, and ask God to help you to treat them with kindness hereafter, for the Lord has said: "I will help you in every need." He also says: "And rend your heart and not your garments, and turn unto the Lord your God: for He is gracious and merciful, slow to anger and of great kindness, and repenteth him of the evil," Joel 1:13. Also (add) to (your) godliness, brotherly kindness; and to brotherly kindness, charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ," 2 Pet. 1:7, 8.

To brothers and sisters mutual kindness is what the rivulets are to rivers. Kindness should reign in every home, for we know not how soon some of us may be called away, never to meet again on earth, and how it alleviates the pangs of sorrow then to know that kindness always existed between us.

Let us always be kind, and let us so live, that when we come to leave this world, our names may be written in the Lamb's book of life.

E. A. M.

Mt. Cory, Ohio.

For the Herald of Truth.

ARE YOU WILLING?

When we work out problems in mathematics we generally have a rule by which we can prove our work and see whether our figures are correct. When the work does not prove it is at fault somewhere. There is also an infallible rule by which we may prove our own works, our own selves, and see whether we are born of God, and whether, we have a right to entertain any hope of entering heaven. That hope must be based on a solid and true foundation. If our life and conduct does not stand the test of Scripture doctrine, applied in all its purity, then we are also at fault.

It is beyond controversy that a vast number of professed Christians are Christians in name only, for we have God's word that few only are saved, and that the great majority are traveling on the road to ruin and destruction. It also seems that it is the cold, careless, unguarded professor who hurts the cause of religion in the greatest measure, and that it is he who is often, by the world, made the criterion by which to judge the standard of Christianity in the church. It is, also doubtless the dormant, heartless, church member who always loiters along the outside province of his church privileges, with even one foot outside the hedge, grasping with one hand after the vanities without. This example of professors is in a great measure responsible for the fact that so many persons set up morality as a pretense for religion. While they claim to be living as faultless as these church members they at last get the idea implanted that they are really living a Christian life without ever having complied with the requirements of God's plainest commands.

I have sometimes heard persons who were not even good moralists boast that they bear a better character, and are fully as good as this or that church member, and that they can live just as good and pure lives while standing without as many professed Christians who observe the church ordinances. Now while this may be true, it still does not prove you a Christian, nor yet as good a moralist as was the young ruler who came to Christ while he felt his goodness within himself, but left him very sorrowfully when the one thing he yet lacked was laid bare to him. You are simply measuring Christianity by a defective standard; trying to put yourself on an equality and vie with the hypocrite who may have found his way into the church, as many have done from Judas Iscariot down to the present day.

Christ is the founder of the *true* church, and his Word, the measuring rod, if faultlessly applied, will tell us the

height, length and breadth of the religion we possess. He has founded the church and instituted its various ordinances, which he *clearly commands* all his followers to observe. "Teach them and baptize them"; "This do in remembrance of me"; "If ye know these things, happy are ye if ye do them." These are the words appended to his ordinances.

Now let the moralist who claims to be a follower of Christ—a converted being, yet unwilling to observe his commands—prove himself by His unchangeable word. I will ask you in all candor: Are you willing to observe *all things* whatsoever he has commanded you? Are you willing to make a confession of your past sins before God and man, and seal your vow with the symbol of water baptism, indicative of a blood-washed soul within, or are you still ashamed of Him? Are you willing to deny yourself, renounce the world, take up the cross, and follow him daily, as a shining light to the world? Perhaps you are willing to follow Christ to the beginning of his public ministry and there forsake him. Why not follow him a little farther through his baptismal rite; to the mountain top, and listen to his remarkable sermon; to Bethany, and commemorate his sufferings and death; to Gethsemane, where drops of blood like sweat roll down his face; to Mt. Calvary, and see him shamefully nailed to the cross, and die in agony, and spill his precious blood for you? Has that blood cleansed you, or do you trust in your own goodness to be saved? Will you stop at the Jordan, or will you follow him through all his trials, until death—martyrdom, if need be—shall release your soul from its prison of clay?

If you are unwilling to imitate his plainest example, to obey his plainest command, you dare not say you are his follower, for he that is unfaithful in the least is unfaithful also in much. We know that these outward ordinances have not the least saving merit, but are only the fruit of an obedient heart, only outward symbols of the inward workings of the Spirit, tokens of meekness and obedience to the divine law. The thread-bare saying that "many hypocrites are in the church" is only verifying Christ's doctrine that the enemy has sown tares among the wheat, and can never serve as an excuse to stand without. A Judas Iscariot was among the twelve, and we fancy that many a one who lives to-day had he lived in the days of Christ's ministry, would have pointed to Judas as an excuse for not joining the little band of Christian disciples: Hypocrites, heresies and backsliders were found in the church from its foundation to the present day, and thus we may expect it to continue unto the end of time. A. METZLER.

For the Herald of Truth.

ETERNITY.

Eternity ought to create within us the most solemn thoughts, for it is something which concerns us all. The word "eternity" means duration without end. What a vastness of time does this at once suggest to us! We sometimes think a year a very long time, but it is after all, a very small part of an old person's life time, and yet when men and women who live to be eighty years old look back over the time in which they have lived, they say it has been but very short.

Dear readers, our time on earth is *thel* but very short. Moreover, it is very uncertain, and is nothing compared with eternity. We may measure the distance between us and the farthest fixed star, and might calculate the time it would take a worm to creep there, or a bird to fly there, but that time would be no comparison, not even the minutest, with eternity. Eternity is incomparable, unmeasurable, and to our minds perhaps incomprehensible. The state into which we will be transposed after death will be founded by eternity, and that eternity will be to us, either a duration of uninterrupted joy, pleasure, and happiness, or dreadful punishment.

In the short time which is given us here on this earth, we can choose which we will have for our hereafter. One or the other will certainly fall to our lot, but if we would be happy in eternity we must follow Christ here, for He leads us to happiness. He has prepared a way for us to happiness, yea, He is the way, the Truth, and the Life; no man cometh unto the Father but by Him." He says, "Follow me," "Keep my commandments," and "whosoever will, let him come and take of the water of life freely." Seek then His face, and prepare your souls to meet your God. If we do this, we have certainly made a good choice.

Reader, do you ever think of eternity in this way? Have you made your election sure, or is it the short time—these few years of your life—spent in worldly pleasure, living in a manner displeasing to your Creator. Do you consider the pleasure of these few short years worth more to your body which will soon return to dust, than the eternal joys of heaven are worth to your soul which is incorruptible? If you are still living without having chosen Jesus for your best friend, then consider eternity; consider how God has loved you, consider His kindness and goodness to you; and your disobedience toward Him. If you consider all this carefully and prayerfully, I believe that you will make your choice to go with the people of God, and fight the good fight of faith. Paul fought an evil fight against God until God overpowered him; then Paul changed, and began the good fight

in which he continued until the end of his eventful life.

He followed his Captain, and went wherever Christ bade him go, and so must we also do if we want to receive the rest in eternity. We must humbly and willingly follow Christ rather than our own inclinations, and then we shall be blessed in time, and happy in eternity. Let us not look behind for there is no time for that, but pass forward until we reach the goal—heaven. May God help us that we may all spend our eternity there.

E. K. ZOOK.

Garden City, Mo.

For the Herald of Truth.
CHOOSE.

"Choose you this day whom ye will serve." Josh. 24:15.

To those who are yet living in sin and estranged from God their maker, following the inclination of the carnal heart, I would say: Are you aware whither you are going? Are you aware in what relation you stand towards God that there is not one promise in God's Holy Word for your soul's safety except you repent and forsake sin. To such I would say: Take the advice of Joshua of old; "choose you this day whom ye will serve." And make that wise choice with Mary at the feet of Jesus, willing to learn of Him.

Choose Christ and you have all you need for time and eternity. The Psalmist says, "There is no want to them that fear Him." Then why not choose the good part, and that to-day. You are not ready to die thus; you cannot enter the Golden City, your name cannot be found in the Book of Life. Then,

"Stop, poor sinner, stop and think.

Before you farther go;

Will you sport upon the brink

Of everlasting woe?"

You may perhaps like Felix of old put it off for a more convenient season; you may think: I will choose to-morrow or next week or next year. But no; make the choice to-day. "Now is the accepted time." Now the door of mercy is yet open, and Christ is able and willing to save all who come to him. To-morrow it may be too late forever. Ere the morrow's sun may rise you may be numbered with the silent dead, and then it is too late to repent, for there is no repentance in the grave, nor pardon offered to the dead. And mark, the to-morrows will all be like to-day, not convenient for Satan as a thief is ever watching for you, and through his suggestions you are always tempted to put it off. Unless you let divine truth take hold upon your soul, unless you give ear to that still, small voice of God beckoning you to lay hold of eternal life, you will perish. God is merciful, but he is just and righteous as well. He cannot break his word. Oh, think seriously, for one moment, of the danger to which your soul is exposed.

Do you not even now feel the Savior knocking at the door of your heart? Reject him no longer, but accept *now* his free grace; choose *now* the good part and take your stand on the Lord's side and you will have a firm footing on the "Rock of Ages." If you are young and are seeking for pleasure, choose Christ and abide in him and your pleasures shall never fail. Your peace shall be unbroken. Though called to pass through seas of tribulation, or to traverse the weary desert, your joys shall not cease, for Christ will be with you to brighten your pathway. If you are old, you too are invited to choose Christ for your portion. Though you have long spurned his grace, though you have often rejected his mercy, you can yet to-day claim the blessed promise: "Him that cometh unto me, I will in no wise cast out."

EMMA M. HERSHEY.

THE DYING MINISTER.

Burdened with the weight of years and labors, the old preacher lay upon his couch, waiting the summons of the messenger to call him across the river. Around him were gathered his children and brethren, ministering, as far as they could, to his every want. He lay silent for a time, when one of the watchers said, "He is going soon." Tears were flowing freely from many eyes. He roused a little, murmuring something that none could understand. "His mind wanders in the last hour," said one. "He seems to revive a little." "Raise my head," he said. "Is it time for the sermon?" The lights are burning, and the song seems to have died away." All voices were hushed as he continued:

"Well, my text is from Jesus: 'In my Father's house are many mansions'—blessed words of promise. You poor, lowly ones who dwell in cabins, remember it is a mansion awaits you; and you poor, waiting ones, remember there are many of them. I promised my children to come home, but that mansion is my home. I'm too weary to preach long to-night, brethren."

"What is that I hear? The music should not begin before the sermon is over—strange voices, too—no, not strange; 'tis the wife of my early youth leading the choir—yes, and mother, too. I can't preach; let me lie down and rest." He opened his eyes. In them was a far-away look, but what he saw none of the watchers could tell. Raising his hand solemnly, he said: "Let us pronounce the benediction. May grace, mercy and peace abide —." An unintelligible murmur, and the hush of silence came, to be broken by the sighing and sobbing of watchers. The old preacher had preached his last sermon.—*Christian Advocate.*

TRUST IN GOD.

Dear brethren, and all the fellow-pilgrims far and near: Love and greeting to you all, and may the grace of our Lord Jesus Christ, the love of God and the fellowship of the Holy Spirit, be with you all. Through the fellowship of these three we are enabled to combat and overcome the attacks of the evil tempter, who is continually going about to entrap whoever he can in the meshes of his deceitful net, and thereby rob man of the blessed inheritance awaiting a faithful Christian at the end of life, and which has been prepared for us through the great love of our heavenly Father and the free grace of our Savior Jesus Christ. Therefore let our humble tribute of praise and thanksgiving ascend out of a pure and upright heart to the throne of grace, and "in spirit and in truth" offer up our adorations, and make known our wants to the Most High. If we pray in faith, trusting in the promise of the Savior, we shall be blessed with that which is best for us and if we remain faithful our inheritance will be the everlasting home of the blest.

JACOB EBY.

THE DANGER OF ANOTHER WAR.

If there does not now appear to be great danger of another international or civil war by our country, it is because our people cannot easily find a "reasonable reason" for what they call a "just and necessary war," and not because they are established in the true principles of a holy and peaceable Christianity. Our country contains much of a war spirit, if not in a love of slaughter, in a love of "glory." There is not among our people enough of true Christian religion to keep them from war.

In our late civil war professed Christians, everywhere, both North and South, were as full of a war spirit as sinners, even those sinners who were infidels, and perhaps more so.

Our country is safe from war as a man is safe who lives over a powder house as long as it does not take fire. There is now much to keep alive a war spirit and a love of military glory. It flourishes and is fed by Army reunions, by decoration days and 4th of July military celebrations, and burning of gun powder, and in elevating mere military men to civil offices, and honoring them above civilians, and by reading greatly and greedily by boys and young men glorifying histories of war and war men, and also by fiction full of representations of the exploits of battles on land and water.

O that our countrymen were duly sensible that the best statesmen and patriots in our great country now are they who do much for peace and nothing for war.—*J. H. in Mess. of Peace.*

AT JESUS' FEET.

Here will I come and ever stay;
I know he will not turn away.
A poor, sad soul that lingers near,
And, trembling, clings to him with fear;
This is my sure retreat,
At Jesus' blessed feet,—
Dear Savior, I will tarry here.

I can do this: what if the storm
Whirls round my frail and fainting form?
I know the unseen Savior stands
And spreads abroad his tender hands:
Beneath his open side
Low at his feet I hide,—
The storm retires as he commands.

My soul is safe while here I wait,
He wears not though long and late
I, clinging, hold his hand; I see
How gently turns his eye on me;

I feel my fear depart;
A calm comes o'er my heart,—
At Jesus' feet I still would be.

Room, room for all at Jesus' feet:
Ye all may find a sure retreat!
Turn from your weary path aside,
And in the great Rock shadow hide.

The Sin-avenger hastes
Among the desert wastes,—
Turn now, at Jesus' feet abide.

At Jesus' feet my soul grows strong;
I rise to sing a freeman's song,
I journey in a royal way,
And see by faith the gates of day;
I see a victor throng!
They homeward go with song,
With Jesus evermore to stay.

—N. Y. Christian Advocate.

For the Herald of Truth.

GOD'S WITNESSES.

In the 43d chapter of Isaiah, where God through the prophet is comforting his Church, he says: "Therefore ye are my witnesses, saith the Lord that I am God."

The Savior before ascending into heaven told his disciples they should be his witnesses at Jerusalem, in Judea and Samaria, and to the uttermost parts of the earth. To witness is to bear testimony. All nature is bearing testimony to the wonderful wisdom of God. We see his skill displayed in the smallest plant, or leaf. The soul that is redeemed is a witness to his saving power. God's people were in olden times commanded to teach their children what the Lord had done for them; how that the Lord had with a strong hand brought them out of Egypt out of the house of bondage." This command was faithfully observed, for David says in his 78th Psalm: "Which we have known and our fathers have told us, we will not hide them from their children showing to the generation to come the praises of the Lord, and his strength, and his wonderful works that he hath done."

We can imagine seeing the parents surrounded by their children, teaching them and relating to them the story of their wonderful deliverance out of the

hands of Pharaoh. This would naturally create a feeling of admiration in the young mind and they would want to know more about One that was able to do such wonderful things, and in this way the young could be led to God. The escape of Israel out of Egypt is a good type of that great work that God through the great Shepherd of his sheep, Jesus Christ, has wrought in the soul of every true believer, in this, that he has brought them out of Egyptian darkness into the wonderful light, and out of the house of spiritual bondage into the glorious liberty of the sons of God. Can we tell our children of the escape we have made from sin and spiritual death? If we cannot do this sincerely, and with the full assurance of having come to the light, and then live according thereto, it will be useless to teach our children anything about it, for they are very reluctant to believe anything of this nature unless they see that we have come that way ourselves. Let us then be witnesses for God in truth and sincerity and thus "show to the generation to come the praises of the Lord and his strength and his wonderful works that he hath done." A. K. K.

For the Herald of Truth.

INTEMPERANCE.

The terrible curse of all nations is intemperance. It is working its influence on hundreds and thousands of young and old men, all over the world. Young men that ought to be industrious, diligent and persevering, are day by day loafing in the saloons. Whisky is causing hundreds and thousands of men to fill drunkards' graves, annually.

God has created man with all the faculties which he needs to make him a human being. He has placed man here for a wise purpose. And it depends upon man if he will become wise or not. There is a structure which every one is building, and that structure is called character, and that structure is called a good character. Our minds are given us, but our character we make.

O! how wretched is the man who does not even take pains to try to cultivate a good character, but goes to the saloon and gets intoxicated with strong drink. He may then be seen staggering along the street or public highway, and from him may be heard the most profane language possible for man to utter. Is it possible that there are such people on earth that are drinking that fire which is directing them into the broad road that leads to hell? Young men, remember that the saloon is the Devil's Church. It is the saloon that often keeps the husbands out late and causes thousands of women to be abused and punished when those husbands return in an intoxicated state. It seems ridiculous, that the man who has solemnly declared to love,

cherish and protect his companion through life, will break his promise and become a drunkard, making a perfect wreck of himself and of his wife, with whom he seemed once to have a bright beginning. To follow this sad picture still farther, what, in the majority of cases, is the life of the drunkard's children? Whilst the sons follow all too quickly in the footsteps of the imbruted father, and fill drunkards' graves, the daughters, if not inheriting the taste for intoxicating liquors, feel the degradation brought upon them by a drunken father and often marry to suffer as their mothers did. O how I wish that every young woman would resolve that she would never receive the attention of a young man who even tampers with this extremely dangerous and demoralizing habit, which invariably destroys prosperity, contentment, and happiness for time and eternity. Drunkenness has no doubt ruined and destroyed the lives and blasted the prospects of more women and children and brought them to shame and derision than any evil that exists.

Nappanee, Ind. H. B. LEHMAN.

"MY FATHER'S BUSINESS."

Are you "about your Father's business?" Very likely you would say, "I do not know how I can be about my father's business; I do not know what it means." See what is meant for the Lord Jesus, and you will see what it means for you. When he said these words he was in the temple "hearing and asking questions." You are going to God's Temple to-day. Will you not do as Jesus did? Not sit thinking about all sorts of things, and watching the people, and wondering when it will be over, but really hearing and watching to see what your heavenly Father will say to you. There is sure to be some message from him to you to-day, if you will only listen for it. Do you not wonder what it will be? And will it not be a pity if you do not hear it, and miss it, because you forget to listen to it? And have you not any questions to ask, not of learned doctors, but of Jesus Christ himself? He who once asked questions in the Jewish temple now answers many a question in his own temple. Think what you would like to ask him about; if they are right questions he will answer them. Might you not ask him to-day to tell how you, too, can be about his father's business?" When St. Paul said, "Lord, what wilt thou have me to do?" the Lord told him one thing at a time and promised to tell him what else to do as soon as he had done that. So if you go this day to God's house, and thus do one thing which he wants you to do, you are sure, if you listen, to hear something else which he wants you to do when you come away.

THE LAW OF THE SABBATH HAS NEVER BEEN REVEALED.

"Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Matt. 5: 17, 18.

If the conclusions of the preceding chapter are just, the law of the Sabbath can never be abrogated. So far as it is a moral law it must remain binding upon all men while the world stands. The positive, but not the moral, elements can be changed. But those who claim that it is only a positive precept assert that it has gone by, with all the rest of the old dispensation. Some who teach that Sunday should be used, in conformity to the example of the apostles, to celebrate the resurrection of our Lord, deny that the Mosaic law concerning the Sabbath has any relation to us, or that the Christian Sabbath has been substituted for the Jewish. This view has been fully elaborated by Hesse in his lectures on "Sunday." He concludes the fourth lecture with these remarks:

"First, that the Sabbath, properly so called, the Sabbath of the Jews, with everything connected with it, as a positive ordinance, was swept away by Christianity. Secondly, that this is without prejudice to the Lord's day. Thirdly, it is not necessary to seek, for the Lord's day either identity in substance or directly antitypical connection with the Sabbath. No language could assert more plainly that the Sabbath commanded on Sinai has disappeared, and that the Lord's day, or Christian Sabbath, is an entirely new institution."

He is not by any means alone in his view that the Jewish Sabbath has wholly disappeared. F. W. Robertson, after speaking of the reasons which the early Christians found for observing Sunday as a sacred day, says:

"Carefully distinguish this, the true historical view of the origin of the Lord's day, from the mere transference of a Jewish Sabbath from one day to another. For St. Paul's teaching is distinct and clear that the Sabbath is annulled." From the connection it is plain that he means to assert that the fourth commandment has been completely and finally abrogated. In another place he maintains even more strongly its repeal, for he says:

"The observance of one day in seven is purely Jewish." Of course even that, if it is "purely" Jewish, it is not binding upon us, and a weekly Sabbath grounded upon divine authority is a thing of the past. This opinion seems to be shared by George B. Bacon, for, in "The Sabbath Question," he says:

"When I say that Christianity superseded the Jewish law, I mean just as

Paul meant, that it superseded the whole of the Jewish law." He explains his meaning by the remark that "it is safe to ground all duty" on "an appeal to the Spirit of Christ—to that love which is the living power of his kingdom."

We might quote from others in the same line, but it is not necessary. We have quoted from these authors in order to make it evident that there is reason for taking pains to show that the law of the Sabbath has not been annulled. While they, in common with others who share their opinion, firmly believe in the Sabbath, resting upon apostolic example, and would have it carefully observed, there are many others who would be glad to be rid of the Sabbath altogether, and who find reason for abolishing it in the supposed abolition of the Jewish law. If that law has been done away, they have good reason for saying that there is no longer any Sabbath at all. There is nothing in the example of the apostles to oblige the most tender conscience to abstain from secular employment on the first day of the week, if there is no other authority for observing a weekly Sabbath. Those who say that the law of the Sabbath is abolished, unintentionally ally themselves with those who would altogether destroy this blessed institution.

But we assert that the law of the Sabbath, so far as it is a moral law, has never been annulled. A law can only be repealed by the same authority that enacted it. It certainly cannot be done away by those who are subject to it. If the law of the Sabbath, as it appeared in the Ten Commandments, has been abolished, it must have been done by some decree of Jehovah. Where have we the record of such a decree? Through what prophet apostle was it spoken? Let us examine the ground on which the assertion that it has been set aside is made.

1. It is claimed that Christ nowhere enacts this law, that he expressed sentiments adverse to the observance of the Jewish Sabbath; and that his actions seem to indicate that he did not consider it binding upon himself or his followers.

With regard to the first of these statements it is sufficient to say that there was no occasion for re-enacting it. The law was still in force, and would remain so until a direct announcement was made that it had been repealed. It was not necessary to remind the Jews of it, for they had made the command to keep the Sabbath the most prominent part of the whole law.

Misled by the emphasis placed upon it in the Scriptures, they were giving it disproportionate importance. Why should Christ re-enact a law which was so constantly in their minds, and which was abused in the direction of over-strict observance? This is not the treatment you should expect him to give it; we should rather expect him to correct the preva-

lent abuses of it. This was precisely his course. In so doing, he plainly recognized the command as still of binding force. Of the whole law he said, "Think not that I have come to destroy the law or the prophets: I am not come to destroy but to fulfill." The ceremonial law he would fulfill, for it had in it a prophetic element pointing to him and the church he would found, but the moral law would remain. If any changes were made in it, it would be in the way of giving its precepts a deeper significance by making them refer to the inner life as well as to the words and actions. In his discussion of the law, which we find in the sermon on the Mount, he corrects prevalent misunderstandings of certain laws; in other places he does the same for the law of the Sabbath. On several occasions he referred to the decalogue as containing the moral law. When a lawyer came to him with the question: "Master, which is the great commandment in the law?" hoping by his answer to bring out his antagonism to the rabbis, who had classified the commandments into great and small; he gave a summary of the two tables of the law, as embodying our whole duty to God and man. This does not look much as though he meant to abolish the law or any part of it. To another he said: "If thou wilt enter into life, keep the commandments." It is true, that when asked to specify, he does not name them at all, but it does not follow that he abrogated those which he did not mention. If he did, the first three must go as well as the fourth. In the saying, "Keep the commandments," he seems to confirm them all. These three sayings indicate plainly enough his attitude toward the law in general. While he should change the spirit in which men should obey its precepts, the law itself was to remain unchanged.

Concerning the law of the Sabbath the case is even more plain. He said, "The Sabbath is made for man; and not man for the Sabbath." The direct purpose of these words was to correct a misuse of the Sabbath. The Jews had made it a burden; had even gone so far as to say that human life was of little consequence compared with keeping it inviolate. Christ wished them to understand that it was intended to be a blessing to man, that except for this it was useless, and that therefore, no real human good was to be sacrificed for the sake of a particular method of observing it. This is the direct meaning of his words; but indirectly they teach that the Sabbath was made for all men, and was designed to be a universal and perpetual blessing. It was not made for any particular class or race of men, but for *men*, the generic man; the whole human family.

His words can not be twisted into meaning anything else. Because the definite article is before the Greek word

TEMPTATION AND THEFT.

for man, it has been maintained that the reference is to a particular class of men, as though Christ had said the man, that is, the Jewish man. But competent scholars have shown that this is the ordinary method of expressing in Greek the idea of man in general. The authors of the Canterbury version give it this meaning. Alford so translates it, and comments accordingly. A. C. Kendrick, in explaining this, remarks, "The Greek language has no other way of properly designating the genus homo." The objection is too trivial to require further notice. Christ certainly said that the Sabbath was made for man. This is, in effect, a recognition of the law of the Sabbath as binding upon all men, only it must be rightly understood.

If Christ had intended to repeal this law, it is quite certain that we should have from him an express statement to that effect. If that had been his purpose he would have declared it in his conflicts with the Pharisees on the Sabbath question. When they criticised him—even sought to slay him—on account of his violation of their rules for keeping the Sabbath, what could have been more natural than for him to say, "I abolish this institution altogether?" He did say, "The Son of man is Lord even of the Sabbath day," asserting his right to do with it as he pleased.

(To be continued.)

THE COUNTESS OF HUNTINGDON.

The well known Countess of Huntingdon observed, "When I gave myself to the Lord, I likewise devoted to Him all my fortune, with this reserve, that I would take with a sparing hand what might be necessary for my food and raiment and for the support of my children, should they be reduced."

A person once visiting her, turned his eyes toward her house as he left it and exclaimed, "What a lesson! Can a person of her noble birth, nursed in the lap of splendor, live in such a house, so meanly furnished, and shall I, a tradesman, be surrounded with luxury and elegance? From this moment I shall hate my house, my furniture, and myself for spending so little for God and so much for folly."

The Countess died 1791, aged 84 years. She said in her last illness, "I am well; all is well forever! I see, wherever I turn my eyes, nothing but victory. The coming of the Lord draweth nigh; the thought fills my soul with joy unspeakable. I am in the arms of love and mercy. I shall go to my God and Father this night. Is there any end of his loving kindness?" Who would not live the life and die the death of the righteous?—*Mess. of Peace.*

In the spring of 1841 we chanced to be spending a few days in a beautiful inland country town in Pennsylvania. It was court week, and to relieve us from the somewhat monotonous incidents of village life, we stepped into the room where the court had convened.

Among the prisoners in the box we saw a lad but ten years of age, whose sad countenance and youthful appearance made him look much out of place among the hardened criminals by whom he was surrounded. Close by the box, and manifesting a great interest in the proceedings, sat a tearful woman, whose anxious glance from the judge to the boy left us no room to doubt that it was his mother. We turned to inquire of the offense of the prisoner, and learned that he was accused of stealing money.

The case was soon commenced, and by the interest manifested by that large crowd, we found that our hearts were not the only ones in which sympathy for the lad existed. The bright smile had vanished from his face and now it more expressed the cares of the aged. His young sister, a bright-eyed girl, had gained admission to his side; but that sweet voice, which before caused his heart to bound with happiness, added only to the grief his shame had brought upon him.

The progress of the case acquainted us with the circumstance of the loss, the extent of which was a penny—no more.

The lad's employer, a wealthy, miserly, and unprincipled manufacturer, had made use of it, for the purpose of what he called "testing the boy's honesty." It was placed where, from its very position, the lad would oftenest see it, and least suspect the trap. A day passed, and the master found the coin untouched. Another day passed, and yet he let it remain.

This continued temptation was too much for the lad's resistance. The penny was taken. A present for his sister was purchased with it. But while returning home, he was arrested for theft. These circumstances were sustained by several of his employer's workmen, who were also parties to the plot. An attorney urged upon the jury the necessity of making the "little rogue" an example to others, by punishment. His address had great effect upon all who heard it. We felt that there was little hope for the boy; but the youthful appearance of the attorney, who had volunteered his defense, gave no encouragement, as we learned it was the young man's first address. He appeared greatly confused, and reached to a desk near him, from which he took the Bible that had been used to solemnize the testimony. This movement was received with general laughter, among which we heard a harsh fellow close by us cry out, "He forgets where he is."

Thinking to take hold of some ponderous law-book, he has made a mistake, and got the Bible." The remark made the young attorney flush with indignation; and turning his flashing eye upon the audience, he assured them it was no mistake, saying, "Justice needs no other book." His confusion was gone, and instantly he was as calm as the judge on the bench.

The Bible was opened, and every eye was upon him as he quietly and leisurely turned over the leaves. Amidst a breathless silence, he read to the jury this sentence: "Lead us not into temptation."

We felt our hearts throb at the sound of these words. The audience looked at each other without speaking, and the jurymen mutually exchanged glances, as the appropriate question carried its moral to their hearts. Then followed an address, the influence of which was irresistible. We saw the guilty accuser leave the room in fear of personal violence.

The little time that was necessary to transpire before the verdict of the jury could be learned, was a period of great anxiety and suspense. But when their whispered consultation ceased, and those words, "Not guilty," came from the foreman, they passed like a thrill of electricity from lip to lip, the austere dignity of the court was forgotten, and not a voice was there that did not join in the acclamation that hailed the lad's release.

We are told that the practice thus condemned is not an uncommon one among employers. Can it be so? Is there a man, bearing the Christian name, who is capable of such a crime?—*Home Gazette.*

TEXTS FOR EACH DAY OF THE YEAR.

SEPTEMBER 15th to 30th.

Ye are our Glory and joy. 1 Thess. 2: 20.
For the joy that was set before him.

Heb. 12: 9.
Joy unspeakable and full of glory.

1 Pet. 1: 8.
Good tidings of great joy. Luke 2: 10.
The sons of God shouted for joy.

Job 38: 7.
I will joy in the God of my salvation.

1 Hab. 3: 18.
He will joy over thee with singing.

Zeph. 3: 17.
Let thy saints shout for joy. Ps. 132: 9.

1 Jno. 1: 4.
That your joy may be full. Ps. 30: 5.
Joy cometh in the morning.

Isa. 51: 11.
Everlasting joy shall be upon their head.

It is joy to the just to do judgment.
Prov. 21: 15.

God my exceeding joy. Ps. 43: 4.
He will rejoice over thee with joy.

Zeph. 3: 17.
Your joy no man taketh from you.

Jno. 16: 22.
The joy of the hypocrite is but for a moment.

Job 20: 5.

HERALD OF TRUTH.

JOHN F. FUNK, Editor.
J. S. COFFMAN, Asst. Editor.

September 15, 1886.

Entered at the Post Office at Elkhart, as second class mail matter.

TO OUR SUBSCRIBERS.—If any of our subscribers do not get their paper regularly, or if any persons who send for books, &c., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

THE DATE on the label of your paper gives the time to which your paper is paid. If it is "dec. 85," it is paid to that time, and so of any other date. By this you can always tell if your paper is paid up, or is in arrears. The X on a label shows that your paper is ordered to be stopped at the date on it.

IF THE label on your paper is not changed in the second number after you have sent money for it send us a card stating the case.

HOW TO SEND MONEY.—If it sums of more than a dollar it is best to obtain either a draft, or a Post Office Money Order, or where these cannot be obtained, get the letter registered.

THOSE of our subscribers who do not wish to take the Herald of Truth any longer, will please inform us of the fact by letter stating their P. O., pay up all arrears, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscription.

IF YOU wish your papers changed from one Post Office to another, please always give the OFFICE where you now receive it, as well as the office to which you wish it sent.

THE FAMILY ALMANAC
for 1887

is now ready, and all orders will be promptly filled. Send in your orders early. This almanac should find its way into every Mennonite family. It contains the usual calculations made by the celebrated astronomer W. R. Ibach who furnishes the calculations for the most popular almanacs in the country. It contains the rising, setting and eclipses of the Sun and Moon; the phases and places of the Moon; the aspects of the planets; the rising, setting, and southing of the most conspicuous planets and fixed stars, the equation of time and the time of high water, weather predictions, and also an extract from the Centennial Almanac for the year 1887, together with an excellent selection of reading matter, both profitable and interesting. Also recipes, rates of postage and valuable information of various kinds, illustrations &c., Send your orders early. The price is as follows:

Single copies	per mail	
2	"	..... .08
4	"	..... .15
12	"	..... .25
22	"	..... .60
100	"	..... \$1.00
144	by express	..... 3.75
	"	..... 5.00

When sent by Express, Express charges to be paid by purchaser.

THE MENNONITE PUBLISHING CO.—The Mennonite Publishing Company has still an amount of stock for sale, and shall be glad to have more of the brethren invest. A share is \$25.00, and one or more shares may be taken. The work of printing the Martyrs Mirror is now in progress, and help of this kind will be greatly appreciated.

THE BUCKS COUNTY INTELLIGENCER, of Doylestown, Bucks Co., Pa., one of the oldest weeklies in the county, has recently commenced the issue of a daily, under the name, *Doylestown Daily Intelligencer*. We are pleased to see these indications of prosperity and enterprise.

A TRIP TO MISSOURI.—Bro. J. S. Coffman left Elkhart on the morning of the 2d of September for a trip to Missouri, attended by our prayers and best wishes for the success of his mission, namely, preaching the word of God to a dying world and leading sinners to Christ. He expects to stay upwards of a month, during which time he will visit the churches and scattered members in that part of Missouri. May God give him grace to work and add his blessing to the work done.

BETTER AGAIN.—We are glad to note that Bro. Rudolph Detweiler of Waterloo Co., Ontario, who, as reported in our last number, was at that time very sick, is so far restored again that at last accounts he was able to go out again. He has fourteen children, all of whom are living and met together in the father's house, during the time of his sickness. It is indeed seldom that we hear of so large a family meeting all together on such an occasion.

FATAL ACCIDENT.—James A. Grose, residing near Woodland, St. Joseph Co., Indiana, while out hunting on Sunday, September 5th, accidentally shot himself. It is supposed that he was loading his double barreled shot gun; that he had one barrel loaded, and while preparing to load the other, the gun slipped from his hand and was accidentally discharged, taking away his thumb and lodging the charge in his face and one eye. Shortly afterwards his brother, who was out in the woods, with another party and was going home, found him, as if by accident. He was conveyed home and lived about fifteen minutes after reaching the house.

This is a most solemn warning to persons carelessly handling fire arms, and especially against desecrating the Lord's day, when people should especially be engaged in worshipping God.

He was buried on the 7th, on which occasion, Pre. John Metzler led the services and spoke from the words, "Prepare to meet thy God," Amos 4:12. A very large concourse of people had assembled to follow the unfortunate man to his last resting place. He leaves a wife and two children, parents and brother and sisters, to mourn his early death.

PURE RELIGION.—Pure means unadulterated, and applies to religion, especially in our day, as appropriately as to any other subject. Almost any one would think that religion, at least above all other things, should be kept pure, and yet in this very matter we find much, indeed, that is very far from the pure and unalloyed metal.

Religion is the life in God, the trust and confidence which we have in our heavenly Father that because he loved us, through the grace which is in Jesus Christ our sins are forgiven and we are made the children of God, and prompted through the Spirit which he has given us, we live in him. He abides in us and we in him; we are of the same mind with him; we hold to him; we trust him; we confide in him, and it causes us sorrow when through the weakness of the flesh we are led away from him.

In this state of mind we are prompted by his Spirit to avoid all that is in any wise calculated to draw us from Christ; the vanities of the world, its vain conversation and amusements, its strife and contentions, the vanities of dress now so prevalent, the pomp and show of the world, the places of vice and sensuality; all these things are avoided by the true child of God.

Let us try and be true children of God by a holy life and a godly conversation.

TIME OF FEET-WASHING.—It has been the custom of the Mennonites in America, who practice the ordinance of foot-washing, to observe it in connection with the communion—generally termed the Lord's Supper. It has never been a question of importance with us as to the time of washing, whether it should be done before or after the communion or Lord's Supper, but it has always, as far as we

are informed, been observed after the communion. Of late years some of our brethren have been accused by some members of the Brethren or Dankard Church, who practice feet-washing before the Lord's Supper, of violating the gospel order by washing feet after Supper. The exact form and time is of course desirable; yet, as before stated, that has never been considered of great importance, as the principal thing is to do it in the proper spirit and show to the church and the world the significance which the Savior intended it to convey. But since one of the members of the Brethren, Dankard Church has carefully studied the subject, and written an article for their church paper, giving his views in harmony with our practice, we publish his article in another column for the consideration of our readers.

CHURCH NEWS.

TO KANSAS.—Bro. and Sister Preacher Peter Basinger of Mahoning Co., Ohio, started on a visit to Kansas the first week in September. They expect to spend five or six weeks visiting their friends in that state and other parts of the west.

FROM WALNUT CREEK, OHIO.—On the 12th of September David Yoder of Wayne Co., Ohio, was on a visit to the church at Walnut Creek. On the above date he preached the Word to a very large congregation in the Walnut Creek meeting-house. On the same day also nine persons were received into the church by baptism.

FROM ELKHART, IND.—Bro. S. Yoder of Elkhart, Ind., spent about a week the latter part of August and the beginning of September, visiting in Livingston and Grundy Counties, in Illinois. He also held three meetings in Cullum, Livingston Co. May God bless the labors of the brother.

FROM PAGE CO., IOWA.—If the Lord will, we shall hold our communion meeting on the first Sunday in October, (that is, the 3d). We invite brethren and sisters from other places to meet with us at that time, and if they will inform us of their coming, we will meet them at the station, at Shambaugh or Clarinda.

Clarinda, Iowa. J. L. HOFFMAN.

FROM LARNEB, PAWNEE CO., KAN.—A brother from Larned, Pawnee Co., Kansas, writes under date of Aug. 30th: "Our church here in the far West is working along in peace, and we would be glad if some of our friends in the East would come and visit us, especially those who are seeking homes in the West. We have a nice, and I also believe, a good country."

There are four applicants for baptism in our church. My prayer is that they may consider well what they promise and hold out faithful to the end. May God's blessing rest upon them and may many more take an example from them and follow them to the feet of Jesus.

FROM DEGRAFF, OHIO.—On Sunday, the 15th of August I met with the brethren at the Salem Church at Huntsville, Ohio, where a goodly number were assembled. Four persons were received into the church by baptism. Again on Sunday the 22d of August we met at the Union Church where a large number of people assembled, among whom were Pre. David Zook and wife of Harvey Co., Kansas, formerly of Mifflin Co., Pa. Bro. Zook preached a very able and interesting sermon suitable for the occasion. Here also three young souls were received into the church by baptism. May the Lord strengthen them, that they may let their "lights so shine before men, that they may see their good works and glorify their Father which is in heaven." May they be able at all times to say,

"I'm not ashamed to own my Lord,
Or to defend His cause;
Maintain the honor of His Word.
The glory of His cross."

DeGraff, Ohio. J. J. B.

FROM KANSAS.—Bro. R. J. Heatwole, of Newton, Marion Co., Kansas, is now on his way east, traveling by private conveyance. He writes among other things as follows, September 7th, 1886: "I am now with my family at Bro. Noah Good's, so far on my journey east. I left home on Saturday the 4th of September, and attended communion services on the 5th at Spring Valley Meeting-house, in McPherson Co., where the brotherhood from the West Liberty Church, and from Butler Co., were well represented. We had a good meeting, and a favorable time to bid farewell to all present. Nine ministers and two deacons were present, among them Pre. Peter Basinger, of Mahoning County, Ohio, who, with his son and daughter (widow Metzler), is visiting his son Noah Basinger, of McPherson County."

"On Saturday, the 4th Bro. John Henry Loucks, was chosen and ordained to the ministry. He feels very intensely his own unworthiness to the important work, but the strength of the Lord is made perfect in weakness. 2 Cor. 12:9.

"We expect, if the Lord will, to visit the brethren in Morgan Co., Mo., in Washington Co., Iowa, in Henry and some other counties in Illinois, and then proceed to Elkhart Co., Ind., and from there to proceed on through Ohio, Pennsylvania, and Maryland to Virginia. We expect to travel by private conveyance as far as Indiana."

"P. S. Bro. D. Wismer was just here on his way to visit John Kraft, formerly

from Canada, who is very sick and suffering intensely. Physicians have no hope of his recovery."

We hope Bro. Heatwole and family may have a pleasant trip.

CONFERENCES.

THE ANNUAL CONFERENCE OF MISSOURI will be held at Cherry Box Meeting-house, Shelby county, on the fourth Friday in September (24th). An invitation is given to the brethren in all parts to meet with us at that time. Those from the east or west will stop at Clarence on the Hannibal and St. Joseph R. R.; and those coming from the north or south can stop at Atlanta. Any one informing us will be met at either of these places. Address John Brubaker, Leonard, Shelby county, Missouri.

THE SEMI-ANNUAL CONFERENCE for Lincoln Co., Ontario, will be held in Moyer's Meeting-house, Clinton Twp., Lincoln Co., on Friday, the 24th of September.

THE SEMI-ANNUAL CONFERENCE for the States of Kansas and Nebraska will be held on Friday, the 1st of October in Roseland meeting-house, Adams county, Nebraska. The nearest R. R. Station is Ayr on the Burlington and Missouri River R. R. where on the day before the Conference there will be Brethren with conveyances to accommodate those who come. Bishops, Preachers, Brethren, and Sisters from everywhere are cordially invited to attend, ALBRECHT SCHEFFLER, Juniata, Adams Co., Neb.

THE SEMI-ANNUAL CONFERENCE for Lancaster Co., Pa., will be held in Mellinger's Meeting-house, on the first Friday in October.

THE SEMI-ANNUAL CONFERENCE for Haldimand Co., Ontario, will be held in the Rainham Meeting-house on Friday, the 1st of October.

Bishops, ministers, deacons and brethren are invited to attend these Conferences where convenient. May peace, love and harmony everywhere prevail, that much good may spring therefrom.

THE SEMI-ANNUAL CONFERENCE for the state of Virginia will be held on the first Friday and Saturday in October in the Spring Dale Church, Augusta Co., Va. On Sunday, the 3d there will be communion services. We give a general invitation to all the bishops, ministers and deacons from all parts to attend, as well as lay members. Those coming on the Shenandoah Valley R. R. will stop off at Linhorst on Thursday, the 30th of September, where they will be met by the brethren. JACOB HILDEBRAND.

THE SEMI-ANNUAL CONFERENCE for the Eastern District of Pennsylvania will be held in the Franconia Meeting-house on the first Thursday in October.

THE SEMI-ANNUAL CONFERENCE for Franklin Co., Pa., and Maryland will be held in the Chambersburg Meeting-house, Franklin Co., Pa., on the second Friday in October.

THE SEMI-ANNUAL CONFERENCE for the state of Indiana will be held in Holdeman's Meeting-house, Elkhart Co., Ind., on the second Friday in October.

TOBACCO AND INSANITY.

A party of clergymen were discussing this subject, when the case of Rev. Mr. B. was mentioned, a graduate of Andover, of high standing, and for a time very successful.

"He was a raving maniac twenty years ago by the use of tobacco!" remarked one of the party.

Another gave his account of the man, whom he called vividly to mind "with his pale face, stained lips, repulsive breath and quivering hand." The abject slave of the weed—he chewed "negro head tobacco"—a match for any man who has not the iron nerves of an African goat or horse. He preached three years with unexampled popularity and success. His health then failed, and no one knew the cause. A few months rolled away, and he utterly broke down, yet still no one knew the cause. In a few months more he became a maniac, relinquished his pulpit, and was as wild as the man found "cutting himself with stones among the tombs," and no one knew the cause. He was then taken to an asylum for the insane, and remained *twenty years!* He there breathed a fetid atmosphere, paced the floor of confined walls, stared upon the outside world through iron grates, cursed himself, cursed his wife and children, and in his wild ravings "dealt damnation around the land, thus day and night champing tobacco as a fretted horse champs his bit. He once was pacing his room as he had a fortnight year by year, when a change came over him. He stopped abruptly, and in a sort of soliloquy exclaimed, "Why am I here? What brought me here? What binds me here?" His soul bursting with indignation, he cried aloud, "Tobacco! Tobacco!" He then walked backward and forward, then bursting into tears, he cast the foul plug through the iron grates, and looking upward to God, he said, "O God, help, help! I will use no more."

Mr. B. dropped his tobacco, and the sad, dark eclipse fled from his beautiful mind, and it came out from the horrible storms and tempests of insanity clear as the sun and fair as the moon. He soon regained his health and vigor, and again preached the gospel of the blessed God, and after ten years of arduous service, he died, revered and beloved.—*Geo. Trask.*

THE TWO NATURES IN CHRIST.

A SERMON FOR CHILDREN.

And Jesus increased in wisdom and stature.—Luke 2:52.

How could he grow in wisdom who was the only wise God, even when he was a babe on his Mother's breast? You know the great truth which we call the incarnation: "The Word was made flesh." The Son of God became man, and he became man, naturally, at least by being born as we are, and being first a babe, and growing up to manhood like other children. But here is the wonder of wonders, and one reason of His name, "the Wonderful," that he should be a babe and a boy, and should grow up, increasing in knowledge and in wisdom, while at the same time he was God and knew all things.

Now, listen a moment, and see if we can get any idea of such a mystery, so far as it is meant that we should understand mysteries, which the wise man tells us are "revealed to the meek;" to those who have child-like hearts even though they be wise and learned men.

When you see dumb animals you often observe how knowing they are. A young dog knows a great deal more, apparently, than a baby of the same age. But the baby soon shows how much more he can learn than any mere animal; and we say it is because he has a higher nature than that of beasts that perish. Yes, a higher nature, an immortal spirit, but it does not show itself at once. We see, then, there is a mystery about our nature as compared with the nature of brutes. Besides our animal mind, if I may so call it, an immortal spirit belongs to us. It is always ours, even from our birth, but it shows itself slowly, increasing day by day, as we grow older, making itself known and felt. This is especially true when our spiritual nature is improved by education; when the graft of our new birth becomes the tree of our life, and is pruned and nourished into fruitfulness, by the means of grace, and by our loving God. You have seen grafted trees; the stock remains, but the whole tree is changed, and the graft becomes the tree itself, and gives it all its character. We say it is a good tree because it brings forth good fruit. The old stock could not have borne such fruit. Now, it is our new birth nature, over and above our animal nature, that makes it possible for us to be good and holy and godly and god-like.

So, if there is this mystery about our own nature, we may gain some idea of a higher mystery; some idea of the fact that in Christ there were two natures complete and perfect. He was man, and He was God; something utterly different from other men—"perfect God and perfect man."

If then, in our own nature, we have the immortal part, and yet it does not show itself at first; we need not be wholly at a loss to know what is meant by the increase of Christ's wisdom. Day by day, as he grew older and made use of his growing human powers, He increased in manifesting or showing forth divine wisdom in all His ways, and words and works. So, as the old preacher used to say, the sun is always the same, and yet we speak of it as growing brighter and brighter from sunrise to the noon-tide. It is in reality, just as bright at dawn; but to human sight, it increases, and grows more glorious. And so Christ, though always the all-wise God, more and more as he grew in stature, shown out in the glory of his understanding and knowledge and wisdom.

This is one way of explaining the text, and it is perhaps the most important. But there is another explanation equally true, and now, if we wish to understand the one, we must look at that also, in its turn.

How many natures have we, as human beings; that is, girls and boys, and men and women? The answer is, one nature, though it is a mysterious nature, enfolding body, and mind, and spirit. This is the nature of man. And how many natures are there in the man, Christ Jesus? You rightly answer—two natures: He is not only man, but God: God and man, one Christ.

Now, I have shown you how the divine wisdom increased daily in the holy babe of Bethlehem and in the child of Nazareth; increased, that is, in its showings forth; He used his human nature as an instrument to make the holy Mary and her husband, Joseph the carpenter, feel and know that, even more than He was theirs, he was the Son of God. The blessed Mother observed His sayings, child though he was, and kept them in her heart; for she knew that they were heavenly wisdom, and her "spirit rejoiced" in her holy child, because He was God, her Savior.

But now, I come to speak of this human nature, apart from the divine, or the nature of Christ as God. As man, He was complete, perfect; just like other men in His make, as having a body and a mind; a body that grew, and a mind that was taught and learned as others learned when they are children. He was like us in all this, only He never sinned as we do. He was holy and pure as Adam was before his fall; he was "the second Adam" and wholly innocent, though in other things "found in fashion as a man," a little child, a mere babe.

It might have been His will to begin His miracles at once, by imparting all human knowledge to His human mind; then, he would not have grown and increased in such knowledge and wisdom. But He chose to be made in all things

like unto us, so as to be a pattern to children as well as a pattern to men. So He chose to make his boyhood "subject to His parents," to learn of them at their bidding. His human mind accepted its daily task and grew wise by daily effort; and then His divine nature used it as a means or instrument to show forth the wisdom and glory that belong to Him as God, in marvelous connection with what He had learned as the Son of man. At twelve years old we find Him therefore in the temple among the doctors. Those holy men began to catechise him, and when he modestly replied, they were "astonished at his understanding and answers." So he went on, more and more increasing in stature, and increasing in wisdom. At last it was justly said, "never man spake like this man." You know the reason; he was more than man, and as man he used the powers of man to impart to men the wisdom of God. All men "wondered at the gracious words which proceeded out of his mouth."

Among other lessons dear children, get this lesson then, from Christ's example. He has taught you to get wisdom daily, and to do so by obedience to parents; by being "subject unto them," and subject also, to the teachers to whom they send you, in order that you may learn and get understanding. How wicked is an idle boy or an idle girl! Be sure that unless you grow daily in wisdom, growing "wise unto salvation," you are growing foolish as you grow older. You have seen, perhaps, natural fools, persons born with defective powers; but they are not to blame, and the Bible does not call them fools, especially. He is the fool, in the sight of God, who shuts his ear against all that can make him wise, and opens his eyes only to see evil and copy it. He is a fool because he becomes hateful to men, and miserable in himself; he is "dead while he liveth," and blind while he thinks he sees.—*A. C. C. in S. S. Times.*

A WORD TO THE UNSAVED.

Will you accept of Jesus Christ and his salvation? You intend to do this some time, but what about to-day? God's call is to-day; you say, "By and by." But you can never change the Lord's terms. You can make no covenant with him till you agree with his requirements and his time. God speaks to you, "You are a sinner." "I admit it." "You need salvation." "I acknowledge it." "You must repent of sin." "I intend to." "You must fly to Christ for refuge." "I purpose to do it." "Do it now!" "No, not now; at a more convenient season I will attend to this important matter."

Fatal decision! The promise for the future you have no right to make, and may never be able to keep. He asks, he will accept, no pledge for days to come.

He deals with you *to-day*. You agree with Him in everything but the point of time. There you diverge. He demands your service *to-day*; you refuse it. You offer service by and by;—something that you cannot give, and that He neither desires nor will accept.

If you are ever saved God must save you. If He saves you it will be when He pleases, rather than at some season convenient for you.

And who are you that you should oppose your wishes to the will of God? Suppose the queen of England should lay her commands upon a subject, and him appear at her palace on a certain day. Would he say, "By and by?" Would he say, "To-morrow?" No, he would hearken at once. He would count himself honored by the royal command, and would make haste to render his obedience.

But when the Eternal Majesty of heaven calls, you put his claims aside for your own convenience. You treat Him with contempt; you neglect his invitations; you despise his reproofs; you refuse his calls; you disregard his admonitions; you spurn his love.

I pray you do this no longer. How shall we escape if we neglect so great salvation?—a salvation offered by the great God, and purchased by the great Redeemer;—a salvation from sin, and pain, and sorrow, and death; from present guilt and coming wrath; a salvation in life and in death, in time and eternity. How shall we escape, if we neglect such a salvation as this? Let us accept the call of God, give heed to merey's voice, and turn and live to-day.

"To-day the Savior calls!
Ye wanderers come!
Oh, ye benighted souls,
Why longer roam?"

THE GREAT TEACHER.

HE LOVED EVEN THE SINFUL.

A king was approaching in triumphal march the city where his fathers had reigned; a great multitude surrounded him, and in shouts that rent the sky proclaimed their welcome to their Prince. The scene on which the monarch looked was one of matchless beauty. Bathed in the soft radiance of the setting sun, lay the towers and palaces of his capital. Conquered and devastated, and well-nigh destroyed, yet even its enemies had added to its beauty. The polished Greek and haughty Roman had given a new splendor to its ancient glory. Its homes possessed a luxury that in the days of national independence was unknown. Its great temple had been restored to a magnificence that once more made it the wonder of the world. Walls of marble and sculptured columns bespoke the wealth and artistic taste of those who reared them; and gates of beaten brass flashed back

again the glare of the setting sun. Such was the scene of beauty on which the King looked down from the grove-crowned heights of Olivet. His heart was ever alive to the influence of such surpassing loveliness. A flower, a bird, a flock led by their shepherd's voice, have often attracted his attention, and formed the theme on which he has talked with his followers. But now, with all this magnificence of nature and art before his eyes—we are told that "*Jesus wept.*" How characteristic is the circumstance thus recorded. If he had heaped his maledictions on the city where he knew that he would soon be rejected and killed, it would be something easy to understand. If he had hated the people of Jerusalem, we would not perhaps wonder at it. They were the worst of sinners, and we rather expect that men will hate the wicked. But when, instead of bitter curses, and words of wrath, he gives his flowing tears—what stronger proof than this, could we have, that *he loved the sinful?*

There were some people in Jerusalem that we might very naturally expect that Christ would have loved. Nicodemus, who long before came to him by night and sought to be a Christian in secret, was a good man. Of course Christ would love him. And in the city dwelt the pious Joseph of Arimathea. He cannot help loving him. Scattered here and there among the people of Jerusalem are a host of his own disciples—sincere, teachable, lovable learners of the truth. We know that he must have loved these. But when Jesus wept over the city of David, he shed tears of pitying love, not for these, but for Caiaphas, and the blood-thirsty priests and the lying witnesses that in a few short days should swear away his life.—*C. E. Cheney.*

THE ACCEPTED TIME.

On a bitter winter night, many years ago, two persons stood talking together at the corner of a street in New York. One of them (who had been bred as a mechanic) was a warm-hearted Sabbath-school teacher. He so loved to do good that he never lost an opportunity to say a judicious and faithful word for his Master. The other person was a young fellow from the country, who had come to New York to earn his living, but was in great danger of falling into the traps of the drinking saloons and the dance halls.

The older man stood and pleaded with the younger one to decide there on the spot to begin a life of service to God. The wind howled through the street and blew the snow in their faces, but the good man held on, and kept saying, "Now is the time, and God is, through my words, calling you to decide."

An hour passed. The storm howled on; but the teacher was so much in earnest

that he did not mind the cold. At length the youth said, "Mr. P., I will decide for God to-night. I will give myself to Christ and to his service."

Nobly did he keep his promise. He not only became a devotedly religious man, but he determined to enter college and prepare to preach to others the glad message he himself had accepted. By and by he came back to New York, and was so useful a preacher that nearly two thousand persons were won to his Master by his persuasions. He is an old man now; but when I saw him a few weeks ago he was as happy as a lark. All his long, useful, and honored life has turned on that winter night talk at the street corner, when he decided on the spot to heed God's message.

It does not take much time to make a right start when you are in earnest. What that young man did was to give himself to a Divine Master. His reason was convinced that he must become a better man and a nobler man if he did what is the duty of every person to do, and that is to acknowledge God's claims for love and obedience, and accept them as his rule of life. It then took him no more time to say Yes than it would have taken him to say No. When anything to be done is right, the quicker you do it the better.—*Selected.*

THE BODY OF KING RAMESSES II.

Year after year now and wonderful and to some people almost incredible things are brought to light from the long hidden caves and tombs of ancient Egypt. One of the latest discoveries made there was the finding, on the 1st of June 1886, of the mummified body of Rameses II, king of Egypt, known in history by the name of Rameses the Great or "The King that did not know Joseph," the Pharaoh who caused so much oppression among the Israelites. The body was dug up five years ago on the western plain of Thebes, but the sarcophagi was not opened before the above-named date. He must have been well known to Moses, being in the head of the family into which Moses was adopted. Rameses was a powerful ruler, but he was also a very wicked man, and the appearance of his face, though those eyes have not opened, nor those lips spoken for 3000 years, is still in such a perfect state of preservation as to indicate plainly by its features what emotions must have swayed within him. The body is at present in the Egyptian Museum at Bolak. Prof. Gaston Maspero, director of the excavations and antiquities took off the bandages from the body and the following is the official report:

"The mummy (No. 5233) first taken out from its glass case is that of Rameses II, Sesostris, as testified by the official entries bearing date the sixth and sixteenth years of the reign of the high

priest Her-hor Sa-Amen, and the high priest Pinotem I. written in black ink upon the lid of the wooden mummy case, and the further entry of the sixteenth year of the high priest Pinotem I. written upon the outer winding sheet of the mummy, over the region of the breast. The presence of this inscription having been verified by His Highness the Khedive, and by the illustrious personages there assembled, the first wrappings were removed, and there were successively discovered bands of stuff, (*sic*) twenty centimeters in width, rolled round the body; then a second winding-sheet, sewn up and kept in place by narrow bands placed at some distance apart; then two thicknesses of small bandages; and then a piece of fine linen reaching from the head to the feet. A figure representing the goddess Nut, one metro in length, is drawn upon this piece of linen, in red and white as prescribed by the ritual. The profile of the goddess is unmistakably designed after the pure and delicate profile of Seti I. as he is known to us in the bas-relief sculptures of Thebes and Abydos. Under this amulet there was found another bandage; then a layer of pieces of linen folded in squares and spotted with the bituminous matter used by the embalmers. The last covering removed, Rameses II. appears.

The head is long, and small in proportion to the body. The top of the skull is quite bare. On the temples there are a few sparse hairs, but at the poll the hair is quite thick, forming smooth, straight locks about five centimeters in length. White at the time of death, they have been dyed a light yellow by the spices used in embalment. The forehead is low and narrow; the brow-ridge prominent; the eyebrows are thick and white; the eyes are small and close together; the nose is long, thin, hooked like the noses of the Bourbons, and slightly crushed at the tip by the pressure of the bandages. The temples are sunken; the cheek-bones very prominent; the ears round, standing far out from the head, and pierced like those of a woman for the wearing of earrings. The jawbone is massive and strong; the chin very prominent; the mouth small but thick lipped and full of some kind of black paste. This paste being partly out away with the scissors, disclosed some much worn and very brittle teeth, which, moreover, are white and well preserved. The moustache and beard are thin. They seem to have been kept shaven during life, but were probably allowed to grow during the king's last illness; or they may have grown after death. The hairs are white, like those of the head and eyebrows, but are harsh and bristly, and from two to three millimetres in length. The skin is of earthly brown spotted with black.

"Finally, it may be said that the face of the mummy gives a fair idea of the

face of the king. The expression is un-intellectual, perhaps slightly animal; but even under the somewhat grotesque disguise of mummification, their is plainly to be seen an air of sovereign majesty, of resolve and of pride. The rest of the body is as well preserved as the head; but in consequence of the reduction of its tissues its external aspect is less life-like. The neck is no thicker than the vertebral column. The chest is broad; the shoulders are square; the arms are crossed upon the breast; the hands are small and dyed with henna; and the wound in the left side, through which the embalmers extracted the viscera, is fleshless; the legs and thighs are fleshless; the feet are long, slender, somewhat flat-soled, and dyed, like the hands, with henna. The corpse is that of an old man, but of a vigorous and robust old man. We know, indeed, that Rameses II. reigned for sixty-seven years, and that he must have been nearly one hundred years old when he died.

SPRINGS OR HYDRANTS.

"Cousin Sue," said Nettie, running into her cousin's room one New Year's morning, "I want to make some one happy to-day, tell me how to do it?" "Well," said Cousin Sue, "I might pack a basket, and you could take it to poor Mrs. Graves. Would you like to do that?"

"No," replied Nettie; "I don't think I would. Mrs. Graves does nothing but scold, and she is so ungrateful. Last New Year's Day, when I took her the things you sent, she grumbled because you sent her chicken instead of turkey, and did not like the nice warm jacket, because the sleeves were too short, and she scarcely looked at your picture card. I made up my mind that I would not go there again."

"Poor, unhappy old woman," said Cousin Sue, and then she got up and went to the window. "How brightly the sun is shining on the lawn," she added. "I wonder if it is shining on Mrs. Graves' cottage!"

"Why of course it is. What do you mean, Cousin Sue; for I know you mean something."

"I was thinking of the text that tells us that the Lord 'maketh his sun to rise on the evil and on the good,' and how we are told in another place, that he is 'kind to the unthankful and the evil.' I fear that if he withdrew his favors from those of us who are ungrateful to him, and not satisfied with the things he portions out to us, some of us would fare badly."

Nettie hung her head, and Cousin Sue went on, "But you need not go there if you do not wish to. I have a bundle for old Johnny Parkes. Suppose you take that." "Oh," cried Nettie, "please don't ask me to go there, either. He wears

those horrid green goggles, and they frighten me; and then he is so dirty and forlorn, and he makes me shake hands with him, and I am always afraid he might want to kiss me. Indeed, I really can't go there."

"Then suppose you do not go to the poor people at all; here is a lovely New Year's card that you can take to your little friend, Jenny May. I will write your name on it. Shall I say, 'with Nettie's love?'"

Nettie looked dubious. "I believe you are just picking out the people you know I don't like," she said in an aggrieved voice. "Jennie and I have not been getting on well together lately; she has really treated me very badly, and it has not been my fault either."

Cousin Sue looked very grave but said nothing. "You would not blame me if you knew how hatefully she acted," said Nettie.

"Nettie," answered Cousin Sue, "you are a Christian are you not?"

"You know that I believe that I am," she said as the tears came into her eyes, "but I am only a little girl Christian, and when people treat me badly"—"I was only going to say," interrupted Cousin Sue, "that some Christians are 'springs' and some are 'hydrants.' I would like you to be a *spring*, but to-day you were a *hydrant*."

Nettie looked quite bewildered, and Cousin Sue went on. "Every Christian should be a channel through which God's love and sympathy and blessing flows out to others. If the life is connected with him who is the great reservoir of love, it must thus flow and make the world bright and glad. Now for my little illustration. A spring flows always. It draws its supply from a reservoir far above it, and each passer-by may partake of its sweet waters."

"A hydrant, on the contrary, although it is also connected with the reservoir, has the power of letting its waters flow, or shutting them off at will. Now, do you see my meaning, Nettie? If we withhold our love and sympathy from this one because he is ungrateful, and that one because he is disagreeable, and the other one because she may have treated us unkindly, what are we, springs or hydrants?"

"Hydrants," cried Nettie, "And I *have* been one. But this is New Year's Day, and I am to be a spring from this time forth. I will take your basket, and the bundle, and the picture card too, Cousin Sue, so as to show you that I am in earnest."

A few hours later Nettie came in from her walk, with a fine glow upon her cheeks and a clear light in her eyes. "Mrs. Graves did not grumble at all," she cried, "Johnny Parkes was delighted with his bundle, and as for Jenny, she ran down stairs and kissed me, and wished me a 'Happy New Year'."

"So you really *succeeded* in making them happy, did you?" said Cousin Sue, smiling.

"I don't know answered Nettie, but I do know that I have made one person happy anyhow, and that is *myself*. Cousin Sue, it is just lovely to be a spring.—*Parish Visitor*

THE MYSTERIOUS WATCHMAN.

The following story shows how wonderfully God takes care of His servants. The story is to be found in the interesting memoir of the missionary, Hoernle.

"After a very tiring ride, Hoernle and his companions reached one evening a village in Persia, intending to pitch their tents near it. But this the villagers would not allow. The travelers pleaded that it would soon be dark, and that they could not go further; showed them also their order from the Shah, but all in vain. 'The Shah,' they replied, 'is in Teheran, and we are masters here, and shall not allow you to remain.' On being asked to show them another place, they did so, but of such a suspicious looking character, that they accepted it only on account of the impossibility of proceeding further. They sent to the Kadkhuda to send them a watchman, but he refused to give them one. They were therefore obliged to watch themselves, each taking his turn."

Can we not imagine how the good men in that dangerous place, with the darkness of night closing round, commended themselves to the care of Him who never slumbers or sleeps?

"About midnight Hoernle awoke suddenly, and hearing voices speaking close to their tent, looked out and saw several men standing behind a hedge. His own party were all fast asleep. He was just about to step out of the tent to wake the man who ought to have been keeping watch, when he was startled by seeing a huge dog, lying across the tent door, which growled at him so fiercely that Hoernle did not venture to step over him, or to drive him away. He determined to keep watch himself, though it was not his turn. The dog, he observed, was equally fierce in his demonstrations whenever he heard the men speaking outside. Something reassured by this strange watchman, Hoernle himself fell asleep again, and when he awoke at daybreak, the dog was gone. Nobody knew whence it had come, nor whether it had gone. The people themselves assured them there was no such dog in the village."

"Had the Lord sent him to protect and save them? They were glad to believe it was so. That it was a real dog was clear from the discovery they made in the morning, that a vessel, in which they had some milk, was empty."

FEET-WASHING.

BY L. HUBER.

After a careful investigation of the principles of the Greek language, and its rules of grammar in regard to this subject, and comparing many English commentators on it, I make my criticism and explanations as short as possible, accordingly.

In the phrase of verse two, *supper being ended*, literally, done, or rather, having been done, many interpreters assert the word *ended* here means prepared, served, being or having come, because in verse twelve, is the expression, *was set down again*, and in verse 26, *dipped the sop*, and for this reason the supper was not ended, but only prepared, while one commentator maintains the phrase is equivalent to *having supped*, an explanation which is the most correct one, when connected with the expression of verse 14, *he rises from supper*, literally, he rises, or raises himself out of the supper. As the translation, *from supper*, is a very indefinite expression, and not one of the English interpreters I have seen has explained it, I interpret the phrase after the original text, and call it the key to the time of washing the feet, before or after eating the supper.

In the term, *from supper*, literally from out of the supper, the prepositional word, *ek*, denotes a removal, from within or interior, meaning from out of, from forth, or, out of, and even after *very often*, but before *never*, anywhere in the original, while the preposition *apo*, from is used in the sense of the exterior, or outside. As the apostle John wrote *ek*, that is, out of the supper, and not *apo*, from, that is, at the meal, Jesus therefore rises out of, that is, after eating it, forth from the supper, and laid aside his garments, etc., as Acts 8:38, 39, "*went down into the water to baptize and came up out of it*," that is, after baptizing, and not before that. The German translation, given literally in English, means, after the evening eating he stood up from the evening meal; and the French one rendered literally, after the supper he raised himself from the supper, and the sense of their translation is given according to that of the Greek text.

The Greek word, *deipnon*, means a meal and meal time, is the chief

meal of the day, answering to our dinner, and rendered supper, because it is taken after three o'clock, when evening commenced, and often prolonged till midnight. It never denoted the Paschal supper, for *pascha* is the word for it. As the Hebrews reckoned two evenings, one beginning at the ninth hour (three o'clock), the other at sunset, lasting till night-fall, the eating of the supper ought to begin before six o'clock, because after it is the beginning of the next day with the Jews, and when the feast of the Passover, the Paschal supper, can be eaten, and also Sabbath begins after that hour, according to the Mosaic account of creation, *the evening and the morning were the first day*. The English, German and French translations are in perfect harmony with the principles of the Greek language and its rules.

Jesus, therefore, together with his apostles, reclined, that is, sat down for the purpose of eating. He did not rise before, but after eating, from out of the meal, that is, after the supper, for that signifies the word *ek*, and never before, and then washed his disciples' feet. In verse 12, having reclined again to converse, held those conversations with them as recorded, in verse 27, he dipped a little piece, called *sop*, into a liquid, being left there after eating, to point out the traitor among them. After receiving the *sop*, Judas went out immediately, as the record is, by night, and thus the meal time passed.

I have given the literal meanings of certain words and expressions of the original language of the inspired apostle John, frankly, and in as plain language as possible, thus leaving this subject to the further consideration of the readers, expecting to reason in a kind way.—*Gospel Messenger*.

DO NOT QUESTION, BUT OBEY.

Christ's commands are not to be questioned, but to be obeyed. The people want wine, and Christ says, "Fill the waterpots with water." Well, now, if these servants had been of the mind of the capricious critics of modern times, they would have looked at our Lord a long time and objected boldly: "We do not want any water; it is the feast of purifications; it is a wedding

feast. We do not require water at a wedding. We shall want water when we are going up to the synagogue, or to the temple, that we may purify our hands according to our custom; but we do not want water when we are going up the synagogue, or to the temple, that we may purify our hands according to our custom; but we do not want water just now; the hour, the occasion, and the fitness of things call for wine." But Mary's advice to them was sound:—"Whatsoever he saith to you, do it." Thus, too, let us neither question nor cavil, but do his bidding straightway.

Whenever we get a command from Christ, it is always wisdom to carry it out zealously. He said, "Fill the waterpots with water," and they filled them up to the brim. You know there is a way of filling a waterpot, and there is another way of filling it. It is full, and you can not heap it up; but still you can fill it up till it begins almost to run over; the liquid trembles as if it must surely fall in a crystal cascade. It is a filling fullness.

In fulfilling Christ's commands, my dear brethren and sisters, let us go to their widest extent; let us fill them up to the brim. If it is to "Believe," oh, believe him with all your might; trust him with your whole heart. "If it is 'preach the gospel,' preach it in season and out of season; and preach the gospel—the whole of it. Fill it up to the brim. Do not give the people a half gospel. Give them a brimming over gospel. Fill the vessel up to the very brim. If you are to repent, ask to have a hearty and deep repentance—full to the brim. If you are to believe, ask to have an intense, absolute, childlike dependence, that your faith may be full to the brim. If you are bidden to pray, pray mightily; fill the vessel of prayer up to the brim. If you are to search the Scriptures for blessing, search them from end to end; fill the bible reading vessel up to the brim.

Christ's commands are never meant to be done in a half-hearted manner. Let us throw our whole soul into whatever he commands us, even though, as yet, we can not see the reason why he has set us to the task. Christ's commands should be fulfilled with enthusiasm, and carried out to the extreme, if extreme be possible.—*Sei*.

OBITUARY.

"The old must die and the young may die." This trite aphorism was once more vividly exemplified in the sad bereavement sustained by Ezra E. Eby and family, in the loss of his oldest son, Ira, who died at the early age of 14 years, 3 months, and 7 days. The deceased went in the early part of vacation to the farm of his grandfather, Bro. A. C. Clemmer, near Berlin, Ont., where he assisted in the duties of the farm. On the 28th of July, he met with an accident, which ultimately ended his hope-ful career in the bloom of life. The facts of the accident are that being asked to keep a door closed for a few minutes to prevent a colt in the stable from escaping, he placed, in youthful sport, a plank against the door and climbed to the top when the support suddenly gave way precipitating him to the ground a distance of about five feet. The fall injured his spine and caused congestion of the brain followed by several other ailments, which baffled all medical skill and on the 26th of August, he peacefully sank to rest in Christ.

Ira was a great favorite with his companions, gifted with good scholastic abilities, and possessed of a character which is worthy of imitation, and which must have had a good influence with his associates. A year ago last January he was converted and was a true follower of Christ for about a year, when he showed signs of becoming somewhat negligent and indifferent about his spiritual welfare. He kept up his part in family worship when home with his parents. During the second week of his illness, and when prospects of his recovery were favorable, he became alarmed about the well-being of his soul, and thanks to the Almighty for it, he made a fresh start in serving the Lord. O how he pleaded and prayed for forgiveness for his negligence and disobedience to his Master during the last half year. He requested his parents to pray for him, also to read out of God's word unto him which they did. Thus the greater part of a day was spent by him in prayer, but he still said he had not yet that peace to his soul that he once enjoyed, and he said he would like to have peace again. A few days later on he said, "Now I want to go home to Jesus to dwell with him in heaven." When asked by his father whether he had this hope that if death should call him away, he could go home to heaven, he said, "yes." And when asked whether that fear that he had of being lost was gone, he answered "yes all is gone," and his last words that could be understood were: "When I am in heaven this body will be out of suffering." The bereaved family have the consolation of knowing that their dear one died in the firm hope of a blessed inheritance in heaven. How very necessary it is for all to have "their lamps trimmed and burning" is once more clearly illustrated in this sad death, of one who left his home but a short time ago in the bloom of health and vigor, but alas! how different was the home coming.

The funeral from the deceased father's home in Bridgeport was attended by a large concourse who followed the remains to the Old Mennonite Cemetery in Berlin. The sorrowing family have the sincerest sympathy of the community in their bereavement. But grieve not, for "your earthly loss is Ira's everlasting gain."

Why weep and shed those scalding tears

Dear parents for your son?

Your loss is but a trifle small,

Ira's gain a noble one.

He now enjoys eternal rest

In God's celestial home,

He's free from pain, his spirit's gone

In heaven with Christ to roam.

Died.

HERR.—On the 27th of Aug., in Elkhart Co., Ind., of dropsy of the heart and consumption of the throat, Abraham Herr, aged 72 years, 1 month, and 24 days. He was born in Lancaster Co., Pa., on the 3d of July, 1814, and moved to Elkhart Co., Ind., in 1850. Funeral services were held by David Burkholder and J. S. Coffman.

KEIM.—On the 4th of Aug., in Conemaugh Twp., Somerset Co., Pa., of the infirmities of old age, Fanny Keim, aged 87 years, 6 months and 20 days. She was never married and was sickly for about 50 years. She was a member of the Mennonite Church and was buried on the 6th in the family graveyard. Funeral services were held by Jonas Blough, Cyrus Hershberger, and Samuel Gindelsperger.

HOLDERBAUM.—On the 1st of Sept., near Wakarusa, Elkhart Co., Ind., of cholera infantum, Lewis Oscar, son of Solomon and Catharine Holderbaum, aged 1 year, 3 months and 9 days. Buried on the 4th. Services by John Metzler and Alex. Miller.

HAVESTICK.—On the 31st of Aug., near Mount Joy, Lancaster Co., Pa., of cholera infantum, Florence, infant daughter of John and Elvina Haverstick, aged 5 months and 23 days. She was buried on the 2d of Sept., at Habecker's Meeting-house. Funeral services were held from Song of Solomon 4: 7.

KOSER.—On the 17th of Aug., near Manheim, Lancaster Co., Pa., Sister Mary Koser, widow, aged 79 years, 10 months and 28 days. She was buried on the 20th at Hervey's Meeting-house. Funeral services were held from Phil. 1: 21. Sister Koser was a faithful member of the Old Mennonite Church.

NISSLY.—On the 27th of Aug., at Sporting Hill, Lancaster Co., Pa., of diphtheria, Israel M., infant son of Bro. and Sister Jacob W. Nissly, aged 2 years, 1 month and 17 days. He was buried on the 30th, in the Sporting Hill graveyard. Funeral services were held from Rev. 3: 10.

ROOT.—On the 28th of Aug., in Landisville, Lancaster county, Pa., of consumption, Sister Lizzie K., wife of Israel Root, aged 40 years, 11 months and 3 days. She was buried on the 31st, at the Petersburg Meeting-house. Funeral service was held from Luke 7: 50. Sister Root patiently bore her sickness, earnestly longing for her departure. Peace to her ashes.

HARTZLER.—On the 21th of July, in Sherman county, Kan., David H. Hartzler, aged 34 years, 10 months and 17 days. Bro. Hartzler had gone out with the intention of shooting a hawk, but the discharge, bursting the gun, injured him so that he died on the 6th day after the accident, but with a living hope of a glorious hereafter. He was buried on the 26th. He had lived there only since spring. He leaves a sorrowing widow and two children among strangers. He was a member of the Amish Mennonite Church and was formerly in Bloomfield, Iowa.

HOCHSTETLER.—On the 24th of Aug., in Newton Co., Ind., of dropsy, Susanna, widow of Jish David Hochstetler, aged 65 years, 6 months and 16 days. She was patient in her long illness and longed for rest. She was a faithful member of the Amish Mennonite Church, and leaves 9 children and many grandchildren to mourn their loss. She was much beloved in the church of which she was also the oldest sister. She was buried on the 30th. Services were held by Isaac Tschubb and David Miller.

TROYER.—On the 14th of August, near Middlebury, Ind., after nearly two years of suffering, Samuel J. Troyer, aged 40 years, 9 months and 15 days. He leaves a wife and seven children to mourn his early departure. He was a faithful member of the Amish Mennonite church. He was buried on the 15th, followed by a large concourse of people. Services by J. L. Miller and A. Troyer.

"Dear companion, thou hast left us,
Here thy loss we deeply feel;
But 'tis God that hath bereft us,
He can all our sorrows heal."

KINDY.—On the 28th of August, at Mabelvale, Arkansas, Anna Elizabeth, only daughter of E. B. and Angeline Kindy, formerly from Elkhart, Ind., aged 1 year, 6 months and 26 days.

DUNHAM.—On the 14th of August, near Emma, Lagrange Co., Ind., Elizabeth, wife of John Dunham and daughter of Moses and Hostetler, aged 36 years, 8 months and 18 days. Nothing serious was apprehended until a few moments before she breathed her last. She leaves a husband with five small children, parents, brothers and sisters to mourn her death. She was buried on the 15th. Services by D. J. Johns from Jn. 5: 28, 29. She was a faithful member of the Amish Mennonite church.

STAROOK.—On the 22nd of August, in Logan Co., Ohio, of cholera infantum, Gertie E., daughter of Jonathan and Esther Starook, aged 3 months and 20 days. Services by David Zook of Harvey Co., Kan., and Pre. Bates, from the words, "It is well with the child."

"The tyrant death came rushing in,
And here, his power to show,
With icy hand he touched this child,
And laid its visage low."

SHROCK.—On the 6th of Sept., near Kalona, Johnson Co., Iowa, of dropsy, Catharine, widow of Benjamin Shrock, aged 64 years and 3 months. Sister Shrock suffered long, but at last she sank peacefully to rest. She leaves 3 daughters, who mourn, but not without hope, the loss of a dear mother. Many friends followed her remains to the grave. Funeral services by C. J. Miller and Joel Bittschy, of Pennsylvania, from 1 Cor. 15: 45-47.

DETWEILER.—On the 18th of July, near Unionville, Hilltown Twp., Bucks Co., Pa., after 4 days illness of lung fever, Barbara, wife of Samuel Detweiler, aged 70 years, 3 months and 26 days. She was buried on the 22nd at Gehman's Meeting-house, followed by a large concourse of relatives and friends. Services by Abel Horning and Henry B. Rosenberger, from Ps. 94: 19. Sister Detweiler was a devoted member of the Mennonite church for a number of years and we believe by what she said to Bro. Rosenberger, who visited her during her sickness, that she is at rest. Peace to her ashes!

FAWNER.—On the 30th of Aug., in Little Cove, Franklin Co., Pa., Sister Christina Fawner, maiden name Freiz, in her 92nd year. She was buried the 1st of Sept., at the Williamson Mennonite Meeting-house. Funeral services were held from Rev. 14: 3.

HACKMAN.—On the 6th of Sept., in Lagrange Co., Ind., of cancer in the stomach, Andrew Hackman, aged 69 years, 5 months and 15 days. He was on a visit to two of his children, 20 miles from home, and died within 3 miles of his home where he had stopped. He suffered about a year. He was born in Somerset Co., Pa. Services by Benj. Leer from Rev. 14: 13.

MANN.—On the 8th of Sept., near James-town, Elkhart Co., Ind., suddenly, John Mann,

aged 40 years, 2 months and 19 days. He was apparently in usual health, and while sitting at the dinner table, partaking his meal, he suddenly dropped in his chair and expired in a few minutes. Though in mind a child, and subject to many trials and difficulties, he leaves a vacant place in the family, which his aged mother will feel more keenly than any other. He was buried at Shaum's Meeting-house on the 10th. Services by Henry Shaum and John F. Funk from Matt. 25: 13.

SCHOETTLER.—On the 23rd of Aug., near Amiah, Johnson Co., Iowa, of the infirmities of old age, Helena Schoettler, aged 70 years, 5 months and 18 days. Her husband died about 3 years ago. She leaves several children, grand-children and great grand-children to mourn her departure, but they mourn not as those who have no hope. She was buried on the 25th in the family graveyard, followed by a large concourse of friends and relatives. Services by C. J. Miller and others from Rev. 7.

TROYER.—On the 2d of September, near New Castle, Ind., of inflammation of the brain, infant son of David Troyer, aged 3 months and 23 days. He was buried in the Walnut Creek graveyard, followed by a large concourse of friends and relatives. Services by A. Mast and Isaac A. Miller.

SHANK.—On the 9th of September, at Walnut Creek, Holmes Co., Ohio, of dropsy, Jacob Shank, aged 64 years, 1 month and 20 days. Buried in the Walnut Creek graveyard, followed by a large concourse of friends and relatives. Services by A. Mast, David Beachy and Isaac A. Miller.

Letters Received.

WITH MONEY.

A—John A. Amstutz.
B—H. Bonman, Sallie B. Boorse, Bernhardt B. Bergen, Joseph Bossart, Joseph S. Baro, Benj. Bechtel, Esther Brown.

C—Andrew Crook, Emanuel Cockley, Mrs. C. H. Charles, Peter Clapp.

D—Solomon Doerkson, H. E. Dahl.

E—Peter H. Ediger, Samuel Eshliman, J. J. Entz.

F—John W. Fast, John Flickinger, John N. Funk, Joseph Fortz.

G—P. F. Gortner, Samuel Gungrich, Minnie Geit, Frederick Geiger, Christ Graber, Jacob M. Greider, Isaac Gable.

H—J. F. Harnas, Daniel Hoover, Christian Hondrick, C. R. Hager, C. B. Herr, Jacob P. Hostetler, John C. Hartzler, Amos Hirschy, Amos Holdenman, Abraham Herdizer.

K—Jonathan Kaufman, Joseph Klopstein, Abraham Klauson, Lizzie Kaufman, Samuel M. Kaufman.

L—John Lanz.
M—Jemima Michaels, Daniel D. Miller, Philip Moyer, Manasses M. Miller, Annie E. Monaghan, Rev. A. Mast, F. M. Miller.

N—Peter Neunshwander.

P—Joseph Plough, James H. Price.

R—W. P. Rempel, David B. Ritt.

S—Elizabeth Sander, A. J. Sangree, Peter Sawatzky, J. W. Schrock, A. E. Siderman, Peter Schott, Mark Seiler, W. C. Summers, Christ Schertz, C. C. Swartzendruber, Henry Stander.

T—John Troyer.

V—John Voth.

W—John Wert, Gerhard D. Williams.

Y—Ell Yoder, W. J. Yoder, Jesse Young, C. F. Youssey.

Z—J. Zook.

RELIEF FUND, ASIA.
W. P. Rempel & Bro., \$3.25, N. S. \$1.00.
HERALD FUND.
Christian Hondrick \$0.50.

NO NAME.
Wheatland, Mo 35 cts, Holden, Mo \$2.00.

O. W. LAMPORT, Superintendent.

Herald of Truth.

A RELIGIOUS SEMI-MONTHLY JOURNAL

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. 23.—No. 19.

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Whole No. 331.

BE KIND TO THE LOVED ONES AT HOME.

Be kind to thy father, for when thou wert young,
Who loved thee so fondly as he?
He caught the first accents that fell from thy tongue,
And joined in thy innocent glee.
Be kind to thy father, for now he is old,
His locks intermingled with gray;
His foot-steps are feeble, once fearless and bold,
Thy father is passing away.
Be kind to thy mother, for lo! on her brow
May traces of sorrow be seen;
Oh well may'st thou cherish and comfort her now,
For loving and kind she hath been.
Remember thy mother, for thee will she pray,
As long as God giveth her breath;
With accents of kindness, then cheer her lone way,
E'en to the dark valley of death.
Be kind to thy brother, his heart will have death,
If the smile of thy joy be withdrawn;
The flowers of feeling will fade at their birth,
If the dew of affection be gone.
Be kind to thy brother wherever you are,
The love of a brother shall be
An ornament purer and richer by far
Than pearls from the depth of the sea.
Be kind to thy sister, not many may know
The death of true sisterly love;
The wealth of the ocean lies fathoms below
The surface that sparkles above.
Be kind to thy father, once fearless and bold,
Be kind to thy mother so near;
Be kind to thy brother, nor show thy heart cold,
Be kind to thy sister so dear

Sol. by K.

For the Herald of Truth.

PURE AND UNDEFILED RELIGION.

"Pure religion and undefiled before God and the Father in this; To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." James 1:27.

The apostle James tells us here that those who profess to have become followers of Christ and bear His name, shall visit the widows and fatherless' children and show the purity of our religion by keeping unspotted from the world. To enumerate all the things from which we are to keep ourselves would take too much time and space, and is moreover

unnecessary, so I shall mention only a few.

In the first place we are to be careful that we do not defile our profession by leading an inconsistent Christian life by indulging in hilarity, jesting and joking and all manner of idle and unbecoming talk, for thereby we make Christianity loathsome and offensive in the eyes of the world. The apostle Paul says: "But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth. Lie not one to another, seeing that ye have put off the old man with his deeds," Col. 2:8, 9. "Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God," 2 Cor. 7:1. Peter tells us that we are to lay aside "all malice, and all guile, and hypocrisies, and envies, and all evil speakings," 1 Pet. 2:1. I must speak the plain truth in regard to this, and if any one feels that it reproves him, be not offended; if I reprove myself thereby I must not be offended, but with you endeavor to learn good therefrom and draw daily nearer perfection.

In the second place let us ask the question: Are we unspotted from the world if we dress after the fashions of the world and decorate our houses with worldly decorations and ornaments, or talk and act like the world talks and acts? I say no; for Christ himself says: "Whatsoever is high in the world is an abomination to God;" and again: "Be not conformed to this world; but be ye transformed," "Come out from among them and be ye a separate people; saith the Lord." Now, it is evident, that if we mingle with the world in social gatherings and worldly amusements, we can not easily prevent the worldly desires from taking hold upon us and defiling us. In such places the conversation has the tendency of leading the mind away from God, and the Christian, thrown off his guard, may say an unbecoming word. The world hears it at once, magnifies it perhaps tenfold and reports it thus to others. Who, then is to blame for it all, the world or the Christian? I say the Christian, for his Master commands him to abstain from all appearance of evil and to "come out from among them," and if he is disobedient in this, he must suffer the consequences of his disobedience, such as ridicule and even dis-

dain. If a Christian serves God in full sincerity, his mind is too much occupied for idle and foolish thoughts, words or actions to manifest themselves in him.

The true service of God is momentary. Every moment spent in idleness is a moment lost in the service of God, and Oh, how often we lose precious moments, and not only moments, but hours, days, weeks and even years. But some one may wonder why I call the true service of God a momentary service. It is because our life is very uncertain and we know not at what moment the Son of man may come, or at what moment death may call us away from this life, therefore we must be prepared at all times—every moment—to meet death if we wish to make sure of heaven, or as James tells us keep ourselves unspotted from the world.

Many of the Churches of the present day allow their members to belong to secret organizations. Can a follower of Christ belong to such an organization and be "unspotted" from the world? I say it is impossible for him to do so, for in the lodge he meets with worldlings and infidels, and Paul tells us to be not unequally yoked to unbelievers, and a member of any secret organization is yoked thus and by the most solemn vows; blind to what is going on in the lodge, he vows not to divulge any of the secrets entrusted to him, whether they be good or bad. They are deeds of darkness and God says that such deeds must be reprov'd.

To be unspotted we must give all to Jesus, body and soul; nothing but a full consecration to and a firm confidence in God will make us unspotted. But if we have committed a sin, whether by commission or omission, and have thus received a spot or stain, what must be done? Here Satan may come in and tempt us, saying: See what you have done; there is no grace left for you; you were a child of God but you yielded to temptation, knowing at the time that it was wrong to do so, and now it is all over with you and there is nothing left for you. But Satan says the truth in part, for there is indeed nothing left for you but to go to God in true repentance and sorrow for your misdemeanor and ask Him for mercy, so that the spot or stain of sin may be removed and washed out anew in the blood of Christ, and then be more careful in the fut-

For the Herald of Truth.

INTEREST IN SUNDAY SCHOOLS.

ure not to be led astray again. If we have sinned, that sin will remain as a spot or stain as long as we do not, through God's mercy, get rid of it. Oh then child of God, if, through carelessness, you have received such a spot upon your soul rest not until you have it removed and washed away in the blood of the Lamb.

Another duty is asked of us, namely, to visit the widows, and fatherless in their affliction. This is sadly neglected in our day, for instead of trying to do these good, a great many Churches thrust them out into the cold world to shift for themselves. Think of the anguish of such a widow, who receives nothing from those who ought to take her as a sister, but the advice to go the almshouse and in some countries, even the workhouse where their life is sapped, as it were, inch by inch by hard toil, while her so-called christian brethren and sisters hoard up their thousands and even millions and live in luxury and ease. I ask again: Do you visit the widows and fatherless and those in affliction? Is your religion unspotted and undefiled?

DANIEL B. SHELLEY.

RELIGIOUS IMPRESSIONS.

The simplest lessons are the most impressive and abiding. Many years ago a child was leaving the junior department of a city school for a new home in the country. As he left, his old teacher put her hand upon his head, and in a single, simple sentence, commended him to God and to good Years passed, and the child grew up and read books, English, French, German and Greek on ethics; and listened to lectures on the same subject by famous professors in a venerable university. But no word which he read in the pages of ancient philosophers, or listened to from the lips of living teachers, ever proved to him a beacon-light, like the simple words of his old school-mistress. In the time of temptation the learned discussions of philosophers were forgotten, or were remembered only to cause bewilderment as to the basis of right and duty; but the lesson of childhood shone then most clearly in the secret chamber of the soul, and neither time nor doubt had power to dim its radiance. That, nothing could obscure, nothing *can* obscure. Here is the power which God has given to those who train the little ones. Perhaps neither mother nor teacher can lead the child into the knowledge of the world's deeper wisdom; but a few simple, earnest words for God and good, from either may do far more; they may enter into the very being of the child, to be a strength in weakness, a refuge in temptation, and a cherished memory in the long hard conflict of earthly life. This is not the wisdom which is taught by the speculative thinkers; but it is the best and most enduring wisdom, nevertheless.—*Set.*

A READER OF THE HERALD.
Lombardville, Ill.

For the Herald of Truth.

GOD'S PURPOSE.

We are so accustomed to regard the earth as solid and stable, that it is a very startling experience to find it rocking and quivering, and shaking down the walls we have erected on it. Perhaps there is nothing more calculated to make man feel his own helplessness, than thus to have his "foundations destroyed." The accounts received from Charleston, S. C. shows that this effect was produced on the minds of many there; as we believe has been the case in all countries where severe shocks of earthquake have been felt. It would indeed be a blessed result of this visitation of the Almighty, if those who have felt their danger and their want of power to resist it, should turn in true humility and sincerity to that Divine Power, which controls all things, and, submitting to His government, find a place of refuge from all commotion and disturbance, what a blessed thing it is for any one, who can adopt the language of the Psalmist—"God is our refuge and strength, a very present help in trouble: therefore will not we fear, though the earth be removed." Though such an one must bear his share in the outward sufferings and losses of the community in which he lives, yet he may at the same time be sustained by the assurance that all things will work together for good to them that love God.

We have spoken of the earthquake as "a visitation of the Almighty;" and such we believe it may properly be called, even if such phenomena are rationally explained as the result of slow contraction of the earth, a readjustment of pressure and tension; or by the operation of other natural laws. For the laws of nature are nothing more than the effects of those properties with which the Divine, all-pervading, all-powerful Mind has endowed His creation; and it is not unreasonable to believe, that it is in accordance with His plans, that these outward occurrences should have also an influence in His moral government, by awakening "careless mortals to a sense of their insecurity, and leading them to seek protection of the Lord, when all else is felt to be insufficient.

THERE MUST be a sense of need before the Gospel of our Lord and Savior becomes indeed good news. The Lord Jesus is revealed to each seeking soul, by the same Spirit who has convinced of sin, and thus the divinely recorded facts of the incarnation, life, death and resurrection of Jesus Christ are made fresh and real to all who submit to the teachings of the Holy Spirit.

WE VALUE light according to our improvement of it.

For the Herald of Truth.

FEET WASHING.

This is a subject upon which much is said and written in our day. Some maintain that it is no command or church ordinance at all, because it is only once mentioned in the Testament, and by some felt reasoning or hanging together of theories and passages, make it appear to be unnecessary and useless. I believe, however, that it is just as much an ordinance as any other command in holy writ. What proves to me that we are to observe it as a command is this: that Jesus loved his disciples, and to show them his love and respect, he condescended to wash their feet, and told them to do the same among themselves. What brings the command and the necessity of its observance still more vividly and plainly, is the conduct of Peter and the Savior's words in connection therewith. Peter was unwilling to have his feet washed by Jesus, saying, "Thou shalt never wash my feet." Then followed the words of Jesus: "If I wash thee not, thou hast no part with me." Peter's conduct immediately after this sheds still more light upon the matter; for when he, rather than have any part with Christ, "Lord, not my feet only, but also my hands and my head." The Savior said, "he that is washed needeth not save to wash his feet." Jesus told him that he had no need to wash his whole body, and gave the disciples to understand that this washing was not done to cleanse them from common filth, but was to be an emblem of a greater washing than that which merely removes the uncleanness of the body. He explains this to Peter still further by saying, "And ye are clean but not all;" for he knew who should betray him. Jesus knew that Peter would be willing to obey the Lord as soon as he understood what it was, and so I believe it would be with many at present.

Here also the character of Judas is brought very strongly to light, for while Peter was willing to obey Christ as soon as he knew it was necessary and right for him to do so, Judas knew that what he would do was wrong, still he was willing to act according to his evil intention.

Some claim that feet washing is not an ordinance because it is emblematic of something else. Is not the Lord's Supper and baptism also emblematic? When we partake of the Lord's Supper, the real body of Christ is not brought into visible presence, for we only see and use a little bread and wine, and in baptism we use water as well as in feet-washing. Now these are all only symbols, and if one is necessary, all are necessary. Baptism is an outward sign of the inward washing by the blood of Christ, and like feet-washing, it is not necessary for the whole body to be washed, but is merely an emblem to show what has previously been done within. The Lord's Supper symbolizes

the death of Christ on the cross; feet-washing symbolizes that we as brethren and sisters have been washed in the same blood; we ought to be humble and forbearing one to another even as Christ was; and since we have fallen by one and the same transgression and were cleansed by one and the same blood, so ought we also now as brethren and sisters be one and the same spirit; one not considering him or herself above the other. There is a great deal taught in the ordinance of feet-washing, and a great blessing and benefit derived through the observance. Moreover Christ gives us, not the disciples only, "If I then, your Lord and Master have washed your feet; ye also ought (have need) to wash one another's feet; for I have given you an example that ye should do as I have done to you," and further, "If ye know these things, happy are ye if ye do them."

Some claim that it does not signify an obligation because, the word "ought" is used, but I hold that word ought makes it as binding as if "must" were used. I might say that must is not binding, because it is only once used to tell Nicodemus what was necessary in order to inherit heaven. Suppose I was to do something for a man to-day, and if not done to-day it might never be done, and he would say it ought to be done, would I act wisely or comply to his will by waiting until he would tell me I must do it, or until it would be too late to do it at all? I claim that duty binds us to practice feet-washing, and we should seriously reflect on the matter.

Some claim that feet-washing was a custom among the ancients who wore sandals, and would therefore have need to wash their feet often, but this feet-washing was evidently something very different from that practiced by the ancients, inasmuch as, while the former was performed outside of the house or in a tent, this was performed in a building and, without doubt in the room where they had taken supper. It was therefore unnecessary for Jesus to wash the disciple's feet a second time unless by doing so, he were going to teach them some lesson which indeed he did, and besides, He as their "Lord and Master" performed it Himself, and did not employ a servant to do it.

Furthermore, we have proof that this ordinance was observed in the manner for which the Lord had intended it by the apostles. 1 Tim. 5: 10.

Now, while I do not hold that our salvation depends upon our observance or non-observance of this command, yet we, as a church, believe it is our duty to obey as clearly defined a command as this, while others do not believe it to be a duty. At any rate, none should resent its observance lest it might be said to them as it was said to Saul, "It is hard for thee to kick against the pricks." If you, dear

readers, do not consider it as a duty, do not teach against it, but set to work and carefully study the word of God in regard to this ordinance. If we do all that we can do, it is still only little, and we come short enough in doing His will. Then let us not try to construe this commandment so as to mean anything else than what Christ means for in the judgment day we will be held responsible for all that we say and do in life. All the scoffing and mocking of the world about this observance, should only drive us closer to the Rock Christ Jesus. Praise His holy name that we are still found worthy of being mocked and scoffed for His sake. Through his grace and mercy we are saved and washed in the blood of the Lamb where all who come to him can likewise be cleansed. Sinner, take this opportunity and have your sins blotted out, and your guilt removed. Amen.

DANIEL B. SHELLEY.

La Barge, Kent Co., Mich.

COUPLE HEAVEN WITH IT.

An aged Christian had paused to rest himself as he trudged along under a heavy load on a warm summer day. An acquaintance had just accosted him, when a splendid carriage rolled past, in which a laughy man rode, whose whole appearance bespoke life of luxurious ease. "What do you think of the Providence of which you sometimes speak?" said the acquaintance. "You know that that is a wicked man; yet he spreads himself like a green bay-tree. His eyes stand out with fatness, he is not plagued as other men; while you, believing that all the silver and gold is the Lord's serving him and trusting in His providence, and toiling and sweating in your old age, get little more than bread and water. How can you reconcile this with Providence?"

The aged saint looked at the questioner in amazement, and with the greatest earnestness replied: "Couple Heaven with it!" Couple heaven with it, and then! Yes, that addition sweetens many a bitter cup, and enriches many a poor lot. "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory, while we look not at the things which are seen; for the things which are seen are temporal, but the things that are not seen are eternal."—*Times of Refresh.*

A DRUNKARD is an annoyance to modesty, the trouble of servility, the spoil of wealth, the destruction of reason, the brewer's agent, the ale wife's benefactor, the beggar's companion, the constable's trouble, his wife's woe, his children's sorrow, his neighbor's scoff, his own shame, a walking still-tub, the picture of a beast, a monster of a man and Satan's safe conquest.

THE LAW OF THE SABBATH HAS NEVER BEEN REPEALED.

(Continued.)

Why did he not inform them then that the Sabbath was a thing of the past? That would have been the easiest way to settle the dispute. He was accustomed to go to the root of matters. Such a course would have made them no more angry than they were. Suppose a committee of citizens in one of our States should wait upon a legislature to complain that they were violating a law which that legislature had already repealed, would the legislature conceal their action and go into an elaborate argument to show that they had not violated it in its true meaning? Would they not instead say at once: "Why, we have repealed that law, it is no longer binding upon any one in the state," as the shortest and most complete answer they could make to the charge? The very fact that Christ said nothing of the kind concerning the law of the Sabbath is good proof that he had no intention of repealing it. We can find no word's of Christ derogatory to this institution as it was originally established, or as it was intended to be observed. All his utterances on the subject were for the purpose of removing misapprehensions or of correcting abuses. It is strange that he should take so much pains to establish the Sabbath upon a proper foundation, and promote right views of it, if he had any intention of doing away with the institution altogether. What his corrections were, and how he would have us keep it, we shall try to discover when we come to discuss the nature of the Sabbath. Our only purpose, at present, is to show that there is nothing in his words which indicates an intention on his part to abolish it. The same is true of his actions. There is no record that he ever did anything on the Sabbath not consistent with its purposes from the beginning. He healed the sick, but works of mercy were never forbidden except in the rabbinical perversions of the Sabbath. He defended his disciples when they plucked a few heads of wheat to satisfy their hunger, but this was not really work, any more than the ordinary process of eating is work; and he showed his accusers that the law of hunger was higher than their views of the Sabbath law. It may be said that if Christ had recognized the law of the Sabbath as binding upon himself and his disciples, they would not have been walking in the fields on that day. But nothing is said of the purpose for which they walked. They may have been going to or from a synagogue, or to some place of assembly where Christ was to deliver one of his discourses. The first supposition seems very reasonable when we remember that other Jews were with them. We may be sure that they

were not on a journey or walking for pleasure, or that would have been the ground of the charge made against them for Sabbath-breaking. It is said that Christ went to a feast on the Sabbath, and thus showed that he did not regard the third commandment. The most that can truly be said is that he went on that day to eat at the house of a Pharisee. That it was at the house of a Pharisee is sufficient proof that no violation of the Sabbath occurred. There is no intimation that it was a feast. It was probably an ordinary meal. Christ was not compelled by the law of the Sabbath to fast; he had no home of his own; why should he not eat in this house as well as in any other? Whoever will read this chapter will be compelled to admit that he went there for religious conversation, and that nothing occurred to offend the strictest observer of the true Sabbath law.

I. It is fair to conclude that Christ never intended to abolish the Sabbath. The only conceivable ground for such a statement is, the fact that he opposed the notions of it prevalent in his time. But his efforts to correct these furnish the best evidence that he was desirous of preserving the true Sabbath. He said that it became him to "fulfill all righteousness." He voluntarily placed himself under the law, including the law of the Sabbath. Thus he not only maintained the sacredness of the Sabbath by his words, but he also keeps it as an example for us. Says Lyman Abbott: "Jesus never said or did anything which a reasonable construction can interpret as indicating a desire to pluck away from a weary world its divinest institution, a weekly Sabbath. He distinctly asserts that he did not come to abrogate the Mosaic laws, but to fulfill them; and the Sabbath will never have its final fulfillment until the day when the wicked cease from troubling, and the weary are at rest. There is no indication that Jesus engaged himself in secular work on the Sabbath, or encouraged his disciples to do so. If they had plied their customary labor, casting their nets, for example on that day, it would certainly have been recorded against them. But not even Jewish tradition contains any such charge. His followers did not understand that he took from them this ancient Jewish privilege."

II. But do the apostles teach that the fourth commandment is no longer in force, that it is not binding upon Christians? It is asserted by many that they do, and appeals are made to their epistles to maintain the assertion. Let us examine these writings, and see whether any such view is warranted. A general survey of what they wrote on the subject the Mosaic law brings out clearly three points: First, the ceremonial law was fulfilled in the death of Christ and in the establishment of the spiritual church, and is no longer in force. The law was but "a

shadow of things to come." There is to be no more a line of priests to intercede between God and his people, for "we have a great high priest that is passed into the heavens, Jesus the Son of God." No more sacrifices are to be offered in the temple, "for Christ was once offered to bear the sins of many." Even circumcision, the distinguishing mark of the Hebrew, is done away, "for in Christ Jesus, neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love." That the ceremonial law has thus passed away no one will deny.

Second, Christians, believers in Christ—are no longer subject to the law as a standard of final judgment. Obedience to its requirements is not a condition of acceptance with God. Failure to attain the absolute perfection which it requires will not necessarily involve their commendation, for they may obtain mercy and forgiveness of sins. "Christ has redeemed us from the curse of the law, being made a curse for us." "For Christ is the end of the law for righteousness to every one that believeth." "There is therefore, now no condemnation to them that are in Christ Jesus." "Ye are not under the law, but under grace."

Third, True Christians are not subject to the bondage of the law. "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." "If ye be led of the Spirit ye are not under the law." "Ye also are become dead to the law." "We are delivered from the law." This is what Paul meant by "the glorious liberty of the children of God." They are not unwilling subjects of the law. Having been made "new creatures" in Christ, they love God and delight in his law. They do not feel its restrictions as a burden, for they are glad to observe them. They take pleasure in performing the duties it enjoins, and are not constrained to them by fear of punishment or hope of reward. Thus they are made free from the law by rising above it. Thus, "love is the fulfilling of the law."

A fourth point seems equally clear, namely, that the law still remains as a restraining and constraining power upon those who, because of weak faith, do not enjoy this liberty, and as a rule of conduct for all, "enlightening the eyes" even of those who have the most perfect love. While the Christian should be able to obey its precepts with a different spirit, he must still obey them. He cannot trust to his own impulses, even when these have been partly purified by the Spirit. The "inner light" is not always clear. So much of evil remains in us, that if we trust to our impulses, we shall be led into vagaries, and even into positive sins. This has always been the history of those who have depended upon the "inner light." Men who have maintained their

independence of the law have become lawless in the worst sense of the word. True Christians do not feel the law as a burden, but the best need it as a guide. If it be said by Christians, "We look for instruction to Christ and his apostles, and not to Moses." We reply that Christ and his apostles appealed to Moses, and quoted his law as the best rule of conduct. The apostles make this use of it after the death of Christ, by which, in a sense, we are freed from the law. Paul says, "Wherefore the law is holy, and the commandment holy, and just, and good." How could he have given it higher praise? And this he says just after the declaration "We are delivered from the law." Does he mean that we are delivered from that which is "holy, just, and good," and that we are henceforth to disregard the things required in the law? Not at all. He simply means that we are freed from the penalty and the bondage of the law. Again he says, "Do we then make void the law through faith? God forbid, yea, we establish the law." Here his meaning obviously is, that the law is not only honored by the redemption through Christ, but is established in the midst of those who through faith enjoy this redemption, faith giving ability to appreciate its excellence, and power joyfully to obey it. But he is evermore specific: When he wants a summary to our fellow-men, he can do no better than to take the second table of the law. "Owe no man anything, but to love one another, for he that loveth another hath fulfilled the law. For this, thou shalt not commit adultery; thou shalt not kill; thou shalt not steal; thou shalt not bear false witness; thou shalt not covet, and if there be any other commandment it is briefly comprehended in this saying, namely, Thou shalt love thy neighbor as thyself. Love worketh no ill to his neighbor: therefore, love is the fulfilling of the law." That is, if one loves his neighbor he will obey these precepts, and will find them easy. His obedience to them will be the test of his love. Again he says, "Children, obey your parents in the Lord, for this is right. Honor thy father and mother which is the first commandment with promise that it may be well with thee, and thou mayest long live on earth." How strange that a man who had declared to be "done away" should not only quote one of its precepts as binding, but should even adapt to the children of Christians an attendant promise made expressly to the Jews. Does this look as if nothing was to be brought over from the Jewish law for the regulation of our lives? Paul was hardly so inconsistent as to quote thus from a law which had been abrogated as a rule of life. He is not at all in this practice. St James says, "Whosoever shall keep the whole law and yet offend in one point, he is guilty of all. For he that said, Do not commit adultery, said also, do not kill.

Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law." What of it, if the law is annulled? It does not matter if we violate obsolete laws. But James would have said that these laws were still binding, and that no one of them could be violated with impunity. His main point is the integrity of the law—the impossibility of wrenching out one of its members without destroying all. The way in which Paul and James and Peter and John urge upon the Christians to whom they write abstinence to certain specific sins, and the performance of specific duties, shows that those who believe in Christ have need of law.

(To be continued.)

PRAYING AND DOING.

"Bless the poor children who haven't got any beds to-night," prayed a little boy just before he lay down on his nice warm cot on a cold, windy night.

As he rose from his knees, his mother said: "You have just asked God to bless the poor children; what will you do to bless them?"

The boy thought a moment, "Why, if I had a hundred cakes, enough for all the family, I would give them some."

"But you have no cakes, what then are you willing to do?"

"When I get money to buy all the things I want, and have some over, I'll give them some."

"But you haven't money enough to buy all you want and perhaps never will have. What will you do to bless the poor now?"

"I will give them some bread."

"You have no bread—the bread is mine."

"Then I could earn money, and buy a loaf myself."

"Take things as they now are, you know what you have that is your own; what are you willing to give to help the poor?"

The boy thought again, "I'll give them half my money. I have seven pennies, I'll give them four. Wouldn't that be right?"

YOU HAVE many enemies, cunning and strong; many trials, too great for your natural strength, many temptations, which no human power is able successfully to resist, many duties to perform, which cannot be accomplished by the strength of man; therefore you need divine strength; you must have might; and you must be strengthened everywhere, and every way fortified by that might: mightily and most effectually strengthened.—*Self*.

A KIND heart is a fountain of gladness, making everything in its vicinity freshen and smile.

SPIRITUAL PRIDE.

"For they loved the praise of men more than the praise of God. John 12:43."

See where the Pharisee inflated stands, And sounds his praise abroad to distant lands; Himself his trumpet he blows not faint, That all may hear and own him for a saint.

His lengthened note in sonorous accents say: "I do, I think, I give, I fast, I pray!" No bankrupt he, for lo! to feed his pride, See bale on bale close packed, stands by his side.

The beggar comes, worn down with grief and old, He's soon discharged, for pride has little gold, He doles his pittance into misery's hat, And loud applauses now he asks for that.

The gaudy peacock strutting in the rear, Is but a figure of the trumpeter; It struts and swells, and spreads its plumes abroad, So he, absorbed in self, forgets his God.

This poem draws in our imagination the picture of a man who appears to be on very respectable terms with himself. He is sounding a trumpet before him; he is very anxious that everybody should know when he performs what he thinks to be a good action.

A poor man is asking charity: he never refuses a trifle, provided he has his trumpet with him. Up it goes, and with a long blast he calls the distant passengers to behold him. At the side of the trumpeter there are several bales of goods; these are his stock in trade. Behind him is the peacock, strutting, swelling and displaying her brilliant trains. A proper emblem of this proud trumpeter.

The above is but an emblem of spiritual pride. The trumpeter giving a little small clinge to the beggar, and appraising everybody of the fact, denotes one who loves to make a parade of his religious performances. Does he give to benevolent objects? It is that he may receive the praise of man. Does he fast, or pray, or worship? It is that he "may be seen of men." On the house-top through the newspaper, and other sources of circulation he proclaims his good deeds. He conjugates all his verbs in the first person only: "I visited," "I preached," "I prayed," "I gave," etc. Thus the praise of worms becomes necessary to his existence; on this food he becomes fat. Deprive him of it and he will pine away, and die of actual atrophy. He sacrifices to his own not; he burns incense to his own drag. Self is the God he adores. The bales of goods denotes that he is well stocked with self righteousness. In his own opinion he is "rich and increased in goods, and has need of nothing." The peacock, after all has just as much religion as he has. The hypocritical Pharisees of the Savior's time were men of this stamp. They sounded a trumpet before them under pretense of calling the poor together, but in reality it was to say,

"Look at me." They had "their reward." In the East the practice varies. It is said that the dervishes, a kind of religious beggars carry with them a horn, which when receiving alms, they blow in honor of the giver. All pride is pretty much alike in its nature and effects.

It is produced in some persons by noble birth and great natural abilities; in others, by wealth and learning. In others again, by certain ecclesiastical endowments, such as an office in the church, the gift of praying or of preaching, etc. These things are all alike good in themselves, but the hearts of the possessors being unsanctified, the gifts are abused, and the Giver neglected. He who possesses true religion will be truly humble. Humility is the only proper antidote for pride. When humility enters, pride departs as flies the darkness from the sun. To slay pride and teach man humility by example, the blessed Savior took upon him the form of a servant. He made himself of no reputation; he humbled himself unto death, yea, even the death of the cross. O! wonderful humility! O! boundless grace! Pride renders its possessors truly miserable in this life. The father of spirits alone can fill an immortal spirit. The man of spirit rejects the blessed God, and depends for happiness on the applause of man. This is uncertain, unsatisfying, and transitory. Witness the case of Haman, who, notwithstanding the "glory of his riches," "the multitude of his children," and his princely preferences, was truly wretched. "All this availed him nothing," so long as his avaricious pride went without its accustomed fee, so long as one man refused to bring his tribute of homage. But pride will render its possessor miserable to all eternity. "How can ye be saved who seek honor one of another, and not of the honor that come from God only?"

The Sunday-schools and the picnics, and all such like things, that are just for nothing but to keep up with the fashions of the world, and that only, and the world and the devil take it. Let us examine ourselves and see what we are doing.—*Sel.*

BE FAITHFUL.

One mark of the faithful in the primitive church was, that they were "full of faith." Faith in the Lord Jesus; faith in his doctrine; faith in the church. Bringing in new things that divided the union of the members is very pernicious and destructive. Let us all seek the path marked out by the apostles and their Savior, and exemplified by their lives and be faithful therein.—*D. M.*

"Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip."—Heb. 2:1

For the Herald of Truth.

GOD'S COMMANDMENTS.

"He that hath my commandments and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him and will manifest myself to him." John 14:21.

Obedying God's commandment is an opportunity which we all share, and of which we all ought to make good use. By so doing we have the promise from Christ that we will be loved by the Father and the Son, and that the Son will manifest himself unto us making his abode in us. Besides this, we will have the Comforter, the Holy Ghost, to bring to our remembrance whatsoever he has said unto us. Now, it is our duty to search the Scriptures and anoint our eyes, that we may see clearly what our duty is. By prayer and watchfulness we obtain the ointment to enlighten the understanding, and by searching diligently what the Lord would have us do. In the doing will come the blessing, for "If ye know these things, happy are ye if ye do them," John 13:17.

By "doing" these things, or obeying the commands of God, we can render pleasing service to God by *not doing*, or in other words, avoiding many things, namely, all the things which Christ tells us are wrong, such as intemperance, for the drunkard shall not inherit the kingdom of heaven; evil speaking one of another, for we are to love each other, and many such things which are looked upon at the present day by many as being only little weaknesses that may be indulged in sometimes without any positive harm. But it is not keeping God's commandments, and consequently according to the test, those who indulge in such things can not love God as much as they should and could, and moreover, God because He does not love their actions cannot manifest himself in them. He can not work through them because they are not the vessels of which He makes use in his work. He wants vessels that are pure and consecrated to him.

Let us therefore study the Bible with much diligence and prayer, that we may know what to do, and what to shun, and that, when we meet with each other we may feel a desire to converse about heavenly things; for where our treasures are, there will our hearts also be. Let us study the blessed word daily, and let us not become too much encumbered with worldly affairs to neglect to read God's holy word but with the poet say:

"Give me the Bible, holy message shining,
Thy light shall guide me in the narrow way:
Precept and promise, law and love combining
Till night shall vanish in eternal day."

A.

REMEMBER THE POOR.

"And now abideth faith, hope, and charity, these three, but the greatest of these is charity."

It appears from the apostle's writings that charity is greater than faith and hope; but oh, how little of it do we find at the present day. Charity means love—love both for God and man. "Charity is long-suffering, vaunteth not itself, is not puffed up," yet we have many in the world who, though they profess to love God, have but little love for their fellow-men, especially if the manifestations of that love takes anything from their pockets. Many say (by their actions) to the poor brother and sister, "Depart ye in peace, be ye warmed and filled," and yet give them nothing. Oh, what a dreadful thing to hear the Great Judge say at the last day, "Inasmuch as ye did it not unto one of the least of these ye did it not unto me." Could the rich brother, and those in comfortable circumstances, but see the great good they might do with their money, and the blessings that would be bestowed upon them, they surely would not neglect this great duty; for he who giveth to the poor lendeth to the Lord, and if we lend to the Lord we may rest assured that we will receive our own with interest; "For every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit eternal life." Jesus also said to the young man who inquired of him what he should do to be saved, after he had told him that he had kept all the commandments from his youth up, "If thou wilt be perfect, go and sell that thou hast and give to the poor, and thou shalt have treasure in heaven." But how many of us, like the young man, turn away sorrowfully, because of our great possessions, or our love for our possessions. Could those who have plenty but know the sufferings of their poor brothers and sisters; could they see them toiling in all kinds of weather, both early and late, to support their families—going poorly clothed and fed, and suffering both in body and mind, and with no brighter prospects to look forward to this side of the grave—they surely would be moved with love and pity for those thus situated, and obey the command of their Divine Master by helping them. A few dollars, that would scarcely be missed by many, would often be of great help to the poor. It would help to clothe their children and themselves, and give them fresh courage to renew the struggle of life. And if they should be so ungrateful—which would not often be the case—as to forget the friend in need, we may rest assured that our works of love are not passed unnoticed by that eye that never sleeps, and that we will in some way receive an hundredfold.

"If labor rewarded a comfort bestows, And yields to our bosoms a tranquil repose, 'Tis God who increases our basket and store, 'Tis Jesus who bids us remember the poor."

We hear many say, "I have worked hard for what I have." But we should remember that without God's blessing our labors would amount to nothing, and that he has given us what we have, to be used for a good purpose, and that he who gives a cup of cold water only to one of these little ones shall not lose his reward. "The earth is the Lord's, and the fullness thereof." All we have is his, and we are only his stewards, and the day will come when we will have to give an account of our stewardship, for we may no longer be stewards. Oh, how careful we should be that that account may meet the approbation of our Lord. We may not have very much of this world's goods, but, like the poor widow that cast in her two mites, if we make the best use of what is entrusted to our care we will receive our reward. The Great Judge will know whether we have done all we could, or not. We may deceive ourselves, but we cannot deceive him. I do not believe that any of us, could we but know what the poor suffer, would refuse to give the helping hand. But we are sometimes too careless. We do not go often enough to see them, or we would know their circumstances better. Some are too sensitive to ask for help, and others to accept it if given as charity. We should study the disposition of all. To some we could give work, paying them wages that would enable them to support their families, while others would gladly accept of the help they so much need.

But we should not give to be seen of men, but as Christ says, "Let not our left hand know what our right hand doeth; remembering that the Father which seeth in secret will reward us openly." And should these assisted by us turn against us—saying all manner of evil against us, as is sometimes the case—we should not then begin to tell what we have done for them, but should return good for evil, knowing that such is the command of our dear Savior, and that all of our works of love have been seen by that all-seeing eye, and that ere long it will be said to us, "Well done, thou good and faithful servant; thou hast been faithful over a few things; I will make thee ruler over many; enter thou into the joy of thy Lord."

In the pursuit of this world's good we often forget our duty to God and our fellow-men. We adorn our walls with pictures, and buy very expensive clothing, which, even if most plain, shows to the world that we are following its ways as far as the church will permit. Now, if we would pause and see what these things cost us, we would see that we have spent a great deal more than was necessary, and that if properly used it might have given food to the hungry, and clothes to the needy.

Much more might be written, but we feel that we have said enough for the present, and hope God's blessing may go with these lines, and that they may awaken a few of us, at least, to a sense of our duty. Written in love to all the brethren.—*M. M. C. in Vindicator.*

SCHOOL GIRLS AND DRESS.

A lady who had taught for over thirty years gave the following as a result of her experience: "When a new scholar was introduced," she said, "I always looked first at her dress. If that was plain, neat, and tidy, I was pretty confident that I had good material to work with. For the first two or three years of my teaching, I was in the habit of scrutinizing the features and the formation of the heads, but these came at last to be quite secondary considerations. Our school was so expensive that none but daughters of the wealthy could possibly enter it; so when a young lady came to the class room in a plain dress, I was sure that it was on account of her idea of the fitness of things. This argued common sense. Common sense is always in direct antagonism to vanity, and where there is no vanity there is seldom self-consciousness. So, you see, a plain dress came to mean a great deal to me. I learned never to expect anything from a girl whose school-dress was silk or velvet.

I shall always retain the impression made upon me by a quiet little body in a blue flannel dress and plain trimming. She came from one of the first families in wealth and culture, and was the most unobtrusive child I ever knew, as well as the most brilliant. When she told me on graduation day that she had decided to study for a physician, I was not in the least surprised. I was sure she would succeed, as she certainly has in the most marvelous manner. She carried off every honor, and though the girls in 'purple and fine linen' sneered at her plain attire and lack of style, there was not one who could ever compete with her."—*Ex.*

HOPE.

Hope springs eternal in the human heart. Circumstance may damp its ardor, but never cancel its influence, for where hope reigns not the life is dead; with the extinguishment of hope the life flickers and dies. Hope, we define as the reasonable expectation of a realizable good; in other words, anything that is obtainable in this life, to honesty, industry is a legitimate object of hope. Health, culture, wealth, respect, confidence, distinction, etc. may be hoped for. And the highest and greatest good, "the peace of God which passes all understanding."

"PEACE I LEAVE WITH YOU, MY PEACE I GIVE UNTO YOU."

Few things would, perhaps, so grieve a loving friend as to have some offered gift of love rejected. And if the gift were costly, and had been secured after only years of sacrifice, the grief and disappointment at having it refused would be all the greater. Do we think enough of how we may be grieving our Savior by our slowness to accept *His* offered gift—His peace?"

It was a costly gift—it cost him his life-blood, and long weary years of suffering. Shall we refuse to accept it?

"The children of this world are wiser in their generation than the children of light." "The children of this world" struggle hard to secure the legacy which is left them, and if possible, will not allow another to deprive them of it.

"The children of light," too often let go their claim to Christ's legacy of peace bequeathed to them, and when sorrows, temptations, cares, an evil heart, and Satan try to rob them of it, they yield, as if to the inevitable.

I have read somewhere that the words, "Come unto me and I will give you rest" may be translated, "Come unto me and I will rest you." To-night, in many a home mothers have said to their little ones, "Come to me, and I will rest you," and many a tired, sobbing, restless child, has found rest in those arms of love. To-night our Father in Heaven is saying to His tempted, suffering, sorrowing, careworn, restless children, "Come unto me, and I will rest you." Will they all come to him to-night? Some will come; many will not. Those who *have already* come, know how sweet and peaceful is the rest within his strong, loving arms.

TEXTS FOR EACH DAY OF THE YEAR.

OCTOBER 1st to 14th.

The gift of God is eternal life.

I am the resurrection and the life. Rom. 6:23.

Whoso findeth me findeth life. Jno. 11:25.

I am come that they might have life. Prov. 8:35.

Take the water of life freely. Rev. 22:17.

To be spiritually minded is life. Rom. 8:6.

I give unto them eternal life. Jno. 10:28.

The spirit giveth life. 2 Cor. 3:6.

He laid down his life for us. 1 Jno. 3:16.

I am the way the truth and the life. Jno. 14:6.

Life through his name. Jno. 20:31.

Narrow is the way that leadeth unto life. Matt. 7:14.

I am the bread of life. Jno. 6:35.

Life is in his Son. 1 Jno. 5:11.

HERALD OF TRUTH.

October 1, 1886.

Entered at the Post Office at Elkhart, as second class mail matter.

TO OUR SUBSCRIBERS.—If any of our subscribers do not get their paper regularly, or if any persons who send for books, &c., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

1. The DATE on the label of your paper gives the time to which your paper is paid. If it is "dec. 31," it is paid to that time, and so of any other date. By this you can always tell if your paper is paid up, or is in arrears. The X on a label shows that your paper is ordered to be stopped at the date on it.

2. If the label on your paper is not changed in the second number after you have sent money for it send us a card stating the case.

3. HOW TO SEND MONEY.—If in sums of more than a dollar it is best to obtain either a draft, or a Post Office Money Order, or where these cannot be obtained, get the letter registered.

Those of our subscribers who do not wish to take the Herald of Truth any longer, will please inform us of the fact by letter stating their P. O., pay up all arrears, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscription.

If you wish your papers changed from one Post Office to another, please always give the OFFICES where you now receive it, as well as the office to which you wish it sent.

THE FAMILY ALMANAC for 1887

is now ready, and all orders will be promptly filled. Send in your orders early. This almanac should find its way into every Mennonite family. It contains the usual calculations made by the celebrated astronomer W. R. Ibach who furnishes the calculations for the most popular almanacs in the country. It contains the rising, setting and eclipses of the SUN and MOON; the phases and places of the MOON; the aspects of the planets; the rising, setting, and southing of the most conspicuous planets and fixed stars, the equation of time and the time of high water, weather predictions, and also an extract from the Centennial Almanac for the year 1887, together with an excellent selection of reading matter, both profitable and interesting. Also recipes, rates of postage and valuable information of various kinds, illustrations &c., Send your orders early. The price is as follows:

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MENNONITE PUBLISHING CO.,
Elkhart, Ind.

MENNO SIMON'S COMPLETE WORKS.—

We desire again to call especial attention to this valuable work. We are surprised to find how few young people have ever read the Complete Works of Menno Simon. Probably the book is not found in one-fourth of the families of the church.

A good many have the *Fundamentbuch* in German, which is about the one-third of his writings, but they do not have the complete works, and some even have never heard of its existence any further than the part alone referred to. The book is a very valuable one, and presents in so clear a light the doctrines of the great Reformer, who we are members of the church bearing his name should certainly be acquainted with his writings, and we should be glad to see this book in the hands of every family in the church.

The young people and the children should read these books and become acquainted with the doctrines of the fathers. We have translated and published these works at a heavy expense and we want them circulated among the people. They can do no good lying on our shelves; we want the people to have them and read them.

We would therefore like some brother in every neighborhood to take hold of this work and see how many names he can get who are willing to take a copy of the work. It can be furnished either in the English or German language. The price of the book is \$4.50.

To any person sending us \$4.50, the retail price of the book; we will send him the book, and one copy of the HERALD OF TRUTH for 1887. We trust many will avail themselves of this offer, and get the book at the regular price and a copy of the paper thrown in.

This offer will hold good until the first of January, 1887.

MENNONITE PUBL. CO.

INDIANA CONFERENCE.—CORRECTION.—The Conference of the State of Indiana it was said, in our last issue, would be held at Holdeman's meeting-house. This was an error. The conference will be held at YELLOW CREEK meeting-house, on the second Friday (Oct. 8th) in Oct. Those interested will please notice.

INFORMATION GIVEN.—Bro. Jacob Aeby, of Nevada, Ness Co., Kansas, desired to know the whereabouts of his friend David Boegli. He lives here near

Silverton, Marion Co., Oregon, in the Swiss Mennonite settlement. I am well acquainted with him. Bishop Christian Steiner, of Wayne Co., also lives here. DANIEL D. MILLER, Hubbard, Marion Co., Oregon.

THE CHANGE OF SEASONS.—Now that the summer is past and the cold winds, and occasional frosts remind us of the approach of winter we are very forcibly reminded of the words of the prophet: "The harvest is past, the summer is ended, and we are not saved." Let each in the accepted time and in the day of grace attend to the salvation of the soul, for "There is no repentance in the grave, nor pardon offered to the dead."

PRAY EARNESTLY.—Continually, and with a sure confidence, that God will fulfill his promises, remembering that he "that wavereth is like a wave of the sea, driven with sea and tossed." Pray for all men, pray for the sick and the afflicted; pray for the church and that all the world may be converted and brought to God.

BE BRIEF.—Ministers and others who lead any public service should always guard against stretching out their services too long. When a minister has discussed the subject matter of his text he should close his remarks. He should not try to say everything that he can think of, before ending his discourses, because in this way the good effect of his discourse is often spoiled. In praying he should not repeat the same thing too often, remembering that vain repetitions are forbidden. We sometimes hear ministers, and others also, saying the same thing over and over, only changing the words a little. This is a poor method. Always do that which is to the edification of the audience.

CHILDREN FOLLOWING THEIR PARENTS.—To show how careful parents ought to be to show a good example to their children, and how much children are inclined to follow in the footsteps of their parents, Sam Jones, in one of his sermons, relates the following: "I was reading once, where a father, a famous climber, great in strength and muscle, was climbing up the slippery, steep side of the mountains, and as he was making the most fearful struggles in forcing his way headward, he heard the voice of his

little boy saying: "Father, keep on the safe path; your little boy is following you; your little boy is following." Father! Mother! When you are speaking indirectly in the presence of your children, do you ever think that in this also your children will not be slow to follow you? If you are following a dishonest calling, or are engaged in any disreputable business, if you are given to any bad or impure habits. O, think of it that soon your children will be following in your footsteps, and are you willing to lead them into bad habits and into sin? Ah, much rather lead them on in the *Safe Path!*

CHURCH NEWS.

BRO. NOAH MELTZER.—Of Yellow Creek Church, in Elkhart County, Indiana, spent some time during the early part of September, visiting the Churches in Eastern Pennsylvania, reports a pleasant time among the brotherhood there.

RETURNED.—Bro. J. S. Coffman returned from his visit to Missouri on the evening of Sept. 28th. He attended the Conference in Shelby County on the 24th, and reports an interesting time among the brethren there. Our aged brother minister Benjamin Hershey is somewhat feeble and sister Hershey is so much afflicted as to be almost helpless.

BRO. JACOB A. BEUTLER.—Bishop of the Churches, in Elkhart Co., is still severely afflicted, as his hearing and eyesight have been greatly impaired. In consequence of his affliction, he proposes at the coming Conference to ordain a bishop to assist him in these important duties.

FROM PAGE CO., IOWA.—Bro. C. B. Brenneman, of Ohio, writes under date of Sept. 24th from Shambaugh, Iowa, as follows: "I am now at this place (Page Co., Iowa), and expect to stay about ten days; then I expect to go to Marion Co., Kansas, and spend a week or two with the Church at that place."

FROM CASS COUNTY, MO.—Bro. J. S. Coffman reports an interesting time in Cass Co., Mo., where there has been for some years, quite a settlement of Amish brethren, and also a few of our members not in connection with them. The visit of our brethren there last spring and this fall has resulted in largely increasing our membership there. The brethren D. D. Kauffman (bishop) and Daniel Driver (minister) from Morgan Co., accompanied Bro. Coffman on his visit in September.

Six persons were baptized, and thirteen were received into our communion. There is now a membership of twenty-five at this place. May the Lord strengthen and keep them near the Savior.

1886.

CONFERENCES.

THE SEMI-ANNUAL CONFERENCE for the Eastern District of Pennsylvania will be held in the Franconia Meeting-house on the first Thursday in October.

THE SEMI-ANNUAL CONFERENCE for the state of Indiana will be held in the Yellow Creek Meeting-house, Elkhart Co., Ind., on the second Friday in October.

THE SEMI-ANNUAL CONFERENCE for Franklin Co., Pa., and Maryland will be held in the Chambersburg Meeting-house, Franklin Co., Pa., on the second Friday in October.

THE SEMI-ANNUAL CONFERENCE for the Southwestern district of Pennsylvania will be held this year on the third Friday in October in the Stonerville Meeting house in Westmoreland Co., Pa. The nearest R. R. Station is Stonerville on the Southwest branch of the P. C. B. R. R. Persons stopping at the above named place will please make inquiry for Bro. John L. Lowe. Ministers, deacons and brethren from other districts are cordially invited to attend.

A VISIT TO PENNSYLVANIA.

I left home on Thursday, August the 26th, and on the evening of the 27th I arrived at Leaman Place, Lancaster Co., where I was met by Bro. Abm. Metzler. We greatly enjoyed ourselves, as this was the first time we had ever met.

I spent some time very pleasantly in visiting the churches, in Lancaster County, and then in company with Pre. Abm. Herr, Bro. Isaac Leaman and Bro. N. K. Denlinger and I went to Chester and Buck's Counties. Here we also had a very pleasant time in visiting the brethren and the churches.

After spending some time thus, we left for Philadelphia, where after a few hours in the city, we took the train for Lancaster.

Here I bade the brethren who had accompanied me farewell and spent the night again with Bro. Abm. Metzler. The next day I went to Cumberland Co., and was met by Pre. Samuel Hess, and the day after we had meeting at Slate Hill, and in the afternoon, I bid the brethren farewell and came to Columbiana Co., Ohio, where I spent three days and came home on the evening of the 13th of September and found my family all well. I attended fifteen meetings while absent, I feel thankful to God, our heavenly father for his kind protection and watchful care over me. May the Lord reward the kind friends whom I met, for the love manifested towards me.

NOAH METZLER.
South West, Ind. Sept. 20th 1886.

PRAYER IN FAITH, NOT FAITH IN PRAYER.

There is a vast difference between prayer in faith and faith in prayer—a difference as vast in their character as in their commonness. Faith in prayer is very common; almost everybody has more or less of it. Prayer in faith is anything but common; in fact, our Lord questions if he shall find any of it on the earth when he comes back to this world again. Prayer in faith is a commanded duty: faith in prayer is neither commanded nor justifiable. Prayer in faith is always reverent and spiritual; faith in prayer is too often superstitious and presuming, although again it is the unconscious reliance of reverent and spiritually minded—but sadly mistaken—Christian disciples. What has been the nature of your praying—that of prayer in faith, or of faith in prayer?

Praying in faith is making known our requests unto God, in full confidence that if we ask anything according to his will, he heareth us; and that according to our faith an answer to our prayers will be granted us. Having faith in prayer is believing, that because certain prayers are offered certain results will follow: that the prayer will secure the thing prayed for. Praying in faith comes of an abiding confidence in the person prayed to: the confidence is in him; it is based on a knowledge of what he is, and on a conviction that he is every way worthy to be trusted. Faith in prayer is a blind, or a presuming reliance of an agency of good; an unauthorized dependence on mere human means. Praying in faith is the act of a simple-hearted child of God. Faith in prayer may be but one remove from the heathen's reliance on his charms and incantations.

Jesus said to his disciples: "Have faith in God?"—not have faith in prayer, but "Have faith in God. For verily I say unto you, that whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith. Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." That promise has never failed the disciples of Jesus who prayed in faith; but it has frightfully staggered many a disciple who had faith in prayer. That promise stands as firm to-day as ever. Whatsoever a child of God has any right to ask for unqualifiedly, he receives just as it is asked for. Whatsoever he ought to leave to the decision of God, he does leave there, in his prayer; and God gives the decision—as the believer asks for it. Faith in God never deceives us; faith in prayer often does—as it ought to.—S. S. Times.

DISAPPOINTMENT.

"How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not?" Matt. 23:37.

With zeal and hope the young Christian goes forth to his labors of love. He has heard the divine question, "Lovest thou me?" linked with the question, "Feed my lambs;" and it is his delight by obeying that command to answer that gracious question. He can not stand all the day idle when the vineyard gate is open, and the Master invites him to enter and work "while it is called to-day." Like "the beloved Persis," he labors much in the Lord.

Sometimes the blessing on his work comes visibly and quickly. The Savior grants him immediate success. With delight he finds that God designs to make use even of a laborer so humble, and that, while watering others he is himself richly watered. But this is not always the experience even of the earnest worker. When he has labored and striven, and watched and prayed, with faithful self-denying effort, the ground sometimes seems to become only the harder, and the weeds to spring more rapidly; he thinks that he has spent his strength for naught, and is tempted to give up in despair, from the pang inflicted by keen disappointment.

At such times of discouragement, let the weary one turn for help and sympathy to Jesus as he wept over Jerusalem. Marvelous as it must appear, this trial was familiar to him who spake as never man spake. When we remember the multitudes that listened to the instructions of our Lord, and the numerous miracles by which their effect was strengthened, we can not but wonder at the scanty harvest of souls gathered by the Savior during his ministry upon earth.

Crowds thronged around him, followed his footsteps, marveled at his works, so that it is recorded that at one period the Lord "hath no leisure so much as to eat." Five thousand men at one time, four thousand at another, partook of food miraculously given by Christ; and yet, at the close of his unwearied labors, how small a band of disciples acknowledged him as their Messiah! "Though he had done so many miracles before them, yet they believed not on him; that the saying of Isaiah might be fulfilled, which he spake: 'Lord who hath believed our report; and to whom hath the arm of the Lord been revealed?'"

A few timid believers, a few sorrowing women, seemed to be all the fruit of a ministry such as the world had before never known. As a nation, the Jews rejected the Savior: "He came unto his own and his own received him not." When, exhausted by a night of watching and anguish, and the cruel torture of the scourge, the sacred sufferer could not support

alone the weight of the cross, not one of all whom he had blessed, came forward to offer him the aid which he so sorely required. On a stranger passing by was forced an office which would have conferred honor on an archangel. Did the Savior not feel this? Did it not inflict on him a keener pang than the thorny crown around his brow?

Thus we have the most striking proof, that not even devoted labors are always followed by great and visible success; and it is well that the Christian should recollect this, lest disappointment imbitter his spirit, as if it were something strange and new. Let it not make him relax his efforts, or give way to the lethargy of despair. "Be not weary in well-doing," for the gracious promise still holds, "In due season ye shall reap, if ye faint not." The weary spirit may sigh, "Lord, we have toiled all night and taken nothing," just when the soft twilight is breaking, and Christ is about to grant the longed for success. Vain, useless, disheartening may it have appeared to the prophet Ezekiel to preach to dry bones; but "the breath came into them, and they lived, and stood upon their feet an exceeding great army."

Whether visible success is given or not, humble, loving faithful efforts can never be made in vain: what is done, as done unto the Lord, the Lord will deign to accept. The Christian's hope of extensive usefulness like that of David to build the temple, may it be unfulfilled, while the thought of the heart is accepted, and disappointment crowned with a blessing. These hopes of success may be shattered like the woman's box of alabaster, and the efforts freely poured forth, may seem to man to be wasted; but, if poured at the feet of the Lord, their fragrance will be eternal, and may win such gracious approval from him as, "She hath done what she could"—A. E.

WHY MEN STAY AWAY.

"From statistics gathered by American clergymen and furnished by the *Christian Union*, it is demonstrated that not more than five per cent. of American artisans in cities, attend church service of any kind. This neglect from duty is not from infidelity alone. The summing up of the various reasons are given thus: The men have to work all the week, and they revere on Sunday. They can not dress so well as those with whom they must associate, and therefore stay away. They think secret societies are as good as the Church. The large salaries of the ministers disgust some. Some feel that the minister is a hireling and therefore seeks to uphold his Church, as a doctor seeks to increase his practice, not from love of souls but to increase his salary. Some employers of labor are so bad in

their treatment of their employees, that the men do not want to go where they meet those in whose real Christianity they have so little faith. All the letters indicate that, especially in the large places workingmen feel that they are not welcomed in the Churches frequented by the wealthier classes."—*Augusta Chronicle*.

REMARK.—If so-called Christian ministers have gone so far as to ascertain why working people fail to attend church on the Sabbath, would it not be in their place to set earnestly to work to remove the cause, since they, in a great measure may themselves be the cause. Not that they should stop preaching, but far rather stop in the delivery of these finely polished good Latin and Greek scholars can understand, and preach *Christ and Him crucified*, and this not necessarily in "flowing words," and with studied movements of the body and hands, but from the heart. Would it not be far better for them and for the rest of humanity both temporally and spiritually, if they would denounce pride and vanity of all kinds, and boldly step out and set an example of humility, simplicity, and true godliness to those whom they profess to teach? Then the working man would not be ashamed to come in such clothes as he can afford to buy; then he could sit and listen with interest to the words of his minister; then the rich man would not look with disdain upon his humble neighbor sitting by his side in plain sensible clothing; then the ministers would not preach for worldly gain, but for spiritual gain, and for the welfare of souls. Would to God that such might come to pass. K.

THE WISDOM OF WORDS.

Too often the "wisdom of words" explains the gospel away. It is possible to refine a doctrine till the very soul of it is gone; you may draw such nice distinctions that the true meaning is filtered away. Certain divines tell us that they must adopt the truth to the advance of the age, which means that they must murder it and fling its dead body to the dogs. It is asserted that the advanced philosophy of the nineteenth century requires a progressive theology to keep abreast of it; which simply means that a popular lie shall take the place of an offensive truth. Under pretense of winning the cultured intellect of the age, "the wisdom of words" has gradually landed many in a denial of those first principles for which the martyrs died. Apologies for the gospel, in which the essence of it is conceded to the unbeliever, are worse than infidelity. I hate that defense of the gospel which razes it to the ground to preserve it from destruction.—C. H. S.

"JUST AS I AM WITHOUT ONE PLEA."

A faithful minister of a small flock once met one of the young women of his congregation on the street as she was on the way to her dressmaker's to have a dress made for a ball. Stopping her he frankly asked her her mission; she frankly told him.

"I wish," he said, "you were a Christian woman; that you would forsake all these frivolities, and learn to live nearer to God. Won't you stay away from this ball if for nothing else than because I ask it?"

She replied, "I wish you would mind your own business sir, Good day." This young woman went to the ball and danced all night. She went home, and when her head was at rest upon her pillow, conscience began to do its work. She thought how she had insulted the minister, the best friend she had perhaps on all the earth. This torment of conscience was kept up for three days, until she could endure it no longer.

Going to the minister's house, she told him how sorry she was that she had said words that caused his heart to ache. "I have been the most miserable girl in the world for the past three days," she said, "and now I want to become a Christian; I want to be saved. Oh, what must I do to be saved?"

The old minister, with his heart full of compassion and sympathy, and love for the contrite spirit before him, pointed her to the Lamb of God, and told her how she must give herself to God just as she was. "What! just as I am, and I one of the most sinful creatures in the world? You surely do not mean to say that God will accept me just as I am?"

"I mean just that," was the pastor's reply. "God wants you to come to him just as you are."

The young woman went home, and retiring to her room, knelt beside her bed and prayed God to take her just as she was. Reaching to a chair that stood by the bed, she took a piece of paper and a pencil that were there, and under those holy influences wrote the verses of that hymn so dear to the heart of every true Christian:

"Just as I am, without one plea,
But that thy blood was shed for me,
And that thou bid'st me come to thee.
O Lamb of God, I come!"

Just as I am, and waiting not
To rid my soul of one dark blot,
To thee whose blood can cleanse each spot,
O Lamb of God, I come!

Just as I am, though tossed about
With many a conflict, many a doubt,
With fears within and foes without,
O Lamb of God, I come!

Just as I am, poor, wretched, blind,
Sight, riches, healing of the mind,
Yea, all I need in thee I find,
O Lamb of God, I come!

Just as I am, thou wilt receive,
Wilt welcome, pardon, cleanse, relieve;
Because thy promise I believe,
O Lamb of God, I come!

Just as I am, thy love unknown,
Has broken every barrier down;
Now, to be thine, yea, thine alone,
O Lamb of God, I come!

The woman was Charlotte Elliot. The poem was written in 1834.—*Sel.*

HOPE FOR PRODIGALS.

While I have hope for all prodigals, there are some people for whom I am not so hopeful. I mean those who have been church-goers all their life—who have maintained outward morality, but who, notwithstanding twenty, thirty, forty years of Christian advantages, have never yielded their hearts to Christ. They are Gospel hardened. A sermon has no more effect upon them than the shining of the moon on the city pavement. As Christ says: "The publicans and harlots will go unto the kingdom of God before them."

They have resisted all the importunities of divine mercy, and have gone, during those thirty years, through most powerful earthquakes of religious feeling, and they are further away from God than ever. After awhile they will be down sick, and some day it will be told they are dead. No hope! But I turn to outsiders with a hope that thrills through my body and soul. "Other sheep I have, which are not of this fold." You are not Gospel hardened. You have not heard many sermons within the last few years.—*Moody*.

THE INDIANS AND THE QUAKER MEETING.

I have some where met with the following anecdote, but cannot now recollect where. In Western New York or Pennsylvania, in a period of Indian hostilities, a neighborhood of Friends, who had erected a log meeting-house, regularly assembled after the manner of their Society. They had been invited and urged to come within the protection of the army and its fortifications. But they refused to abandon their testimony by expressing any such reliance on the arm of flesh. They were consequently exposed to the attack of every wandering horde of warriors on that part of the frontier. One day, while sitting in silent devotion in their rude meeting-house, a party of Indians suddenly approached the place, painted and armed for the work of slaughter. They passed to and fro by the open door of the house, looking inquisitively within and about the building, till, having sufficiently reconnoitered the quiet worshippers, they at length respectfully entered and joined them. They were met by the principal Friends, with the outstretched hands of

peace, and shown to such seats as the house afforded, which they occupied in reverent silence till the meeting was regularly dissolved. They were then invited to one of the nearest dwellings by the leading man of the Society, hospitably refreshed. On their departure the Indian chief took his host aside, and pledged him and his people perfect security from all attacks of the red men. Said he, "When Indian come to this place, Indian meant to tomahawk every white he found. But when Indian found white man with no guns, no fighting weapons, so still, so peaceable, worshipping Great Spirit, the Great Spirit say in Indian's heart—'No hurt them, no hurt them!'" So saying, he gave a final friendly grip, and hastened off with his followers to find that kind of white men whose confidence in deadly weapons invited destruction.—A. B. in *Angel of Peace*.

THE NINTH COMMANDMENT.

Which is the ninth commandment? said a teacher to a boy in the Sabbath School.

"Thou shalt not bear false witness against thy neighbor."

"What is bearing false witness against your neighbor?"

"It is a falsehood."

"That is partly true; and yet it is not exactly the right answer—because you may tell a falsehood about yourself."

Then a very little girl said:

"It is when nobody did anything, and some body went and told it."

"That will do," said the teacher with a smile. The little girl had given a curious answer, but underneath her odd language there was a pretty clear preception of the true meaning.

STEADFASTNESS IN TRUTH.

Little boats always totter about on the surface of the water, going all ways, as it happens, and overturning in a breath; while the great ship sinks deeply in and goes steadily on. The cause of its steadiness is its depth. So abiding in the great truths of God gives steadfastness of motion to the soul. Under all the pressure of error and unbelief and false doctrines, it is unmovable, abounding in the work of the Lord. It is not "tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive," Eph. 4:14.

It is a great thing to take the truth, and hold to it. It is a great thing to know error and not be misled by it. Holding on to the fundamentals of truth and seeking God's help, the soul is sure to come into the light. Everything by turns and nothing long, what growth, what progress can be hoped for?—*Goodell*.

FOR THE LITTLE READERS.

THE CALL OF ABRAHAM.

Nearly four hundred years ago there lived in the land of Chaldaea, in Asia, not far from the great river Euphrates, a man by the name of Abraham. Most of his friends and countrymen were idolaters. They cut down trees and made the wood into images; then they set them up, and knelt down and prayed to them, and said, These images are our gods; they made us, and gave us food to eat. These images were called idols. They were not always made of wood, but sometimes of stone or silver, or gold.

At this time idolatry had begun to prevail not only in the country of Abraham, but all over the world. It grew worse and worse every year. The knowledge of the true God seemed to be almost lost out of men's minds. And as they did not know Him, still less could they serve Him. They committed the greatest sins and crimes, and yet did not think but that this was all right and would please their gods well.

While all mankind thus offended God, He looked down from heaven in mercy, and said, I will choose one man, and teach him to love me, and to be my servant. And not only that man himself, but his children and his children's children shall know and fear me, and shall be my people.

So He said to Abraham, Leave your own home and your own friends, and go to a country which I will show you. And I will make of you a great nation, and I will bless you, and in you shall all the families of the earth be blessed.

Abraham did not know where God would tell him to go, yet Abraham went because God told him to go. Abraham was obedient. He had also a wife called Sarah, whom he loved very much. Sarah went with Abraham. He took some sheep and cows and asses with him, and some servants, who drove them and fed them.

But where could Abraham sleep at night? There were very few houses to be seen; only pastures and trees; so he had to sleep in a tent. He made the tent with long sticks, and covered it over with the skins of beasts. He could move this tent about; for you must know that he had to travel a great many miles over high hills and wide rivers. At last he came to a beautiful country, full of trees and flowers, grass and corn. This was the place that God chose Abraham should live in. It was called the land of Canaan.

Abraham still lived in a tent. Sometimes he made a heap of stones, called an altar, and offered sacrifices of beasts to God. He never worshiped idols, but all the people of Canaan did. God often spoke to Abraham, and said, I will bless

you, and take care of you, and no one shall hurt you. God was pleased that Abraham had left his own home when He told him; and God called him His friend.

My dear young friends, God does not command you, as He did Abraham, to leave your friends and your father's house. But He wants you to forsake the sinful life which most people live, and to begin to lead a godly life. If you wish to belong to God's people, you must do as God has told them to do, trusting and obeying Him, speaking the truth at all times, and showing kindness and mercy to all men. Then God will call you His friend, as He did Abraham, and will ever bless and protect you.

THE PROMISED CHILD.

Abraham and Sarah lived in a tent in the land of Canaan. But they had no child. Abraham was a very old man, and Sarah was a very old woman. Abraham was almost one hundred years old, and Sarah was almost ninety. One night God said to Abraham, Come out of your tent, and look up to the sky. What do you see?

The sky was full of stars, more than could be counted. And God said, You shall have a great many grand-children and great-grand-children, and they shall have more children, till there are as many people as there are stars in the sky; and they shall live in the land of Canaan, and the wicked people shall be turned out of it.

Now Abraham had not even one little child; yet he believed that God would do as He had promised. It was very right in Abraham to believe all that God said; for God always speaks the truth, and keeps his word.

One day Abraham was sitting in his tent. It was about twelve o'clock in the day, and it was very hot indeed, but the tent was under a tree. Abraham looked up and he saw three men a little way off. He ran to meet them, and bowed down and said to one of them, My lord, come and rest yourself, and let me bring a little water to wash your feet, and a little bread for you to eat, and then you can go on your journey. And the men said that they would rest themselves.

Who do you think those men were? They were angels, though they looked like men. They had come from heaven with a message from God, to Abraham. For you know that God sends His angels on messages to men. Angels are often near us, though we cannot see them.

The angels sat outside the tent in the shade of the tree. Sarah was in the tent.

Abraham said to her, Take some flour, and make some cakes, and bake them very quickly. Then he ran to his cattle, and took a fat calf and said to one of his servants, Kill it, and roast it quickly. When it was ready, Abraham brought some butter, and some milk, and the

cakes, and the calf, and spread the dinner under the tree. The three men began to eat, and Abraham stood by them.

While they were eating, they said to Abraham, where is Sarah your wife? And Abraham said, She is in the tent. Then one of the men said, Sarah shall have a son. Sarah heard what the angel said, and she could not believe that she would really have a child now she was so very old; so she laughed to herself. The angel said, Why did Sarah laugh? She shall certainly have a son. Then Sarah said, I did not laugh; for she was afraid. But the angel said, You did laugh. Then the three men got up, and went on farther. Abraham walked with them a little way, and then came back to his tent.

God remembered His promise. The next year Sarah had a son. His name was Isaac. He was a good child, and God loved him. Abraham and Sarah were much pleased with their little son.

So you see that God kept His promise. He had said that Abraham and Sarah should have a son, and He gave them a son. However, as Abraham believed in the Lord, He counted it to him for righteousness. For the just shall live by faith.

My dear reader; you should believe all God's promises. What has God promised? To give you the Holy Spirit, if you ask Him. Do you believe His promise? Then pray to God to give you the Spirit. He will keep His promise; you may be sure that He will.

To be continued.

Miscellany.

ITALY, the home of Romanism, is today far behind many countries in many respects. Its common people are little, if any better than slaves and are just as ignorant as they are poor. It is a hotbed for disease and petty crime, as the people will eat almost anything to keep from starving, and when they cannot get food any other way, they try to steal it.

A STRANGE story comes from Bradford Junction, Ohio, concerning Simon Wilcox, a farmer, who blasphemed his Creator for the destruction of crops by a hail storm. Wilcox has been an extremely enthusiastic church member, but lost his faith when he surveyed the ruin in his fields on Tuesday. In the midst of his exciting cursing he was paralyzed and could not leave the spot. His neighbors found him, but could not rouse him. Their reports are probably exaggerated. They say that he was surrounded by an intense heat. No one could approach him because of it. A pole was brought to push him out of the heated circle. The pole was burned off. Toward night he fell unconscious, the heat disappeared, and he was picked up a raving maniac.

1886.

HERALD OF TRUTH.

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CHRISTIANS NOT AFRAID OF SUDDEN DEATH.

Suppose that Christ were to come to us at this moment, that for us the earth swung suddenly away into darkness and silence, that unto us the heavens were opened; would he find in us that which he at this instant would accept and approve? Should we be able to welcome Him now at that swift coming? If there be in us any element and power of faith towards Christ which the world has not been able to allure or to conquer; if there be a desire after Him because of the loveliness and holiness conjoined in his spirit; if there be a true longing for that "better country" which He alone exhibits to us; if there be the tenderness and the strength of a heart full of sympathy, charity, piety, such as were supremely in Him, and if there be affection or reverence in that heart Himself, He will recognize it, He will bring out each grace into full exhibition before our own consciences; He will consummate it by calling us to Himself through death; He will crown it all by his divine gifts and benedictions. If, then, we are ready now to say "Amen," we shall be ready whenever the summons comes and we are called to cross without warning the crystal threshold. Dying grace is only the completion of living faith. It is the inner assurance of our readiness in spirit for that coming of Christ which has been prepared for long before. There have been richer, sweeter, and nobler elements in us than we ourselves knew; and as the shadows part and the Lord appears we shall know surely that we are His.

If we can meet this test, we need no more be afraid of sudden death. The imagination recoils from it, I know. The instinctive love of life in us shrinks instantly and inevitably from it. We would love to say "farewell" to friends. We would love to arrange the things which must be left in the hands of others. We would love to go on, step by step, out of the gradually fading brightness, through the deepening shadow of the end, till up earth's dark glade we see the gates of heaven unclose. But we need never be timid before the thought of sudden death if we are prepared as I have suggested. Within ourselves is that which Christ himself hath

wrought, in which he has gladness. Then we shall share, when we die, in the figure of the transfigured Lord; not seeing it merely, as silently and suddenly it came to the apostles, but ourselves being participants in it. And that will be all that death is to the disciple.—R. S. Storrs.

Died.

STUCKEY.—On the 14th of September, near Leo, Allen Co., Ind., Joseph Stuckey, aged 85 years, 9 months and 27 days. He leaves a wife and two children to mourn their loss, but not without a well founded hope that their loss is his eternal gain. He was a member of the Amish Mennonite Church. Services by Christian Freinberg, 1 Pst. 1.

NUNAMAKER.—On the 6th of September, in Whiteside Co., Ill., of Typhoid malarial fever, Amos, son of Samuel and Fannie Nunamaker, aged 4 years, 7 months and 27 days. Services by John Hess and J. Reiser from Matt. 19: 14.

"Dearest Amos, thou hast left us,
Here thy loss we deeply feel;
But 'tis God that hath bereft us,
He can all our sorrows heal.
Weep not for me, my parents dear,
Since I must go and leave you here;
With Jesus I shall happy be,
O, parents, do not weep for me."

FOUST.—On the 3d of September, in Medina Co., Ohio, of Consumption, Jonas Foust, aged 33 years, 10 months and 17 days. Buried the 5th at the Guilford Meeting-house. Services by E. Hunsberger and Martin Lentheman from John 14: 1, 2, 3. He felt the necessity of a Savior four weeks before he died, and two weeks before his death he was baptized. He leaves a wife and two children to mourn their loss.

HEINSTERBERGER.—On the 15th of September, in Conemaugh Twp., Somerset Co., Pa., of Spinal disease, Lucinda, daughter of Daniel and Katie Hensberger aged 6 years, 11 months and 18 days. Buried in the family graveyard the 16th; Services by Jonas Hough and Samuel Gindesberger from Luke 8: 52.

"One by one the lambs are gathered
From the earth to yonder shore;
Where the gentle Shepherd bears them
In His arms for evermore."

MILLER.—On the 6th of July, in Clinton Twp., Elkhart Co., Ind., Arvilla, daughter of Benedict and Margaret Miller of Washington Co., Iowa, aged 2 years, 5 months and 28 days. Buried on the 8th in the Union graveyard. Services by John L. Miller.

"Dear parents, I know you loved me,
I know you will sorrowful be,
But the Savior has made me happy
With His loving kindness to me.
For He's giv'n me a happy home
Here on this blissful shore
To sing the song of redeeming love
With the little ones gone before."

BIXLER.—On the 6th of September, at Lee town, Ohio, Fanny, wife of Nicholas Bixler, aged 69 years, 11 months and 12 days. Buried in Oberholtzer's graveyard. Services by Michael Rohrer and ———

WISLER.—On the 11th of September, in Mahoning Co., Ohio, of the infirmities of old age, Anthony Wisler, aged 89 years, 6 months

and 9 days. Buried on the 13th in Oberholtzer's graveyard. Services by John Burkholder, Jacob Stouffer and Joseph Dikler.

KING.—On the 9th of September, in Logan Co., Ohio, of Bright's disease from which he suffered nearly 7 months, Bro. David King, aged 58 years, 7 months and 22 days. Buried on the 11th at the South Union Meeting house. Services by J. C. Yoder and Jacob Frantz from John 12: 25, 26. He leaves 4 children one brother and two sisters to mourn their loss, but we hope and trust that he has passed to higher and more glorious realms.

BRUBACHER.—On the 2nd of September at Rockton, Sister Barbara, wife of John Brubacher, Sr., aged 79 years, 3 months and 2 days. She was buried on the 6th. Services by Herman Snyder from Phil 1: 21.

BOYER.—On the 8th of September, in Logan Co., Ohio, of cancer in the breast, from which she suffered a long time, Martha Boyer, aged 55 years, 8 months and 11 days. Buried on the 9th at the Philadelphia Meeting house. Services by A. R. Howbert from 1 Thess 4: 14. Peace to her ashes.

CLEMMER.—On the 14th of September, near Berlin, Waterloo Co., Ontario Willie Jaynes, son of Eli and Lizzie Clemmer, aged 5 years, 4 months and 6 days. Buried on the 16th at Eby's Meeting house in Berlin. Services by Noah Stauffer and D. B. Sherk from Matt. 26: 42 and 2 Sam. 12: 23. Willie had to suffer many weeks, but finally Jesus called him to rest. He was a very bright and intelligent boy and will be greatly missed as he was much loved by all. It was very hard to give him up, but God had need of him above. He leaves father and mother, a little brother, and many friends to mourn his early death.

Farewell my dear father and mother
My Savior is calling me home
But there at the gates of the city
I'll watch and I'll wait till you come.

NEISWANDER.—On the 15th of September in Hancock Co., Ohio, of inflammation of the bowels, Irwin Owen, son of Joshua and Susanna Neiswander, aged 3 years, and 14 days. Buried on the 17th. Services by C. B. Brennan from Jer. 29: 8.

I'm going to live in a land bright and fair
I'll look for you parents and wait for you there
Where tears do not flow and where death cannot come
Together we'll dwell in that beautiful home.

Letters Received.

WITH MONEY.

- A—John Abrahams.
- B—Frank Bookwiler, John Brubaker, Wm Burkholder, Samuel Brunk, Levi Blough, Noah Brennan, Bernhart B. Bergen, Frank Bookwiler, A. L. W. Bowers.
- C—Anna Campbell, John Cassel.
- D—Magdalena Detweiler.
- E—Peter Eby, Joseph D. Eash, Abraham G. Ensz.
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Vol. 23.—No. 20.

ELKHART, IND., OCTOBER 15, 1886.

Whole No. 332.

THE FOUR ANCHORS.

The day is Thine, and the night
also is thine. Ps. 74: 16.
The darkness and light are both
alike to Thee. Ps. 139: 12.
They cast four anchors out of the
stern and wished for the day. Acts
27: 29.
The night is dark, but God, my God,
Is here and in command,
And sure am I when morning breaks
I shall be at the land.
And since I know the darkness is
To Him, the sunniest day,
I'll cast the anchor, Patience, out,
And wish, and wait for day.
Pierce drives the storm, but winds and
waves
Within His hand are held,
And trusting in Omnipotence,
My fears are sweetly quelled.
If wrecked, I'm in His faithful grasp,
I'll trust Him, though He slay;
So letting go the anchor, Faith,
I'll wish and wait for day,
Still seem the moments dreary, long
I rest upon the Lord,
I muse on His "eternal years,"
And feast upon His word.
His promises so rich and great,
Are my support and stay,
I'll drop the anchor, Hope, ahead,
And wish but wait for day.
Oh wisdom infinite! Oh light
And love supreme, Divine!
How can I feel one fluttering doubt,
In hands so dear as Thine?
I'll lean on Thee, my best Beloved,
My heart on Thy heart lay,
And casting out the anchor, Love,
I'll wish and wait for day. —S.

For the Herald of Truth WALKING WITH GOD.

When Adam was innocent he could walk with God, in the garden, but the moment he fell he was out of communion with God. Then he did not wish to see the Lord, so he hid himself. So it is with us, if we walk away from God into sin, we have no desire to walk with God; but after we have forsaken sin and have become his children, the sweetest lessons we can learn come to us while walking in His presence.

To have a happy journey through life we must follow in the footsteps of our Master, and be sure not to get out of the right path which he himself has trod.

What does the coming of Christ mean? It means in one sense that we believe in him and trust him with all our hearts, and feel sure that he will save us. Then Christ comes to us. It means, too, that we must pray to him in all confidence, worship him in a trusting spirit, and ask him for every blessing of which we feel a need. Then He comes to us in blessed answers to our prayers.

We can walk with God acceptably by uniting all our efforts to work in his holy cause. We should work for Him, with all the little that we can do, who did so much for us. We must be about the work soon, for the night cometh when no man can work. Whatever is undone when that night overtakes us will be left undone for all eternity. How many of us, my readers, can say with one of the apostles, "I have found the Christ," and can count him our dearest Friend—a Friend whom it is our delight to follow. Do we try to please Him in all things? Do we love Him? Do we follow Him? Or do some of our dear christian people feel ashamed of Jesus? Are they ashamed to work for Him who did so great a work for us. It is to be feared that He might say of some who profess to follow him, "I know you not." How terrible will it be when some will have to hear these words when there is no time for repentance. Once Jesus says this in the judgement it will be said forever. His words are sure and true.

There is no peace for the wicked who follow not Jesus, who walk not with God. They may try to find peace away from God, but there is no peace for them but in the way God has chosen to give peace to man. The sinner finds peace only by opening his heart to the Lord Jesus, that His abiding peace may come in. Let the sinner come to God for that heavenly peace, and walk with God, building more and more, day by day on the Rock that followed Israel through the wilderness, which shall never fail to send forth the refreshing waters of life.

I am afraid that too many who bear the name Christian are not walking with God by keeping his commandments. They wish to be considered members of the church of Christ but fail to walk charitably with their brethren, their ministers, their weak neighbors. Let us watch that our eyes do not become blinded so

that we have a name to live and yet are dead. Let us be careful that instead of walking with God, the righteousness we live is not our own self-righteousness. When a person is truly converted and walks with God he will examine himself, and will not justify himself by looking at the faults of others. He will then desire to keep the commandments of God, which is an evidence that he is truly converted and loves God and desires to walk with him.

If we truly desire to walk with God we must be separated from the world according to 2 Cor. 6: 14-18. Here the apostle tells us that we are not to be "unequally yoked with unbelievers; for what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate," etc.

God has made everything in nature so beautiful, and has arranged everything so perfectly for the comfort and convenience of man that everywhere that we turn our eyes we see the workings of God for the happiness of man; yet how few are willing to trust Him as a loving Father and walk with Him. What a comfort it is to the weary soul when the Word tells him that God will surely visit us. These are the dying words of comfort by Joseph to his brethren. God visited his people in various ways, and in times when they were most in need of a helper. The object of his visits was always good, although he sometimes visited his people in a way that they did not understand at the time; but afterwards they could see that it was all for their good.

Let us, dear reader, each one of us ask ourselves, "Are we walking with God? Am I a light for Christ in my family?" Consider that the Word says, "Ye are the light of the world." The Bible does not say, Make your light shine before men, but "Let it shine." God will give us light if we ask him. Matt. 7: 7 says, "Ask, and it shall be given you; seek, and ye shall

find; knock, and it shall be opened unto you." Mark 11:24 says, "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." A remarkable admonition is given by the Lord to Israel through the prophet Jeremiah, 6:16. "Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls." If we are born of God we will walk with him, and our hearts will be filled with praise and heavenly joy. "Blessed are the pure in heart, for they shall see God." E. K. Zook.

Garden City, Mo.

For the Herald of Truth.

TO YOUNG PERSONS.

In my last letter to the HERALD OF TRUTH, I wrote upon the education of children. I now address the children and youth. Now is the proper time to make your choice for good or for evil. Do not go on in sin, thinking that "Some more convenient season" may come. Not only because this "convenient season" may never come to you; not only because you may be cut off by death which takes off both young and old; but because the heart becomes so hardened by habit, that it is hard to be reached by the tender voice of the Father's love.

Old habits are hard to break, especially those formed in youth, which generally go with us through life. The old seldom get entirely clear of them.

"Youth is the time to seek the Lord." Now, when your plastic minds are like clay in the hands of the potter, and are easily moulded into any shape, is the time. "Just as the twig is bent, the tree's inclined." And we feel called to repeat the words of Solomon:—"Train up a child in the way he should go." In every thing, moral, physical and spiritual, we see how strong is the force of habit. What we at first dislike and hate, we often by indulgence, learn to love. Thus are the young often drawn into the dreadful gulf of intemperance. We begin by tasting that which is often unpleasant to the taste; by degrees, we learn to endure it, then to love it, and finally become enslaved by it, body and soul, and are lost for ever. Let me ask you, young man, was there ever a drunkard who did not begin by a very moderate use of that which has dragged him down to ruin?

The Good Book says; "There is a light that lighteneth every one that cometh into the world;" and, it is so plain that all can understand it. It never leads us wrong. Even the "way-faring man," we are told by this same book of inspiration, "though a fool, cannot err therein." "Obey it," says the same book, "and thy soul shall live." It also tells us of little Samuel, who when a child, heard the voice of the Lord;

and he obeyed. This voice speaks to all, young and old. We all have heard it. You, children, have something within you, which teaches you what is right, and which makes you feel pleasant when you do right; and you know how unpleasant and unhappy you feel when you do what you believe to be wrong. This is the voice of God.

"Children, obey your parents," is the divine command. Do you not feel good when you do what your parents wish you to do? And, do you not feel unhappy, when you do that which you know they wish you not to do? So it is with obedience to your Heavenly Father's wish. To obey is made easy by habit if we begin when we are young; but, as we continue to disobey, obedience becomes more and more hard.

I will now end this exhortation with two extracts from the "Book of Books": "Solomon, my son, know thou the God of thy father, and serve him with a perfect heart, and with a willing mind: if thou seek him, he will be found of thee; but, if thou forsake him, he will cast thee off forever." Therefore, "Remember now thy Creator, in the days of thy youth." E. L.

For the Herald of Truth.

WHY COME TO CHRIST?

"Verily, verily, I say unto you, ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled." John 6:26.

People may follow Christ for base ends, even as those went after him beyond the sea for loaves. Jesus knowing the dissimulation of some of his followers slighted their compliment and answered: "Ye seek me, not because ye saw the miracle, but because ye did eat of the loaves, and were filled. Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed." "I am the bread of life." "All that the Father giveth me, shall come to me; and him that cometh to me, I will in no wise cast out."

O how willingly would Jesus have even those professors that come to him with pretence only, come to him sincerely that they may be saved. It is not feigning compliments, but gracious intentions, that crown the work in the eyes of Christ; not the toil and business of professors, but their love to him, that makes him approve of them. It is no affront to come to Christ while we are polluted sinners, but it is rather an affront and contemning the saving grace, merit and fullness of Christ, if we endeavor to make ourselves righteous and holy before we receive Christ himself, and all righteousness and holiness in him by faith. As

long as we are not enabled to believe in Christ we continue under the power of sin and Satan, and under the wrath of God. They that in sincerity come to Jesus, come that they may receive light, life, and for reconciliation and peace with God; that their souls may be satisfied with spiritual food, for he alone is able to give this, to the fulfilling of their joy.

Paul said, "Being justified by faith, we have peace with God, through our Lord Jesus Christ, by whom also we have access with boldness into this grace, wherein we stand, and rejoice in hope of the glory of God." Let us seriously ask what was the cause that moved us to come to Christ? To be in a state of condemnation is cause sufficient to come to Christ for life. It is not a person's being under wrath, but his seeing it, that moves him to Christ. That is the reason that so many do not come to Christ for life; they do not see their condition. The prodigal came not until he saw death at the door ready to devour him. Three thousand came not, until they knew not what to do to be saved. It is a moving of the mind towards Christ from a sound sense of the absolute want that we have of Christ for his justification and salvation. They are those that are ready to perish, that indeed have their minds effectually moved to come to Christ for life. They come even of necessity, being forced there too by that sense they have of their being utterly and everlastingly undone, if they find not safety in Christ. Indeed, these are they that are invited to come, for Jesus said, "Come unto me, all ye that labor, and I will give you rest," and "him that cometh to me, I will in no wise cast out." It is the quickening spirit of God that convinces us of sin, and the belief of God's pardoning and accepting grace in Christ is a necessary means to bring us to an ingenuous confession of sin.

O let us freely confess our sins, believing that God is faithful and just to forgive through Christ. The world has already rejected Christ, and takes its pleasures of the flesh, in grandeur and in riches. It seeks to make itself happy without God, that it may not feel its want of Him. It knows not what it is to take real pleasure in spiritual and heavenly things, or it would not need to seek happiness in worldly pleasures, if it were happy in God. Formed by God with a breath of life from him, man cannot be satisfied with anything less than God. But not having God, man tries to make the world more pleasant and takes its delights therefrom. It is often asked: "What is the harm in these things? None surely, the harm is in the hearts of those who use these things to make themselves happy without God. But the new born man of God, partaking of the divine nature, cannot find its delights in the world, it shuns that which would separate it from God." A. M. C.

For the Herald of Truth.

TO THE UNCONVERTED.

With the help of God I will try and write a few words for the unconverted. Think, friends, of the awful sufferings which Christ Jesus bore for our sins, and yet so many persons imagine that they need suffer nothing and do not need to repent. They may live in this way for a while, possibly only for to-day; for we have not the promise of to-morrow.

Dear young friends, you who are not yet with Christ, and who desire to wait a few days or years, where do you stand now? Jesus calls you in many ways. He calls so tenderly and so lovingly, and wants us to come to him with our whole heart and mind. He wants us to consecrate ourselves to a Christian life throughout the remainder of our days, and to observe the commandments of the Lord. Happy and blessed are those who lead a Christian life.

My dear young friends, how is it with you who have not yet given your hearts to Christ? Are you feeling perfectly happy and contented? Do you think the dear Savior is pleased with you and loves you as dearly as if you were Christians? And when he has done so much for you, do you think he expects nothing in return?

Jesus says, "Come unto me, all ye that labor, and are heavy laden, and I will give you rest." What cheering words? How kind and soothing to all who feel the need of a Savior. Let us freely make him our choice. Do not wait any longer, for he pleads for you, he calls in many ways. Who would not rather live a few years for the Lord and then have the promise of going to that heavenly home where all is glory, than to live a sinner's life, and then be cast into everlasting death.

Do you ever forget to be thankful for his loving and tender mercies? Just think for a moment what would become of you if Jesus did not have so much patience with you? Oh, come to Jesus while you are young, it is the best time. He loves you and begs you to come to him, and yet you will not come. Let us give him our whole hearts; he cannot dwell in one part and the other part taken up with evil. We cannot serve two masters; "we cannot serve God and mammon." So let us come to Jesus; let us pray earnestly, and I know that he will hear and answer our prayers. Let us do all we can for our dear Savior while we may, for the time is coming when we cannot work for him.

"Cast all your care upon him; for he careth for you." 1 Peter 5:7.

So let us cast all our care upon him for we know that he careth for us.

"And to him be glory and dominion forever and ever, amen."

A YOUNG SISTER.

Logan Co., Ohio.

For the Herald of Truth.

FRIENDSHIP.

"Without friendship, life has no charm. The only things which can render friendship sure and lasting, are virtue, purity of manners, an elevated soul, and a perfect integrity of heart."

Friendship resembles love, and is founded on esteem.

It is pleased with kindness, and makes a friend ever near and dear to you. It is a golden chain that binds hearts together in deepest sympathy.

In friendship we have the courage to show respect, for it brings into our hearts the life and joy and kindness of other hearts.

The fruits we are to bear for friendship are, "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and temperance." This higher form of friendship leads us to reveal our joys and sorrows to others who can rejoice with us and sympathize with us. One that has friends will show himself friendly. To hold the confidence of another, and have him for a friend, we must remember the Golden Rule, and be kind towards them also.

If we can and do regard one another as friends here below, why should we not regard our heavenly Father as a friend? For he is that Friend that sticketh closer than a brother.

Confidence has two effects. The one places such a perfect reliance in the person beloved, that it prevents all injurious suspicions, the other effect is that openness and frankness with which friends disclose their most intimate sentiments, thoughts, and every thing in which either the one or the other may be concerned. This extends even to the small things in life, because between friends trifles even become interesting.

To break confidence with a friend, insult or betray him, are the only faults which friendship cannot pardon.

Friendship has nothing in it of a selfish nature, but is of a merry heart trying to do all the good possible for another, and sacrificing for another, and always rejoicing to see others do good.

It overlooks all the faults in your friend in which his heart is not insincere.

Choose your friends only from the society of the good and virtuous. It is very rare for an honest, upright heart to prove distrustful; and more rare still to be deceived by one who is a stranger to suspicions.

It requires time to be certain with regard to this point.

How often we make a mistake in choosing friends? Often when we have placed all confidence in persons our eyes are opened and we see them in a different light. They prove to be traitors, and are not to be trusted. Therefore let us pray

God to help us choose friends who are always true to us and to Him. If we choose God first as a friend, and do His will we will never want for friends.

"Choose ye this day whom ye will serve." E. A. M.

Mr. Cory, O.

For the Herald of Truth.

ETERNAL LIFE.

"And this is the promise that he has promised us, even eternal life." 1 John 2:25.

When the sinner comes to God through Christ, and receives the life from God by being born again, he has eternal life. God has promised life to all that come to him and accept him as their Father, and he will surely give it. If we then live true to God, and trust and obey him, he will take us to himself at the end of our earthly journey, and we shall have the blessedness of this eternal life directly in his presence forever.

Should we not give heed to such a blessed promise? Is it not worth a sacrifice of our carnal life to attain eternal life? The life that we live in the natural or carnal man is not eternal life. The body must die and we must depart from this natural life. But if we mortify the deeds of the carnal man and live in the Spirit, we have eternal life that cannot die with this poor body in which the soul dwells. We can then enter into that rest which is prepared for those who have attained unto eternal life, to enjoy that beautiful home where there is no more parting.

All we who have begun in this life here have the promise of entering into it in fullness over there. May we all be true and faithful to God, so that when he calls us to depart from this world we may have the hope of meeting in heaven there to enjoy in fullness that eternal life which is promised to us in John 17:3. The Savior here said, "And this is life eternal, that they might know thee the only true God and Jesus Christ whom thou hast sent."

These words show us that God is the true and living God. We must serve him here if we wish to go into the fullness of eternal life in the world to come. This is what our Savior, God's dear Son has said: "As thou hast given him power over all flesh that he should give eternal life to as many as thou hast given him." John 17:20.

Dear reader, I hope you are one of God's true children, and that he has given you eternal life, and that you know him to be the only true God. Let us serve him with gladness here, and we shall soon see him as he is in the fullness of eternal life. LIZZIE BRUBAKER.

Leonard, Mo.

OCTOBER FLOWERS.

Ye flaming flowers of brown October's bloom—
With deeper colors than are born of spring,
Beneath your orillammes and scarlets gleam—
I see the shadows of Decey's dark wings.
Your gorgeous tints are only premonitions
Of fading force in soil and sunlit air;
And conscious there, with yet upset volitions,
They deck the earth with beauty passing fair.
As the last wave upon the beach breaks loud—
As dying day puts her best bravery on—
While yet the earth in her array is proudest—
Through the gay masks I mark the summer gone. —Selected.

For the Herald of Truth.

THE LOVE OF GOD.

"For God so loved the world, that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life." John 3:16.

Oh the wonderful love of God toward his children! His great love is shed abroad in the whole world over the wicked and the righteous alike. He is continually doing some blessed thing for us, but do we love and thank him in return for his goodness? We should at all times love him above everything else, for he gave his dear Son, that he might sacrifice his life and give it as a ransom for our souls. Sometimes God blesses his children so that they prosper in all they do, and soon they become careless of their souls and forget him; but God is a jealous God, so he sends some message of warning, sometimes in the way of afflictions and trials, to soften their hearts and draw them to him again.

What wondrous love in the Son to die on the cross to save us poor sinful creatures. "For greater love, hath no man than this, that a man lay down his life for his friends." All the blessed Savior did while here on earth was done through love and mercy toward his people. He was mocked and reviled by men, yet he bore it patiently for our sakes. And while they were nailing him to the cross he prayed to the Father to forgive them.

Let us then strive to have that love within us, so that if we have enemies we shall be able to bear all the wrongs they do us patiently, and pray to God to forgive them. In John 15:12 he says, "This is my commandment, That ye love one another, as I have loved you. Let us then love him, and prove ourselves his friends by obeying his teachings. For he says, 'Ye are my friends, if ye do whatsoever I command you.'"

Let us not fear if the world hates us for his sake, for it first hated him for our sake. But let us abide in his love and the world can not harm us. "By this all men shall know that ye are my disciples

if ye have love one to another." John 13:35. Let us therefore love one another that we may be his disciples.

If God has so loved us and blessed us with all we have and enjoy, should we not try to love and obey him. If we do all he commands us to do we have the promise that we shall abide in his love. Is it not worth while trying to abide in the love of so good and kind a Friend. I hope that those readers who are not serving God, may, before it is too late, give their hearts too him and share in the promises of his Holy Word.

We also have the glorious promise that if we are faithful to God we shall see him as he is, and be like him. Should it not be a cheering thought to the Christian that he shall see God and be like him. Let us therefore shun the paths of sin and be followers of God as dear children, abiding in his love, and finally reach that home above where all is joy and love.

CLARA BRUNAKER.

WAR PREVENTED FOR SIX HUNDRED YEARS BY PERMANENT ARBITRATION.

Iceland was peopled by a Norwegian colony in the latter part of the ninth century. These colonists were some of the most independent and intelligent inhabitants of Norway, who, rather than submit to the tyrannical exactions of Harold, the reigning monarch, chose to leave their native land. Shortly after their settlement in the new country, an admirable form of republican government was established, and continued undisturbed for several centuries. At length some of the most ambitious members of the national assembly attempted to encroach on what others considered to be rights of the people. Harsh debate and contention ensued. A hostile spirit, thus awakened, led to the arming of the followers of the two parties; and then about the middle of the thirteenth century, for the first time since the introduction of Christianity, which occurred in the year 1000, the annals of Iceland are disgraced by the record of sedition and bloodshed. Such an exhibition alarmed the peaceful inhabitants, and ultimately produced on the assembly a resolution to vest a certain amount of power in the king of Norway, by which, in case of any such contention in future, he was constituted legal arbitrator. Certain stipulations were entered into on both sides; one of which was, that on no occasion should the king of Norway attempt to introduce an armed force into Iceland. This condition has never been violated, neither by the Norwegian or Danish monarchs; so that, during the six centuries that have elapsed, we are told that no military band has been raised in, or set foot in the island. —Peace Advocate.

JOSEPH'S CHARACTER.

The last of the patriarchs, as Joseph has been called, was also in many respects, at least one of the noblest and the best. His character is almost without a flaw, and there are in it some of the most admirable traits ever known to the world. Though many works have been written on his life, he has not so often been held up as an example of sterling worth as he deserves to be in every succeeding age. Even Christian may learn from the accounts of his life, some precious lessons of the higher life; and as a chapter in Providence, this narrative is replete with consolation; for it shows how God is ever with the truly good and faithful man, and how He gives him victory even when it seems as if he were forgotten and cast off. Jehovah was with him; and therefore, as a modern writer has said, "He was a slave, and yet a freeman; unfortunate, and yet a child of fortune; abandoned, yet standing firm in the fiercest temptations; forlorn; yet still in the presence of God; an object of impending wrath, yet still preserved alive; a state prisoner, and yet a prison-keeper; every way subdued, yet ever again superior to his condition."

But to return. The Lord was with Joseph to the last. He was always great, and always, through faith, victorious over evil and sin. His trials were such as few men are called to bear; but he rose superior to them, the trials of adversity, and still greater trials of prosperity, only serving to bring out the noble qualities of his mind.

That a life so transparent and beautiful as that of Joseph should be typical of the life of our Lord, is not surprising. A certain writer presents not less than twenty-two points of resemblance between Joseph and Christ, and one might probably find many more. But it is in general rather than in minute particulars that we must look for the parallel. In his self-sacrificing spirit, in his love for his brethren, in his readiness to forgive, in his providing for the necessities of a numerous people, in his elevation to the government of a mighty nation, and in the wisdom with which he administered its affairs, we can now see set forth the greatness of the Redeemer of the world; but, as the antitype is always superior to the type, so Christ is in every respect far above Joseph, and to Him, therefore every knee must bow, and every tongue confess. —Thornley Smith.

MAYEST thou put on strength in the Lord's name, . . . and find it a streng tower, yea, an impregnable fortress, where the enemy cannot hurt, through he may roar and greatly disquiet. —Margaret Woods.

THE BELIEVER AND HIS ECHO.

Believer. True faith producing love to God and man,
Say, Echo, is not this the gospel's plan?

Echo. The gospel's plan.

B. Must I my faith in Jesus constant show,
By doing good to all, both friend and foe?

E. Both friend and foe.

B. But if a brother hate and treat me ill,
Must I return him good and love him still?

E. Love him still.

B. If he my failings watches to reveal,
Must I his faults still carefully conceal?

E. Still carefully conceal.

B. But if my name and character he tears,
And cruel malice too, too plain appears;
And when I sorrow and affliction know,
He loves to add unto my cup of woe:

In this uncommon, this peculiar case,
Sweet Echo, say, must I still love and bless?

E. Still love and bless.

B. Whatever usage ill I may receive
Must I still patient be and still forgive?

E. Still patient be, and still forgive.

B. Why, Echo, how is this? thou'rt sure a dove.

E. Thy voice will teach me nothing else than love.

E. Nothing else than love.

B. Amen, with all my heart; then be it so,
It's all delightful, just and good I know,
And now to practice, I'll directly go.

E. Directly go.

B. Things being thus; then let who will reject,
My gracious God most surely will protect.

E. Surely will protect.

B. Henceforth on Him I'll put my every care,
And both my friend and foe embrace in prayer.

E. Embrace in prayer.

B. But after all these duties, when they are done,
Must I, in point of merit, then disown,

And rest my soul on Jesus Christ alone?
E. On Jesus Christ alone.

B. Echo, enough! thy counsel to my ear
Is sweeter than to flowers the dew drop's tear.

Thy wise instructive lessons please me well,
Till next we meet, farewell, farewell.

E. Farewell, farewell.
—Selected by E. B. DINGEE.

DOUBTING CHRISTIANS

Are not few in number. They may be found in all parts of the country, of every age, of every sect. They not only pay an occasional visit to Giant Despair in Doubting Castle, but sometimes are his guests for long years. He is not a pleasant host; he gives his visitors few comforts; they would fain be off, but cannot find the key to open the door; and so, against their will, they are prisoners rather than guests. Can nothing be done for their release?

It is related that a theological student once called on an aged divine, in great distress of mind, doubting whether he had been converted. After he was through, the aged disciple, laying his hand on his head, said: "My young brother, you know what repentance is—what faith in Christ is. You think you once repented and once believed. Now, don't fight your doubts; get it all over again—repent now, believe in Christ now; that's the way to have a consciousness of acceptance with God. I have to do both very often. Go to your room and give yourself to Christ this very moment, and let doubts go. If you have not been His disciple, be one now. Don't fight the devil on his own ground. Choose the ground of Christ's righteousness and atonement, and then fight him."

We know of no better advice than this. If we have no comfort in our past or present religious experience, suppose we let it all go for what it is worth. No doubt it is worth little enough. Then let us begin over again. The past is gone; let us repent of it. The future is not ours; but the present is. Going at this present a penitent sinner to our Lord Jesus Christ, He has promised never to turn away any who come to Him. Let us come to Him now; let us trust in Him now; and not only pardon, but peace, will be ours.—Southern Churchman.

THE SECRET OF QUIETNESS OF SOUL.

"Behold, as clay is in the potter's hand, so are ye in My hand, saith the Lord."

Happy and at rest is the soul that is lying quietly in the hands of the Master-workman, to be moulded into such a vessel as shall please Him. "Happy is that soul who, realizing the vanity of striving to make itself fair, abandons itself unconditionally to the wondrous skill of the heavenly Potter, leaving it to Him to make it a vessel of such shape and workmanship as He shall choose, so long as it is a vessel 'sanctified and meet for the Master's use.'"

Dear friend, be satisfied to have the Lord make you what He wants you to be. He knows whether you will best fulfill His will, as a vessel of beauty or a vessel of use. As a skilled and experienced workman at a single glance can weigh the comparative value and fitness of his various materials, and assign to each a peculiar mode of treatment, so does He discern for what you are most capable, as well as the method of treatment that you require in order that you may be fitted for service and may "walk with Him to the full power of the soul that He has redeemed." And surely this is your desire, as is proved by your thus committing yourself into His hands. Then let

Him teach you "in the way that He shall choose." Do not determine your own standard of holiness and aim at that, becoming dissatisfied if your Christian character does not grow in the particular direction that you desire, but leave it to your Lord to develop in you such graces as He sees best. He does not look for the same fruit from each tree and shrub in His spiritual garden. That plant best pleases Him that yields the particular kind of flowers or fruit which He planted it to yield, and for which He is cultivating it. Try, then, and fall in with His purpose concerning you. Watch the direction of His dealings with you. Does His method of treatment seem calculated only to develop your patience, while you are ardently longing for the increase of love? "Take heed and be quiet," and you shall find in the exercise of a submissive and childlike trust in His plan for you, that a love hitherto unknown shall spring up in your restless heart.

One great lesson that the Lord's children seem to find a difficulty in learning, is quietly to wait His time for development of their Christian character. We would bring forth at once the fruits that require alternate seasons of sunshine and rain, of heat and cold for their perfection, forgetting that the earth bringeth forth first the blade, then the ear, and after that the full corn in the ear. Yet the blade is dear to the husbandman as being the earnest of the promised harvest, and so the Lord of the spiritual harvest watches the fig-tree putting forth her "green figs," and to Him the "vines with the tender grape give a good smell." The fruit you have to offer Him may be now but as green figs, for you for "the time of the figs is not yet;" still the Husbandman waiteth for the precious fruit promised, and hath long patience for it. Be ye also patient. Cast not away your confidence, for in quietness and in confidence shall be your strength, but commit thy way unto the Lord; trust also in Him and He shall bring it to pass, and in due season you shall reap if you faint not.—J. S. in Parish Visitor.

THE BIBLE SOCIETY.

But three hundred years ago a body of Romish priests made a great fire in Earl Street, London, and burned every copy of the Bible that could be found, and then congratulated themselves that at last the Bible was destroyed. To-day on the very spot where this fire was built, stand the great buildings of the British and Foreign Bible Society, where the Bible is printed in one hundred and seventy-eight different languages; and it may almost be said that an additional copy comes from the press at every tick of the clock.

GOD'S GUIDANCE.

A captain's wife once told a little story from which a very important lesson may be drawn, to show how God can guide us safely through dangers if we put our whole trust in him.

"We were on shipboard," said she, lying in a Southern harbor, and were obliged, first, to make our way ashore. The waves were rolling heavily. I became frightened at the thought of attempting it, when one came to me, saying, 'Do not be afraid: I will take care of you.' He bore a peculiar shaped dark lantern, only a single ray of light being emitted from a small circular aperture. 'Now,' he said, 'take my hand; hold fast, do not fear. Do not look about you, or on either side of you, only on the little spot lighted by my lantern, and place your footsteps firmly *right there*.' I heard the rushing of the waters, and was still conscious of fear; but by looking steadily only where the light fell, and planting my footsteps just there, not turning either to the right or the left, clasping firmly the strong hand, the danger was overcome and the shore reached in safety. The next day my kind guide said, 'Would you like to see the way by which you came last night?' Then he showed me where our vessel had been lying, and the very narrow plank (just a single one) by which we had reached the shore. He knew that, had I turned either to the right or to the left, I should in all probability have lost my balance, and gone over into those dark waters; but by 'holding fast,' and treading just where the light fell, all danger would be averted."

Is not this a beautiful comparison of the way in which Christ leads his children? He also commands them to come to Him, to doubt not nor be afraid to trust to His guidance. Then He tells us to "walk in the light" of His blessed teachings, "turning neither to the right nor to the left" and follow Him where He leads us. By doing as He bids us and "holding fast" to His almighty arm, we too are led safely over the dark troubled waters of life and will at last be landed safely on that shore where no more sorrow, distress or affliction can mar our happiness.—K.

DISCOURAGED MEN.

A newspaper once contained an advertisement for a man to fill a certain position, which concluded with, "No discouraged men need apply." This was worldly wisdom: for a discouraged man counts for very little in this world's battle; he is defeated in advance; he faints in the day of adversity; he falters in the conflict; he halts in the race; he weakens beneath the burdens and trials of active life. This world can do very little for discouraged men. It calls for men of high hope; men who have not found out that all is vanity and vexation of spirit; men who are not weary chasing earth's mocking phantoms, and who are ready for new enterprises and new opportunities.

There is one refuge for discouraged men; there is one Leader who does not reject them nor despise them; there is One whose very mission it was to deal with discouraged men, to help those who are wearied in their earthly race, to deliver those who have fallen into captivity and bondage in earth's conflict, to uplift the fallen, and to set the crown of triumph on the brow that has been bowed in the dust and darkness of defeat. Here broken hearts are bound up; here there is rest for the weary, peace for the troubled, strength for the fainting, and life for the dead.

Our Savior has help for every discouraged man, for every discouraged woman, for every discouraged child. He calls them to himself. He says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." This is the place where discouraged men should apply.

STRICT VERACITY.

The habit of veracity cannot be overestimated in importance if we really desire to enjoy the fullness of Christian experience. We do not refer to willful and secret perjury—much less to open falsehood. Such sins are conceded to be despicable, and are positively destructive to all manly character. We refer rather to that secret withholding of the truth by which one party may mislead another, in matters trivial or important. Genuine honesty in our intercourse should not arise from mere motives of pol-

icy, but from a lively sense of what eternal rectitude is in itself; and also from just views of what rectitude requires of all responsible intelligences.

Whoever is willing to speak or act so that his fellow-man shall receive a false impression concerning a fact is guilty of falsehood, according to God's perfect standard. "Moral truth consists in our intention to convey to another, to the best of our ability, the conception of fact exactly as it exists in our own minds." When such an intention dominates our whole being, then will our habits in speaking and acting result, not only in present happiness, but in right character-building also. At no point is the Christian called to be more watchful than just here; because conscience is easily paralyzed by forgetting God, that from the necessity of his nature, "requires truth in the inward parts." In the busy marts of trade the temptation to depart from strictest veracity is seldom absent. In social life the excessive touches of urbanity are sometimes only the attempted concealment of subtle falsehood.—*Scl.*

AN INFIDEL'S SERMON TO A PREACHER.

Never shall I forget the remark of a learned legal friend who was at one time somewhat skeptical in his views. Said he to me: "Did I believe, as you do, that the masses of our race are perishing in sin, I could have no rest. I would fly to tell them of salvation. I would labor day and night. I would speak with all the pathos I could summon. I would warn and exhort and entreat my fellow-men to turn unto Christ and receive salvation at his hands. I am astonished at the manner in which the majority of you ministers tell your message. Why, you do not act as if you believed your own words. You have not the earnestness in preaching that we lawyers have in pleading. If we were as tame as you are, we would never carry a single suit."

A decade of years has passed away since that remark was made. I bless God it was addressed to me. It put a fire into my bones which I hope will burn as long as I live. God preached a stirring sermon to me that day by the mouth of that infidel lawyer.—*Peter Stryker.*

THE LORD'S PRAYER.

Abbot says, "The literature upon this prayer would of itself make a library. For eighteen centuries the Christian Church has been studying it." Another writer, referring to the words of Christ: "After this manner therefore pray ye," says, "A pattern or specimen of the true form of Christian prayer is given; hence other prayers are not only allowed, but required. Two forms of this prayer exist, Matt. 6:9, 13 and Luke 11:2, 4. In this prayer our Lord shows His disciples how an infinite variety of wants and requests can be compressed into a few humble petitions. It embodies every possible desire of a praying heart, a whole world of spiritual requirements; yet all in the most simple, condensed and humble form, resembling, in this respect, a pearl on which the light of heaven plays.

This prayer contains four great general sentiments, which constitute the very soul of religion,—sentiments which are the gems of all holy deeds in all worlds. First, *Filial reverence*. God is addressed, not as the great unknown, not as the unsearchable governor, but as a father, the most intelligible, attractive and transforming name. Secondly, *Divine loyalty*. "Thy kingdom come." Thirdly, *Conscious dependence*. "Give us this day," etc. Fourthly, *Unbounded confidence*. "For thine is the power" etc.—*Scl.*

THE ALARM-WATCH.

A lady who found it difficult to awake as early as she wished in the morning purchased an alarm-watch. The watches are so contrived as to strike with a very loud, whirring noise, at any hour the owner pleases to set them.

The lady placed her watch at the head of the bed, and at the appointed time she found herself effectually roused by the rattling sound. She immediately obeyed the summons, and felt better all the day for her early rising. This continued for several weeks. The alarm-watch faithfully performed its office, and was distinctly heard so long as it was promptly obeyed. But after a time the lady grew tired of early rising, and when she was awakened by the noisy monitor, she merely turned herself, and slept

again. In a few days the watch ceased to arouse her from slumber. It spoke just as loudly as ever, but she did not hear it, because she had acquired the habit of *disobeying* it. Finding that she might just as well be without an alarm-watch, she formed a wise resolution, that if she ever heard the sound again, she nevermore would allow herself to disobey the friendly warning.

Just so it is with conscience. If we disobey its dictates, even in the most trifling particulars, or allow ourselves to do what we have some fears may not be quite right, we shall grow more and more sleepy until the voice of conscience has no longer the power to awaken us.—*The Child's Gem.*

FOR SALE, A DONKEY.

Poor Tom Darton was left an orphan in a large town in England, before he was twelve years old. Few had been his joys, for his parents had been so poor that they could not even keep him well clad. But Tom had one good friend in Ned the donkey. Ned would do anything he could for Tom. Other persons might beat Ned till blood came, and he would not stir; but if Tom said, "Come, Ned, I'm in a hurry—get up," Ned would start off and do his best.

And now Tom was so poor that he and Ned would have to part. Tom must take him to the horse-market, and sell him for the most he could get. Sadly did Tom lean on Ned's neck and pour out his grief. Ned seemed to know that his poor master was grieving, for he put his head round as if to comfort him.

The next day Tom led Ned to the horse-mart. After he had waited some time, a gentleman came up and said, "What is the price of your donkey, my lad?"

"I ought to get about three guineas for him," said Tom.

"My name is Gray," said the gentleman; "I want a good-tempered donkey for my little girl to ride at the seaside. Are you sure that this one is safe and kind?"

"Treat him well, and he will return love for love, I think," said Tom. "But if you beat him, he will show temper."

Then Mr. Gray questioned Tom, and learned that he was an orphan; that he knew how to read and write,

but was very poor; that of the three guineas, he hoped to get for the donkey, he owed half to the baker for bread.

"I will buy your donkey," said Mr. Gray. "Lead him along and follow me."

Tom followed till they both stopped before a shop where ready-made clothing was sold.

"Will your donkey stand still when you are not by?" asked Mr. Gray.

"Oh, yes," said Tom. "he minds me well."

"Then come with me into this shop," said Mr. Gray.

Tom obeyed, and Mr. Gray said to the shopkeeper: "Fit this lad out with a good suit of clothes."

The tears came to Tom's eyes. He could only seize Mr. Gray's hand and kiss it.

"No nonsense, my lad, said Mr. Gray. "I can tell a good fellow when I see him. I saw by your kindness to the donkey what sort of a boy you are. I want you to take care of the donkey, and lead him about for my little Bessie. You shall go to the seaside with us. Your wages shall be ten shillings a week."

"And I owe this good luck to poor old Ned!" said Tom.

TEXTS FOR EACH DAY OF THE YEAR.

OCTOBER 15th to 31st.

Lay hold on eternal life. 1 Tim. 6:12.
The fear of the Lord tendeth to life.

Prov. 19:23.
He that hath the Son hath life.

1 Jn. 5:12.
I have set before thee this day life.

Deut. 30:15.
Passed from death unto life. Jn. 5:24.

Christ our life. Col. 3:4.
Thou wilt shew me the path of life.

Ps. 16:11.
Jas. 4:14.

Men of the world which have their portion in this life. Ps. 17:14.

Saved by his life. Rom. 5:10.

This is life eternal that they might know thee. Jn. 17:3.

Ye may know that ye have eternal life. 1 Jn. 5:13.

Thou hast the words of eternal life. Jn. 6:68.

He that believeth on me hath everlasting life. Jn. 6:47.

This life is in his Son. 1 Jn. 5:11.

Ye will not come to me that ye might have life. Jn. 5:40.

The righteous into life eternal. Matt. 25:46.

HERALD OF TRUTH.

October 15, 1886.

Entered at the Post Office at Elkhart, as second class mail matter.

TO OUR SUBSCRIBERS.—If any of our subscribers do not get their paper regularly, or if any persons who send for books, &c., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

THE DATE on the label of your paper gives the time to which your paper is paid. If it is "dec. 85," it is paid to that time, and so of any other date. By this you can always tell if your paper is paid up, or is in arrears. The X on a label shows that your paper is ordered to be stopped at the date on it.

THE FAMILY ALMANAC
for 1887

is now ready, and all orders will be promptly filled. Send in your orders early. This almanac should find its way into every Mennonite family. It contains the usual calculations made by the celebrated astronomer W. R. Ibach who furnishes the calculations for the most popular almanacs in the country. It contains the rising, setting and eclipses of the Sun and Moon; the phases and places of the Moon; the aspects of the planets; the rising, setting, and southing of the most conspicuous planets and fixed stars, the equation of time and the time of high water, weather predictions, and also an extract from the Centennial Almanac for the year 1887, together with an excellent selection of reading matter, both profitable and interesting. Also recipes, rates of postage and valuable information of various kinds, illustrations &c., Send your orders early. The price is as follows:

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MENNONITE PUBLISHING CO.,
Elkhart, Ind.

REPORTING VISITS.—For the consideration of our correspondents who report visits, we would state here that we would be glad to publish the names of all their friends which they visit if that were the most edifying for our readers. But it likely makes somewhat dull reading for persons to be poring over a long list of names where some one took breakfast, took dinner, took supper, staid all night,

called a few minutes, when they have never seen or heard of these persons and likely never will. It would, in our estimation, be more interesting and instructive to tell the incidents of the visit, locate and describe the Church, give some hints as to how the work is getting along, etc. We do not complain but some of our readers sometimes do.

MISSOURI CONFERENCE.—The report of the Missouri Conference in another column, is one of the best conference reports we have ever published. It seems the brethren there comprehend the necessity of the work very fully, and gave their views in a clear, comprehensive manner. If our brethren who participate in the different conferences would put a little more system in these deliberations, these conferences might be the means of much more good, and a far greater benefit to the Church in general. We were especially pleased with the suggestion of one of the Bishops at our Elkhart County Conference, that it would be advisable to prepare a schedule of the several points of doctrine, etc. to be presented and then present them in order without any waste of time or omissions. This indeed would be a step in the right direction and would help the work a great deal. Much time is lost by not having things ready and in proper order. We hope this remark may not be lost.

CONFERENCE IN ELKHART CO., IND.—Conference met on Tuesday, October 8th, at the usual time. The attendance was quite large including a number of brethren and sisters from Ohio. Among the Bishops present were Joseph Bixler, Michael Horst, and George Brenneman from Ohio, and Daniel Royer from Clay County, Ind. Of the ministers there were Jacob Stauffer and Henry Good from Ohio, and Christian Wenger and Harvey Friener of Michigan.

The Conference was opened by singing and prayer, after which the 12th chapter of I Cor. was read.

The object of the meeting was stated, and earnest admonitions were given to all to remain earnest, devoted, and zealous in the doctrines of the Gospel and the teaching of the fathers.

The usual points of doctrine, the rules of the Church, etc. were presented by the bishops, and acquiesced in by the ministers and deacons.

The Conference was in session both forenoon and afternoon, and closed about four o'clock.

The Conference next year will be held at Holdeman's meeting house, and will meet on the Thursday preceding the second Friday in October, at 10 o'clock A. M.

A number of meetings were held by the ministers from abroad at different places during the time preceeding the Conference. We were glad to see so many visitors among us from Ohio, also from Pennsylvania and from Michigan.

On Saturday meeting was held at Yellow Creek, where one person was received into the Church, and votes were taken for a minister in the Yellow Creek district and also for a bishop for the surrounding district.

A meeting was held at the same time at Holdeman's meeting house, where two persons were baptized and votes taken for a bishop for the surrounding district.

At Shaums church a meeting was held in the afternoon of the same day where votes for a bishop in the same place as above stated were taken.

On Sunday, October 10th, Communion services were held at Shaums church and also at Yellow Creek. A large concourse of people was present at both places, and the meetings were encouraging and edifying. On Tuesday, a meeting was held at the Holdeman Church for the purpose of electing and ordaining the minister and bishop for whom votes were taken as above stated. The lot for bishop fell on Bro. Henry Shaum and for minister on Bro. Jonas Loucks. May the Lord bless and strengthen the brethren in the important duties devolving upon them.

CHURCH NEWS.

FROM MONTGOMERY CO., PA.—We learn that there is still new interest felt in the Churches here and that both at Franconia and Towamencin there are some applicants for baptism. May the Lord continue to bless and prosper the Churches everywhere that they may grow and increase and be strong in the word of the Lord.

FROM WALNUT CREEK, HOLMES CO., OHIO.—Eli S. Miller of Elkhart Co., Ind., and Isaac Schmucker of Noble Co. Ind., visited the Church in Walnut Creek, Holmes Co., Ohio, and on the 26th of September they preached in the Walnut Creek meeting house to a large and attentive audience. They returned home on the 1st of October.

FROM GAP, LANCASTER CO., PA.—Bro. J. B. Stoltzfus of Knox Co., Tennessee, paid us a friendly and edifying visit, and preached for us several times, by which we were encouraged to press forward. On the 30th, of September, he, with two of his dear motherless children took the train at Gap for his distant home. May the Lord bless the dear brother and his beloved ones.

SAMUEL LANTZ.

FROM LANCASTER CO., PA.—A correspondent from Mt. Joy, Pennsylvania says, "We held our Conference on Thursday and Friday, Sept. 30th and Oct. 1st. It was good to be there. Our aged Bishop Benjamin Herr earnestly admonished us. No doubt many thought during his discourse that they will be more devoted in the future. I trust his admonitions will long be remembered. On Saturday (Oct. 2nd) we had our preparation meeting. Five young precious souls were received into the church. May the Lord richly bless them. On Sunday we held our communion meeting. Truly it was encouraging to see so many testifying their faith and obedience in remembering the sufferings of our Savior. May the Lord bless every communicant. May every one be enabled to live a consistent life, and be a light to the world. Another pleasant feature of our meeting was the presence of so many young people, who conducted themselves in such a manner as to show a commendable interest."

MISSOURI CONFERENCE.

The Annual Conference of Missouri met in the Cherry Box Meeting-house, in Shelby county on Friday, Sept. 24th. The services were opened by singing the 170th hymn, after which prayer was offered. D. D. Kauffman, of Morgan county, was chosen Moderator, and J. S. Coffman, of Elkhart, Ind., was chosen Secretary.

Bro. Kauffman read I Cor. 3, and from this scripture taught a clear and forcible lesson showing the unity of the members of the body of Christ. Christ is not divided, and no minister or teacher should be allowed to come between the church and Christ. As Mennonites we must not look upon Menno Simon as being any virtue to us in the salvation of our souls. He is simply a minister through whom we have believed. When we build on Christ with gold, silver, or precious stones our work will abide, but if we build upon men and the doctrines of men we are building with wood, hay, stubble, and must suffer loss.

The Church is the temple of God, and the Spirit dwells in us as the building of God. We must become holy priests to officiate in God's temple, because our great High Priest went behind the veil once with his own blood and took away the veil that separated us from the holiest of holies.

The church is the family of God, and must have ordinances and discipline by which there is a mutual understanding how to carry forward the work of the Church. It is our purpose in coming together in conference to help each other to understand our work as a Church.

This is a brief summary of Bro. K's discourse, which was followed by our aged Brother Benjamin Hershey, in a few remarks in which he expressed his desire to continue faithful in the doctrine he learned, and in which he labored through his long life.

Bro. D. F. Driver then delivered a short discourse, basing his remarks on the Scriptures that had been read. He showed that our work as disciples or learners of Christ must depend on faith in God, and rest on the foundation He has laid—not on human inventions and man's wisdom. He read also Ephesians 4:11-14 to show the pure character of the Church.

Bro. Coffman then spoke of the new life from God and a true heart conversion as the doctrine which our church should teach as of first importance. The outward forms of Christianity must not take the place of actual piety and the divine life within. The fruits of the inward life must shine out by our separation from the world, and our obedience to the word of God.

Bro. Brubaker spoke of the difficulty of living Christianity in its true principles when we consider our worldly interests. These remarks were followed by the consideration of a number of subjects, which were pleasantly discussed, and many reasons were shown why the conference should arrive at the conclusions here expressed.

The ordinances of the Church—baptism, the communion, feet-washing, etc., do not accomplish the work of man's salvation, but are necessary tokens by which we show that we have forsaken the world and have entered into covenant with Christ. The paschal lamb of the Hebrews in Egypt did not save Israel—their salvation was alone the power and favor of God—but was a figure that pointed to Christ "our passover" and our spiritual deliverance. Christ ordered baptism as a sign of our consecration, and it is to us the "answer of a good conscience toward God."

The communion was given us by Christ to keep before our minds and before the world the broken body and shed blood of Jesus, and is at the same time a feast in which we express peace and communion with God and communion with one another.

Feet-washing is a visible token of the unity and the humility of the members of the body of Christ, showing that there is no caste or standing one above another in the church of Christ.

Yet these commandments we as Christians feel ourselves bound to obey, and cannot believe ourselves to be justified in our Christian life till we are willing to obey all the outward commandments which the Scriptures teach.

Worldly amusements. Since the Christian Societies in general, and some of our own people have of late years allowed themselves to be enticed into places of amusement where the tastes of the most sinful and ungodly are gratified and pleased, such as the theater, circus, etc., we feel it our duty to protest against the practice of attending them.

The fairs annually held in nearly all parts of the country are also attended by such evils that we cannot think our members excusable in attending them. The gambling indulged in and supported by the fair, the abuse of the dumb brute in racing, the danger of the life of the riders, and the general immoral influence exerted in various ways make it obligatory upon us to abstain from spending our time and money at the fair.

Picnics, some of which are covered with a pretense that they are under christian supervision, we also consider hurtful to christian principles and to be avoided. One reason is that they usually give occasion for great display of worldliness and vanity in fashionable clothing with which the children and young people are decked for the occasion, even to the extent of scanting the bread of poor children that are not sufficiently supplied with food. It is the sense of this conference that it is against the spirit, teaching, and practice of christianity as understood by the Mennonite Church to attend theaters, circuses, fairs, picnics, and other like places of amusement and worldly entertainment.

Secret organizations and oaths. Since of late there has been an attempt made to draw all persons possible into secret organizations, especially labor and temperance organizations, we feel it necessary to warn our people to stand firmly in harmony with the usages and teachings of the church and the spirit of the gospel in opposing all secret organizations.

We consider it also necessary to reaffirm the teaching and practice of the church and the doctrine of the Scriptures with regard to the swearing of oaths. We should "swear not at all" according to the teachings of Christ, because any appeal to God that we are or will be true would be to bring our purity into question. In subscribing to our assessments, in appearing before courts and magistrates, and on all occasions where any solemn statement is required of us we should only affirm or say yea (yes) to affirm something, or nay (no) to deny something, and never swear or appeal to God.

Pride—Conformity in the world. Pride exists not only in the passion for

October 15,

adornment, but in a disposition for men to have their own way. This is seen in governments as well as in individuals. As an illustration we need only notice the late affairs of the United States with Canada on the fisheries question, and the bad temper manifested over the trial of editor Cutting in Mexico.

The text in Rom. 12:2 shows that pride and conformity to the world exists in the mind, and results in outward manifestations. 2 Cor. 11:1-3 shows that it is man's defiance of God and an unwillingness to submit to Him that causes pride to be manifested. 1 Tim. 2:9 shows that the woman is to be adorned with apparel becoming those who are living for heaven and not for this sinful world. 1 Peter 3:1 confirms the same. Our members should be cautioned against the excessive adornment of their houses, and luxuries of their tables; it is sad to see these excesses among many who wear modest apparel. The above is an expression of the views of this conference, and we feel resolved by the help of God, to contend for plainness of apparel and non-conformity to the world, and to oppose the following of its ever-changing fashions.

Some pointed remarks were made by the brethren from Morgan county with regard to the laity helping with their means to send ministers to preach the gospel to the scattered members and small congregations. It is to be feared that some who have been blessed with abundant means have been somewhat remiss in this duty.

The church in the various places in Missouri is reported to be to some extent in a prosperous condition, yet there is a lack of ministers and ministerial labors. The members in Cass county which were recently brought into direct relation to this conference are without a minister, and will be for the time in the care of the brethren in Morgan county. It is desirable that an experienced minister locate among them, and until this can be done, or a minister ordained there, our traveling ministers should stop with them whenever they can do so.

Urgent requests have been made for preaching in Harrison county, which should have attention, and it is the hope of the conference that arrangements may be made for that place.

The brethren in the east and in the stronger churches are requested to aid the work in Missouri by sending ministers that can be spared from their work at home, and by such means as they believe would be blessed of the Lord in helping forward the interests of the church and the cause of Christ.

Conference decided to have these proceedings presented to the *HERALD OF TRUTH* for publication. The closing prayer was feelingly offered by D. D. Kauffman. The conference adjourned to meet in Mt. Zion Church, Morgan county on the 4th Friday of September, 1887.

A VISIT IN ONTARIO.

On the 20th of September, Bro. Solomon Gehman and the writer took the train at Galt, Waterloo county, for Dunnville, county of Haldimand, where we arrived at 12 o'clock M. Here Bro. Christopher Hoover met us and us took on a carriage about 7 miles to his home. In the afternoon we visited several places, and in the evening we had meeting at South Cayuga, where we had a goodly number of attentive hearers. Next morning we visited with John Hoover who is a preacher of the Dunkard River Brethren Society. Here we also met an Englishman, who is boarding there, who said he is now past seventy years of age, and has lived a wicked life until about six months ago, when he turned to Jesus, experienced a change of heart, received remission of his sins, and found Jesus precious to his soul. He said he had used tobacco over sixty years, and was such a slave to the weed that he arose in the night in order to smoke; so that many times he had his pipe in his mouth twenty hours out of twenty-four. And besides he was in the ale-house over forty years, given to beer, and other intoxicating beverages, living a drunkard's life so long that man's estimation would have thought it impossible for him ever to leave the habit. But God, by his abounding grace and tender mercies, showed him the danger he was in near the brink of the grave and gave him grace, that he not only quit smoking and drinking, but also relieved him from the craving appetite. He expressed himself in this wise in my presence, "By the grace of God I am now entirely relieved; even the very appetite for it is gone, thank God for it." A little later he made the expression, "My possessions in this world are limited, yet I am a rich man, I am a King's son. The good Lord is with me, and my heart's desire is to serve him to the end." About four months ago he was baptized, and received in the Dunkard River Brethren Society, and is so far apparently very zealous in the work of his Master. May he prove an example for many in my prayer.

We left Bro. John Hoover at 8 o'clock, when Bro. Chas. Hoover took us about 4 or 5 miles to a Union Church where we had meeting that forenoon. After meeting we went to Bro. Foreman's for dinner, where we also met his son-in-law Moses Hallman, who moved from Waterloo county to Cayuga last spring. After dinner we had a short conversation on religious matters, also singing and prayer. May God add his blessing to the few remarks made before we left, that they may reach the hearts of those who are yet unconverted; and prove a blessing to them, creating a willingness to obey the words of the Apostle Paul to the Romans chap. 12:1, 2.

From here we went to Rainham and arrived at the house of Widow Hoover on the lake shore, where we spent a few hours and went to Bro. Joel Hoovers for the night. Next morning we went to Bro. Daniel Hoover, and then to meeting; after meeting to Mr. Yokin's for dinner. After spending a short time in singing, exhortation and prayer, we went back to South Cayuga to Bro. Chr. Hoover's residence, where we had meeting in the evening, and where quite a goodly number were assembled. After meeting Amos Honsberger's took us next to his home where we staid until next morning about 8 o'clock, when Bro. Hoover and wife again met us and took us to Lincoln county a distance of about 32 miles.

We arrived at William Heckadon's in Gainsborough Township where we took dinner, and were pleasantly received. After spending a few hours in conversation, singing, and prayer we gave each other the parting hand for the first and perhaps the last time, wishing each other the grace of God, and his abundant blessings through life, and in death everlasting happiness.

We then continued our journey for Moyers Meeting-house near Jordan, where we arrived about 7 o'clock P. M. An appointment had been made for that evening, where a numerous audience had assembled from the surrounding neighborhood besides some of our fellow laborers from Waterloo. It was very pleasing to us to see some of our neighboring ministers at a distance from home. After services Bro. Samuel Moyer took us to his home for the night. Next morning (Friday) we left Bro. S. Moyer's for conference, at Moyers Meeting-house, where we spent the forenoon. Bro. Andrew Kratz took us along for dinner, then back to conference again where we spent all the afternoon. We had a meeting in the evening. Deacon John Rittenhouse took us along for the night.

Saturday forenoon he took us to the house of David Kropp on Lake Ontario shore. Here we found a dear soul who has been cold and indifferent in his duties for a number of years. After engaging in the duties of the people of God for a short time and asking him concerning the position he now is in, a man of four score years, and near the end of life's journey, putting the question before him, "Would you not like to hold communion with the brethren to-morrow?" With tears in his eyes he said, "I wish it could be so!" and promised to confess his faults openly before the Church; which he did the same day. After a counsel was held by the brethren, and no objections made, he was again received in the Church as a member, and was considered qualified to partake communion and give counsel and to attend to all other duties connected with the house of God.

At eleven o'clock A. M. we left Bro.

Kropp's and went to our aged brother Philip Wismer for dinner. Bro. Wismer took us again to Moyers Meeting-house where services were held as usual before Communion. After services Bro. Wismer took us to Bro. Christian Kratz for supper, who has been blind for thirty-three years, yet the good Lord has blessed him both mentally and spiritually. From there we walked to Bro. A. K. Honsberger's for the night, where we met Bishop Elias W. Weber and Moses Erb and wife from Waterloo.

Next morning (Sunday) we all went to Moyers Church (with the exception of Sister Honsberger, who was not able to go on account of a very severe cold) where communion was held. I am glad to say all the brethren and sisters present took part. After meeting we went to Bro. Jacob Kratz's for dinner. Bro. K. then conveyed us to our aged brother and sister Samuel Moyer, with whom communion was held. Then we went to Bro. Abraham Moyer whose wife is sick of drowsy, and also had a desire to partake of the bread and wine in remembrance of what Christ has done for us. From there we went to Berg Meeting-house for evening services. Bro. Henry Fretz's took us along for the night accompanied by Bro. Noah Stauffer. Next morning Bro. Fretz took all three of us to Beamsville Station, where we took the train for Preston, where we arrived safe and well about noon. Bro. Stauffer's son met us and conveyed us home. We found all well except my youngest child, an infant of eleven months which was very sick, but now is better again; and has prospects of getting well.

We feel to express our sincere thanks to all the brethren and sisters wherever we have been for their kind receptions, and the love shown towards us. May God grant that our meeting wherever we have been may prove edifying to our never dying souls.

In conclusion I feel like expressing myself with the apostle in Second Cor. 13.

"Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you."

JACOB B. GINGRICH.

Preston, Ontario, Sept. 31st.

VISIT TO WEST VIRGINIA.

Brother Joseph N. Driver started from his home in Augusta county, Va., on the 26th of August, and came to my home in Rockingham county, a distance of 35 miles. On the 27th I accompanied him on a journey to West Virginia, traveling 32 miles, crossing over two mountains, and filling an appointment the same evening at Pleasant Grove in Pendleton county. We staid all night with our friend Isaac

Hammer. The next day we crossed two mountains, traveled 15 miles, filled an appointment at Deatricks School-house, went 8 miles farther and preached at Millers church at candle light. We spent the night with Brother S. Miller. On Sunday morning we went 9 miles to the house of friend John Davis, where we preached the funeral of a youth of the name of Eye. Here we met an attentive audience assembled to pay their last respects to one who was loved by many. Here one person made application to unite with the church. May God bless him, and enable him to prove faithful in the good cause, and make of him a shining light. We then traveled 2 miles to Roaring School-house, where we preached the funeral of George Long, aged 90 years. We then went 4 miles to the house of friend M. Harper to stay for the night.

The next day we crossed the Alleghany Mountain into Randolph county, and stopped for dinner with friend G. Wilfong. From there we went to the house of friend A. Long in Tucker county, having traveled 30 miles. The next day we preached the funeral of his father, George Long, the same man for whom we had preached the funeral at Roaring S. H. Some of his children live in these parts and desired a funeral service here also. Here two persons made application to unite with the church. May God bless them, and enable them to shine in good works that will lead others to glorify their Father in heaven. In the afternoon we traveled 14 miles.

The next day, September 1st, we traveled 8 miles, and parted company. Bro. Driver and Bro. Allen Wilfong crossed Rich Mountain, 4 miles, where Bro. D. preached the funeral of a man of the name Flanagan. I went to Thorn Grove, where I held the funeral service of the wife of S. Clayton. The tears that fell from the eyes of that bereaved husband and those dear little motherless children caused many others to weep in sympathy. I filled an appointment at Gandy School-house, and went from there to the house of friend C. Armentrout where Bro. Driver again met me. He had traveled 20 miles, and 112 miles.

The next morning we went to Kerns School-house, filled an appointment, and in the afternoon traveled 12 miles east crossing the Alleghany Mountain. Tired of riding (horseback) over the mountains, and laboring to win souls to Christ, we were glad to put up for the night with friend J. Keisemore. We expected to take a rest on Friday, Sept. 3rd, and visit our friends on the mountain. But instead of rest, for me it was labor and sorrow; yet I sorrowed not as those who have no hope. In the morning about 4 o'clock I received the sad message that my brother Joseph was not expected to live till I got home. Bro. David Landis had left his

home on the 2nd, and traveled 15 hours (day and night) to bring me the message. I left at 6 o'clock for home, and the Brethren Driver and Landis staid to fill the rest of the appointments which had been left. I had four mountains to cross and 55 or 60 miles to travel. I kept going continuously with only a little rest for dinner, and reached home at 10 o'clock in the night. At 4 o'clock I went to see my brother who was lying sick at the home of Bro. Joseph Coffman. I found him yet alive, but too feeble to know me. O how often I thought on my long ride, how glad I would be to meet my dear brother alive and talk to him once more. But this I was not permitted to do. He died the same day, Sept. 4th, and was buried the 6th. I found my family in unusual health. I thank the Lord for his care over us.

GABRIEL D. HEATWOLL.
— Watchful Pilgrim.

For the Herald of Truth.

KING PHARAOL.

"And in very deed for this cause have I raised thee up, for to show in thee my power; and that my name may be declared throughout all the earth." *Exodus 9:16.*

At the present time the attention of the religious world is turned toward the land of the Pharaohs.

Egypt proper, which is confined wholly to the valley of the Nile, is probably the oldest civilized portion of the globe. The monumental remains of the ancient Egyptians having long been classed among the great wonders of the world, explorations among their temples, pyramids and rock-hewn tombs have been in progress for the last fifty years. But it has not been until of recent date that any remarkable or highly important discoveries have been made.

It is the general belief with most Bible readers, that the Egyptian monarch under whose reign the flight of the Israelites out of Egypt occurred, was drowned at the time of the miraculous passage of the Red Sea. However, a fair consideration of the twenty-eighth verse of the fourteenth chapter of Exodus will show that it was the pursuing column of the Egyptian army, which was evidently itself a large body of troops that perished. The language of the Bible in which this extraordinary event is recorded, is as follows:

"And the Egyptians pursued, and went in after them to the midst of the sea; even all Pharaoh's horses, his chariots and his horsemen. * * * And the waters covered the chariots and the horsemen, and all the host of Pharaoh that came into the sea after them; there remained not so much as one of them."

In the foregoing we are not told that the King himself was drowned, but simply, *all the host of Pharaoh that came into the sea after them, and of*

this number there remained not so much as one of them.

Egyptian history at least makes it appear that Rameses II, who is the reputed Pharaoh of the Exodus of the Israelites, lived many years after the wholesale destruction of the flower of his army, and died at an advanced age from bodily disease.

Through the faithful exertions of Prof. Gaston Maspero, the Director-General of the Excavations and Antiquities of Egypt, this question has at last become in a great measure solved; for in the gallery cut in the natural rock two hundred feet long and thirty feet deep at the base of the Libyan mountains, thirty-six mummies of the old Pharaohs and their families have recently been found.

All these mummy cases are richly decorated, some having been overlaid with gold, and on each is legibly written the name and title of the body inside when alive.

In a recent number of the *Scientific American*, appears the account given below of the unrolling of the body of the Pharaoh of the Bible, under whose reign the flight of the Israelites under Moses occurred. The unrolling took place at Boulak, June 3d, 1886, in the presence of the Khedive of Egypt and a large company of officials and learned men from various countries.

"The first wrapping being removed, there were successively discovered a band of stuff twenty centimeters in width rolled round the body; then a second winding sheet sewn up and kept in place by narrow bands placed at some distance apart; then two thicknesses of small bandages and then a piece of fine linen reaching from the head to the feet. Under this was found another bandage; then another layer of pieces of linen folded in squares and spotted with the bituminous matter used by the embalmers. This last covering being removed, Rameses II appeared. The head is long and small in proportion to the body. The top of the skull is quite bare. On the temples there are a few sparse hairs, but at the poll the hair is quite thick, forming smooth straight locks almost five centimeters in length. White at the time of death, they have been dyed a light yellow by the spices used in the embalming. The forehead is low and narrow; the brow-ridge, prominent. The eye-brows are thick and white, the eyes small, and close together; the nose is long, thin, and hooked, but slightly crushed at the tip by the pressure of the bandages. The temples are sunken; the cheek bones very prominent; the ears round, standing far out from the head and pierced like those of a woman for the wearing of earrings. The jaw-bone is massive and strong, the chin very prominent, the mouth small but thick lipped, and full of some kind of black paste. This paste being partly cut away with the scissors, disclosed some much worn and

very brittle teeth, which moreover, are white and well preserved. The skin is of earthy brown, spotted with black.

Finally, it may be said, the face of the mummy gives a fair idea of the face of the living King.

The expression is unintellectual, perhaps slightly animal, but under the somewhat grotesque disguise of mummification there is plainly to be seen the air of sovereign majesty, of resolve and of pride. The rest of the body is as well preserved as the head, but in consequence of the reduction of the tissues its external aspect is less life-like. The corpse is that of an old man, but of a vigorous and robust old man."

According to the received Egyptian chronology, this one of the most remarkable of the kings of the earth, reigned for 67 years, and must have been nearly 100 years old when he died, and his mummy is now computed to be at least 3,200 years old.

L. J. HEATWOLE.

Dale Enterprise, Va.

For the Herald of Truth.

"AT THY WORD I WILL LET DOWN THE NET."

When Jesus began to preach, and was walking along the sea of Galilee, he saw two brothers Simon, called Peter, and Andrew casting their nets into the sea, for they were fishers. And he said unto them: "Follow me, and I will make you fishers of men." And they straightway left their nets and followed him. Jesus also called James and John, the sons of Zebedee, who were partners of Simon.

And Jesus went about preaching and teaching the people, and healing the sick; and great multitudes gathered together to hear him. And it came to pass that as the people pressed upon him, to hear the word of God, he stood by the lake of Gennesaret. Seeing two fishing vessels near the shore, he went into one of them, which was Simon's. He prayed that he would thrust out a little from the land, and he sat down and taught the people out of the ship. The fishermen who owned the vessels had been very unsuccessful in their night's labor, for they had toiled all night, and had taken nothing.

When Jesus had ended his preaching, and feeding them with the food for the souls, he now thought of their bodies also; and said unto Simon, "Launch out in the deep, and let down your nets for a draught." And Simon said unto him: Master we have toiled all night and have taken nothing. Nevertheless, at thy word I will let down the net.

Jesus has said to his disciples they are to be fishers of men. Surely he has given them something to fish with. He has given his precious Gospel, and how willing we should be to fish with it, be as Simon was, and say, "At thy word I will

let down the net." But it is sad to say, that so many in our days seem to think they have done too much, especially if they are to preach oftener than at the regular by appointed times. But harken what the Apostle Paul writes in 2 Timothy 4:1, 2. "I charge thee before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine." "Watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry. "Who can get over or through this net?"

In season means at the regular appointed time, and out of season at any other time. Peter might have said: We have toiled all night, and have taken nothing, and to cast the net at this time and go out in the deep would be useless. But he said: "At thy word I will let down the net," and they had a miraculous draught of fishes. Might it not happen so in our days if the Gospel net would be let down more frequently? I believe that miraculous draughts might now be made at the word of the Lord, as readily as Simon did when he let down the net when Jesus commanded him to do so. Surely no minister can say: "I have done my work," when he has finished his morning service. If so, his heart cannot be filled with the love of Jesus. How can one whose heart is filled with the love of Christ sit down idle, when he sees the world going on as it does at present, without reproving, rebuking, and exhorting, as the Apostle tells us to do?

Christian friends, are we sitting down idle and letting Satan draw us back again into the beggarly elements of the world, or are we like Simon was, and say, "At thy word I will let down the net?"

ISAAC A. WAMBOLD.

Strasburg, Ont.

BE YE SEPARATE.

"There is no greater mistake" says an eminent Diviner, "than to suppose that Christians can impress the world by agreeing with it." No, it is not conformity that we want, but it is to stand apart from it and above it; to produce the impression of a holy and separate life. This only can give us a true Christian power. How often has my heart been pained to see so much compromising with the world by professed Christians. What a baneful influence they exert over the minds of the unconverted? What a reproach to the cause of Christ who said: "Come out from among them, and be ye separate, and I will receive you." They rob themselves of the sweet luxury of bearing the cross for Christ, and thereby get farther away from the true source of happiness.

M. E. P.

THE SPIRIT'S GUIDANCE.

We are told that Stephen was "full of the Holy Ghost." When the Holy Spirit thus takes entire possession of a man, He always leads him in the footsteps of Christ. The more we are brought under the Spirit's power, the closer becomes our likeness to the Savior. Mark this in the case of Stephen (Acts vii. 51-60). First of all, we are told he "looked up." This is always the Spirit's leading. We look not around, but up. Till then the eye of the soul never looks up. The natural man looks everywhere but up. His eye rests on something beneath or something around. He has not found the true resting-place of the soul. He cannot look up, for his treasure is below. But when the Holy Spirit enters his soul, how everything is changed! The whole life follows the direction of the eye. It is heavenly. Jesus is there. He knows it. Jesus is his treasure. The Spirit is in heaven while he walks the earth. What wonder if the Spirit carry the eye along with it!

But not only so. He "looked up into heaven." It was as if the spirit of Stephen was searching there for something to rest upon. Yes, so it was. Not heaven, but One in heaven. Heaven was not heaven to him unless he could see Jesus there. Heaven is where Christ is, and only there.

Mark the next leading of the Holy Spirit. "He looked up steadfastly into heaven." What can fix our hearts on Christ? Only the Holy Ghost filling the soul. Then, and only then, will there be steadfastness in our faith, in our love, in our service, in anything about us. Why is there so much instability of Christian character? Why so much restlessness of soul, so much want of calmness and confidence in God? Oh, it is because there is so little of the Holy Spirit in us all. There is no steadfast looking up to Jesus. There is no elevation of soul, no superiority to the cares and distractions and chafings of daily life, and consequently, a want of uniformity and constancy in our testimony for the Lord. Reader, is it not so? How is it with thy soul? Is Jesus enough? Is He all your joy? Does the wing, weary with its flight, fold itself here? Does thy soul nestle in the Rock of Ages? If He is not your joy now, if to think of Him, speak of Him, lean on Him, be irksome to you now—oh, think of it!—how can you enter heaven? Heaven must be a very hell to the man who loves not Jesus!

Reader, are you in Christ? Have you, indeed, been brought to Jesus by the Spirit of God? Or, are you trusting in what you call the love God—a vague hope of mercy? The love of God is infinite, it passeth knowledge; but I tell you this: God loves His dear Son more, and He will never see that soul that tramples under foot the blood of His Son,

and counts it a trifling thing—He will never see that soul in heaven. "See that ye refuse not Him that speaketh." There is forgiveness now for all who trust in the blood of Jesus; but, that way neglected, "there remains no more sacrifice for sin."—Whitfield.

FOR THE LITTLE READERS.

THE TRIAL OF FAITH

(Continued.)

Isaac grew up to be a man. He lived in a tent as Abraham and Sarah did. They all three loved God, and loved each other very much. Abraham had cows and asses, sheep and goats and camels, silver and gold, men-servants and maid-servants. But he had something that he loved more than these. What was that? His son, his dear son Isaac. He loved him more than anything else he had.

Yet there was One to whom Abraham owed still greater love. Who was that? God. Why ought Abraham to love God better than all? Because God had given him all he had.

At last, God said He would try Abraham, to see whether he trusted Him fully, and loved him more than anything in the world, more even than he loved his son Isaac. You have heard how Abraham used to burn lambs upon altars. Now God said to Abraham, "Take your dear son Isaac, and offer him up on an altar in a place that I will show you."

Was not this a very hard thing for Abraham to do? But Abraham wished to do all God told him, because he loved God so much. So he cut down some wood to burn; he put the wood upon an ass, and told two of his servants and Isaac to come with him. He left Sarah in the tent at home. They all four walked on for three days; at last they saw a high hill a great way off. Abraham knew that was the place where he was to build the altar; so he said to his servants, "Stay here with the ass, while Isaac and I go and worship God on the top of the hill." He took the wood off the ass; and bound it round Isaac with a rope. Then he took some fire in one of his hands, and a knife in the other, and he and Isaac walked up the hill together.

Isaac did not know that his father was going to offer him as a sacrifice; he thought that his father would offer a lamb. So he said, "Father." Abraham answered, "Here I am, my son." And Isaac said, "Here is fire and wood; but where is the lamb?" "My son," said Abraham, "God will find a lamb." But Abraham did not tell Isaac that he was to be the lamb.

At last they came to the top of the hill. Then Abraham took stones, and built an altar; and he took the wood off Isaac's back, and laid it on the altar.

Now the time was come when Isaac must know who was to be the lamb. The rope that had bound the wood was fastened round the hands and feet of Isaac, and he was laid upon the wood like a lamb. Then Abraham took the knife, and lifted up his hand to kill Isaac, when he heard a voice calling, "Abraham, Abraham!" It was an angel speaking from heaven. The angel said, "Do not kill your son, or hurt him at all; for now God knows that you love Him, because you have given Him your only son." How glad was Abraham to untie the rope that bound Isaac, and to find that he need not kill him. Abraham also now saw a ram caught in the bushes by the horns; and he went and took it, and offered it up as a sacrifice instead of Isaac. Abraham thanked God very much for having given him back his son.

And the angel called to him out of heaven again, and said, "God is much pleased with you for having given up your son; and God will bless you and all your children and your children's children, and one of your children's children shall make all people happy." Whom did the angel mean? He meant that Jesus would come and die for sinners, and make people happy, and take them to heaven. For Jesus, you know, was a descendant of Abraham, one of Abraham's children's children.

When the angel had done speaking, Abraham and Isaac went down the hill together. There was no wood now on Isaac's back. Abraham now was very glad. They found the servants where they had left them with the ass; then they all went back together to Sarah.

Are you quite sure that Abraham loved God? How do you know that he did? Because he obeyed God, and was ready to offer up his son when God told him. Ought you to love God better than everything? Yes, you ought to love God best. Why? Because God gave you everything. That is one reason why you ought to love Him best. You love your parents and friends, I hope, but you ought to love God better still. You ought to love God much better than anything in the world.

Now, if you love God best, you will do what He tells you. You will not tell lies, for God tells you not to; you will not get angry, and call people names; but you will try to please God. Then you will be like Abraham.

THE MARRIAGE OF ISAAC.

Abraham and Sarah were very old. At last Sarah died, and Abraham wished to bury her, but he had not a piece of ground in Canaan to bury her in; so he gave some of his silver to the people in Canaan, and bought a field. It was full of trees, and had a cave in it. Abraham took the dead body of Sarah, and put it in the cave.

Abraham now began to think he should not live much longer, and wished before

he died, to see his son married. But where could a wife be found for him that loved God, and desired to do his will? There were none such among his neighbors the Canaanites. Abraham thought of his own native country and his kindred. There he hoped, a woman might be found who would bring with her, what would be worth more than flocks and herds, or gold and silver, a pious and benevolent heart. He called to him his oldest servant, an upright and trusty man, who took care of all his affairs, and sent him to his native land on the other side of the great river Euphrates.

Abraham's servant started with ten camels laden with food and presents for the young bride God would help him to find. He traveled many days, and came at last to the city of Nahor, Abraham's brother. It was almost sunset, and he made his camels lie down by a large well. There he waited till the daughters of the men of the city came out to draw water. And he thought to himself, he would ask one of those maidens to let down her pitcher and give him water to drink. And he prayed to God, if the maiden then should say, "Drink, and I will give you camels drink also," that she might be the wife appointed by God for Isaac.

We see from this, that Abraham's good old servant thought a great deal of kindness, shown to a stranger, and to an old man, such as he was. He believed too, that God answers prayers, and that He is able to direct all that is going on in the world, so as to promote His own glory and the good of His people.

Before he had quite done praying, a young woman came out of the city with a pitcher to draw water from the well. It was Rebekah, the daughter of Bethuel, who was the son of Nahor. When she had filled her pitcher with water, he ran to meet her and said, "Let me drink a little water of your pitcher." And she said, "Drink, my lord." And then she said, "I will draw water for your camels also."

While she watered his ten camels, the man looked on in silence, wondering to see whether the Lord would prosper him or not. When the camels had done drinking, he took a gold ring and a pair of beautiful bracelets, and gave them to her. Then he asked her whose daughter she was, and if there was room in her father's house to lodge him and the men that were with him. And when she had told him her father's name, and that there was room to lodge in, and straw and grain too, the man bowed down his head and worshipped the God of his master Abraham, and thanked Him for all His kindness.

Rebekah ran home and told all in her mother's house what had happened. Then her brother Laban went out to the well and said to Abraham's servant, "Come in, thou blessed of the Lord; why do you

stand without?" And when the servant had come into the house, Laban took care of his camels, and provided water for him and his men to wash with, and spread the table for them. But the servant said, "I will not eat until I have told my errand." And Laban said, "Speak on." And he said, "I am Abraham's servant, and God has blessed my master very much, and has made him very rich; and Sarah, my master's wife, bore him a son when she was very old, and to him he has given all that he has."

And then he told them how Abraham had sent him to his native land, and how he had prayed at the well, and had met Rebekah, and that he fully believed God meant her to be Isaac's wife. Laban and Bethuel answered, "This comes from the Lord; we cannot speak against it. Behold, Rebekah is before you; take her, and go, and let her be your master's son's wife, as the Lord has spoken."

The servant then brought forth Jewels of gold and silver, and costly garments, and gave them to Rebekah. He also gave presents to her brothers and to her mother. And they ate and drank, and the men that were with him, and stayed all night. The next morning, he wished to start at once and return home. Rebekah's brother and mother said, "Let her remain with us a few days; after that she shall go." But the servant said, "Hinder me not, for the Lord has prospered me; let me go to my master." And they said, "We will call Rebekah, and inquire of her." So they called her, and asked, "will you go with this man?" And she said, "I will go." Then they gave her their blessing, and she with her nurse and maids rode upon the camels, and followed the servant of Abraham.

One evening, when Isaac was out in the fields, he saw the camels coming, and went to meet them. And when he had heard from the servant how the Lord had prospered him, he brought Rebekah into his mother Sarah's tent, and she became his wife; and he loved her, and was comforted after his mother's death.

To be continued.

Miscellany:

THE NEWLY elected Mayor of the city of Shanghai in China is a Christian.

THE GOVERNMENT of Japan has enacted a statute, forbidding those who argue against christianity, from disseminating their doctrines by public discourses.

EMANCIPATION in Cuba has been lately decreed by the Spanish government. 26,000 slaves have still remained upon the Island, since the enactment of 1879, which gave freedom to all over fifty-five years of age and promised the same to all in eight years more. This act is

most honorable to Spain, and will greatly promote the prosperity of Cuba. Brazil is also moving in the direction of emancipation, so that our Western Continent, North and South, will ere long be redeemed from the curse of slavery and the bartering of human beings.

I KNEW a little boy—he was my own brother in fact—whose heart was touched by a sermon on the words, "Behold, I stand at the door and knock." My mother said to him, when she noticed that he was anxious, "Robert, what would you say to any one who knocked at the door of your heart, if you wished him to come in?" and he answered, I would say, "Come in!" She then said to him, "Then say to the Lord Jesus, 'Come in!'" Next morning there was a brightness and a joy about Robert's face, that made my father ask, "What makes you so glad to-day?" He replied, "I awoke in the night and I felt that Jesus was still knocking at the door of my heart, and I said, 'Lord Jesus, come in,' and I think He has come in. I feel happier this morning than I ever was before."—*Kind Words.*

CONCERNING the progress of Protestantism in Spain an exchange gives some interesting information recently made public by the evangelist Juan Fuente, of Granada. He is the son of a Catholic family in Northern Spain, was intended for the priesthood, and studied seven years in a seminary, and then became a convert to Protestantism. He states that on Palm Sunday, 1899, the first Evangelistic church in Spain was dedicated in Madrid, and since that date the Gospel has been progressing, though slowly, and meeting constant opposition. About sixty larger or smaller societies have been formed, which are under the direction of missionaries or ministers, and in all the larger cities of Spain there are fully organized Protestant congregations. Many denominations are engaged in this work. The Scotch and English Mission Societies are, however, taking the lead, and have scattered thousands of Bibles and Testaments through the land. The number of those who have openly embraced the evangelical faith is from 12,000 to 14,000 to which must be added a large number who have connected themselves without such a public profession. Fuente estimates the whole number of Protestants in Spain at present to be from 26,000 to 30,000 souls.

CHEAPNESS OF HUMAN LIFE.—Of the three thousand three hundred and seventy-seven murders said to have happened in this country last year, one hundred and eleven (111) were followed by executions, whilst the wretched subjects of lynch-law administration numbered two hundred and nineteen (219), or about twice as many as the number of those who were judicially executed. There is thus evident, on the one hand, an aver-

sion to the inflicting of the capital penalty; on the other, a passionate determination to summarily administer the law (?) without a judge or jury. Within a few years, observing how many recondite terminating in bloodshed and death have arisen (especially in the South) out of family feuds, the members of one family embittered against another, and ever on the lookout to pay up old scores, even to the taking of life, I have been inclined to query whether there were not evidences of retrograde tendency—a going back in the direction of duel practice, clan fighting, and the judicial combat, or wager of battle. Likewise, the prominence given in many Northern dailies to the doings of prize-fighters, suggests the old pagan days when the blood of martyred Christians was shed upon the arena. A similar view is to be found in certain remarks made by the French pastor and publicist, Edmund de Pressense, a member of the National Assembly of France. Adverting to the recent circumstance of deliberate shooting, by a notorious French woman, of a man whom she suspected of slandering her, of her glorying in her guilt, and, upon her release, of being carried home in triumph by her friends whilst bouquets were showered upon her by applauding spectators, he says, that this incident, with many others of a not dissimilar sort which he might mention, "argue a return to a state of barbarism. It is the old savage warfare reappearing in the midst of modern civilization, and facilitated by the more deadly appliances of the day. The powers of evil have indefinitely multiplied their weapons of late, even apart from dynamite, the favorite tool of the anarchists everywhere." The foremost cause is declared to be the elimination of God from the moral world, and denying the authority—aye, even the very existence—of a moral sense, or conscience.—*The Student.*

Married.

SHANTZ—CRESSMAN.—On the 28th of September at the residence of the bride's parents in Wilmot Twp., Waterloo Co., Ontario, Franklin E. Shantz and Selma Cressman, both of Waterloo Twp.

LONGENECKER—HERSHY.—On the 23d of September at the residence of the bride's parents, Bro. John E. Longenecker of Conroy Twp., Lancaster Co., Pa., to Sister Lizzie H. Hershey of Landisville, Lancaster Co., Pa.

MOYER—SNYDER.—On the 3d of October, at the residence of Bro. Joseph C. Snyder, Waterford Co., Ont., Bro. Isaac H. Moyer of Bloomington, and Sister Sarah Snyder both of Waterloo Co., Ont.

Died.

BARKEY.—On the 22d of September, in Markham, York Co., Ontario, Pre. Joseph Barkey. He was sick only a few days. He was buried on the 24th followed by a large number of friends and relatives.

BILLEY.—On the 6th of Oct., in Elkhart Co., Ind., Edwin, son of George Billey, aged 6 months and 15 days. He was buried on the 7th at the Brick Church east of Locke, Elkhart Co., Ind.

MILLER.—On the 27th of August, in La Grange Co., Ind., Lydia, daughter of John and — Miller aged 17 years and 22 days. She was buried on the 29th. Services by Henry Miller and Jacob Weaver.

MILLER.—On the 27th of September, at Shawsville, Tuscarawas Co., Ohio, Amanda, wife of Alexander A. Miller, aged 30 years, 6 months and 17 days. She was buried in the Walnut Creek graveyard where a large concourse of friends and relatives assembled. Services by David Beachy, A. Mast and Eli and I. A. Miller.

REIST.—On the 9th of September, near Maubien, Lancaster Co., Pa., Nora F., youngest child of Bro. and Sister John E. Reist, aged 5 months and 13 days. Buried on the 11th at Kauffman's meeting house. Services from 1. Pet. 1:24, 25.

BECKER.—On the 16th of September, near Lititz, Lancaster Co., Pa., of lockjaw, Elias K., only son of Franklin and Catharine Becker, aged 17 years. He was buried on the 18th at Hess's meeting house. Services from Psalm 138:15, 16. A large concourse of friends assembled to pay their sympathy and respect. Truly a solemn call to the young!

BURKHOLDER.—On the 16th of September, in Florin, Lancaster Co., Pa., suddenly, Bro. Samuel M. Burkholder, aged 47 years. He was buried on the 19th at Kraybill's meeting house. Services from Matt. 24:44. Bro. Burkholder led a Christian life. His wife preceded him only about 6 months, and since her death he seemed to be somewhat lonesome. A large congregation assembled to show their respect for the beloved brother in the faith.

MYERS.—On the 26th of Sept., in Putnam Co., Ohio, of dropsy of the heart, Lydia, widow of Jacob Myers, aged 64 years, 9 months, and 15 days. Funeral services by H. H. Good, — Provost, and — Stoffer, from Rev. 14:13.

STRITE.—On the 7th of September, in Putnam Co., Ohio, Abby B., infant child of Isaac and Susan Strite, aged 1 month, and 19 days. Services by H. H. Good, from Jer. 31:15.

GARNER.—On the 27th of September, near Mountville, Lancaster Co., Pa., Jac. B. Garner, aged 85 years, 10 months, and 16 days. He was buried on the 29th in the family graveyard. Services from Heb. 9:27, 28.

YODER.—On the 19th of August, in Cass Co., Mo., of consumption, Rebecca, wife of C. M. Yoder, aged 41 years, 1 month and 23 days. She leaves a husband and five children to mourn their loss. Sister Yoder was a faithful member in the Amish Mennonite Church. Services by J. C. Kenagy and Moses Yoder.

MARTIN.—On the 16th of September, in Napierville, Dupage Co., Ill., Sarah Martin, aged 66 years, 10 months and 17 days.

HEATWOLE.—On the 4th of September, in Rockingham Co., Va., Bro. Joseph Heatwole, aged 68 years, 5 months and 10 days. He was buried at Weaver's Church on the 6th, where many relatives and friends assembled to pay their last respects to all that was earthly of our deceased brother. He leaves seven children and many relatives. In his death the family has lost a devoted father, the community one of its best citizens, and the Church one of her most worthy and respected members. Services by Samuel Coffman, John Geil and Samuel Brunk.

A SAD ACCIDENT.—On Saturday September the 11th, Milton Kraft, the oldest son of Bro. George Kraft of Kent county, Michigan, was engaged in cutting seed clover with the mower. His two younger brothers had come along with their father to the field. The father after giving necessary instructions to the boy, with the mower, went away to attend to some other work, telling the two smaller boys to go back to the house. The boys started but soon returned and came near the place where the machine was at work. The older brother stopped the machine and told the boys to go on home as their father had told them, and spoke to the horses to go; but they not starting immediately one of the younger boys having a whip in his hands and thinking to help his brother in the work stepped up to the horses right in front of the sickles and struck the horse nearest to him, which starting, put the machine in motion, which struck the boy, cutting his left leg nearly off above the ankle and also making several gashes in the foot. The boy was taken home and a physician called, but it was afterwards found necessary to amputate the limb. After this the boy kept sinking until death relieved him of his sufferings on Sunday October 5th, at the age of 6 years, 9 months and 3 days. He was buried on Tuesday October 7th. Services by Peter Keim and Christian Weinger from Luke 18:17. Deceased was a bright intelligent lad, and a great favorite in the family. The bereavement is indeed a sad one, and we trust that the bereaved brother and sister may look to Him from whom all our help cometh and comfort their hearts in the promises of His word. The family has also recently been afflicted with scarlet fever, but all of them have now again fully recovered.

Letters Received.

WITH MONEY

A—P. I. Amstutz, J. I. Amstutz, John Amstutz, B—E. Blosser, Samuel Backwater, Conrad Britsch, Lawrence Buckri, Elizabeth Bender, J. K. Bender, B—Burck, George Brann, Magdalene Bender, John B. Hechtel, Jos. Bixler, J. H. Backwater, John Burkholder, Eli Burkhardt.

C—John Culp Sr., J. C. Culp, Amos Cripe, A. C. Crater, Nicholas Coffman, Susanna Coblentz, Samuel Carpenter.

D—D. F. Driver, J. G. Driver, Detweiler, John Dweck, Noah B. Detweiler, S. M. Detweiler, David A. Detweiler.

E—William Emson.

F—John H. Fisher, Harvey Friesner, K. H. Fisher, Peter Fruse.

G—Frederick Geiger, Michael Gerber, Christian Groll, Christian Gingrich, Annie Gaubier.

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meek, for they shall inherit the earth." "Hath man a natural body, so hath he also a spiritual body." The spiritual body needs its nourishment as well as the natural. But where are we to receive spiritual food? Jesus says, "I am the bread of life, and also: 'Verily, verily, I say unto you, he that believeth in me hath everlasting life.'" Thus by a living faith in the Saviour, Jesus Christ the soul becomes satisfied, refreshed, and strengthened. We can then grow in grace and increase in light and knowledge, from a child to a youth, and from a youth to a perfect man in Christ Jesus. Thus there is a spiritual growth as well as a natural growth, but both need continual sustenance. Though the natural body through poverty may often suffer hunger, the spiritual body has at all times access to the table of spiritual food which Christ has so graciously and bountifully spread for us. "Blessed are they which do hunger and thirst after righteousness, for they shall be filled."

By ever cleaving to Jesus and taking our refuge in him, we may find that perfect peace and enjoyment in the soul which the Lord hath promised us. The prodigal son went into a foreign land and there spent all his goods in riotous living, but when a great famine came, and he was in great need, perhaps almost perished, he thought of his father's riches, and the plenteous portion of bread which even the servants shared. When he saw his true condition, he said, "How many hired servants of my father have bread enough and to spare, and I perish with hunger." He returned home to his father who received him gladly, and made him comfortable and happy.

Dear famine-stricken souls and wanderers from God return to your heavenly Father and you shall likewise be happy and your souls shall be filled with perfect peace and enjoyment which shall never be taken from you.

JOHN D. HERSHEY.

"I WAS A STRANGER, AND YE TOOK ME IN."

We all know it is a religious duty to help the poor and visit the sick; but too often we forget that kindness to strangers was ranked with those other duties to Jesus. "I was a stranger, and ye took me in." "Took me in," expressed so much. A stranger always feels forlorn, and on the outside of things. If we have ever been thus lonely and have known what it is to be "taken in" to the warmth of kind hearts, we shall perhaps remember, when we are at home where we know every one, are on the inside of everything, to talk in any familiar place, not solely with the friends we know and like, the people agreeable to our tastes, but also to the strangers sitting forlornly in corners and against walls, wishing they hadn't come.—P. Thorne.

For the Herald of Truth.

OUR DUTIES.

"What must I do to be saved?" is a question we should all ask ourselves. If we feel our lost condition we must come to the throne of grace, and plead for mercy and forgiveness of our sins. We all know that unless a change of heart is experienced, we are doomed to dwell forever in that fire unquenchable, "where the worm dieth not." Now, to be redeemed from that state, we must come like the jailer who asked the apostles: "Sirs, what must I do to be saved?" We must have a desire to be saved from our sinful state, and to lead a better life, and in order to do this, we must come to Christ, and believe that He is able to save us from our forlorn state; we must take Him at His word; we must most surely believe before we can look for pardon; for we read Hebrews 11:6: "But without faith it is impossible to please Him; for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek Him." For the Son of Man is come to seek and to save that which was lost." Luke 19:10. He is seeking you that are lost or unsaved; who feel a desire to come and be saved from your lost condition.

We read in Luke 11:19: "And I say unto you; ask, and it shall be given unto you; seek and ye shall find; knock and it shall be opened unto you." Now you must take Him at these promises, and come in when He opens the door of mercy unto you; then He will tell you what to do to obtain eternal life. He says: "repent." We must repent of our sins; we must become sorry for our past conduct toward our God, and ask God to change our life from a sinful one into a holy one. We must forsake the ways of the world, and turn to the will of the all-wise God. We must forsake worldly pleasures of all kinds; all vanity of dress, worldly gatherings, idle conversation, and pride of every kind. We must forsake and abstain from such enjoyments, for they are sinful, and seek to lay up treasures in heaven, where no thief approaches, neither moth corrupts; "for where your treasure is, there will your heart be also." If we take delight in worldly pleasures, and in anything and everything which Satan can entice us, we most certainly have laid up no treasures in heaven. Our hopes for heaven are poorly founded then, for we read in Matt. 6:24: "No man can serve two masters: he will either hate the one and serve the other, or else he will hold to the one and despise the other. 'Ye can not serve God and mammon.'" We must first hate sin and leave our wicked, sinful ways, before we can partake of the promises of an all-merciful God, who stands ever ready to receive us as soon as we become willing to receive Him. When we have believed

and repented, it becomes our duty to seal our faith by baptism in order to prove that we have a good conscience toward God.

The Saviour said, Matt. 3:15: "For thus it becometh us to fulfill all righteousness." Now, when we have come thus far, we find that we must watch on every side, for now is the time when Satan will assail us, and tries to lead us away from God. Before this, he had us in his power to lead us wheresoever he would, but now he sees that we are not willing to follow him. Therefore he comes with everything imaginable to entice us to leave God and follow him. We have great need to heed the admonition of our Saviour when He said, "Watch and pray, lest ye enter into temptation. The Spirit indeed is willing, but the flesh is weak."

We must ever look to God in faithful, earnest prayer, in order to overcome all the temptations of him that "goeth about as a roaring lion seeking whom he may devour;" for if we grow negligent in prayer or weak in faith he will devour us. Therefore we must stand steadfast and grow stronger in faith, so that we can once be partakers of the fullness of God's promises. If we prove faithful, and hold out to the end of life in patience and long suffering, we shall have a crown of righteousness; but if we let Satan entice us back to our former life of sin, what shall our reward be? It is terrible to think what our doom shall be if we prove to be unprofitable servants; and as we read in Matt. 25:30 "shall be cast into outer darkness where shall be weeping and gnashing of teeth."

Dear readers, let us all by the grace of God try and live so that we may not be found unprofitable servants; let us seek more earnestly, and deeply consider what God requires of us to make us as profitable as we should be. We can see plenty to do; therefore let us not be afraid, but stand bold for God and fight against Satan and his enticements. Be our talent or ability ever so small, let us not trifle with what talent we have, but make good use of it, and work with it to God's glory, and for the increase of His kingdom. Let us bear in mind that we must all give an account of our stewardship here before an all-wise Judge. We are sowing some kind of seed every day of our life; let us watch closely that we do not let tares drop among the wheat as they are sure to grow, and we must give an account of them. Let us pray with the Psalmist Ps. 12:1: "Help, Lord, for the godly man ceaseth; for the faithful fail from among the children of men," and Ps. 22:19: "Be not then far from me, O Lord. O my Strength, haste Thee to help me."

S. M. EBERLY.

Coin, Page Co., Iowa.

For the Herald of Truth.

DIFFERENT OPINIONS.

"Him that is weak in the faith receive ye, but not to doubtful disputations. Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth." Rom. 14:1,3.

The apostle Paul here admonishes and warns the Romans not to condemn one another, in case their opinions, respecting certain usages, may happen to differ. It often grieves my heart, however, to know that at the present time these very things cause strife among those who profess to be children of God. Let us therefore by the grace of God, consider these different opinions existing in the church of God.

One of the causes of strife resulting from the difference of opinion in trivial matters, is the want of charity among the Christian professors. A great amount of discontent and unfriendliness could be avoided if we would all come more under the divine control of the gospel, and, led by the Holy Spirit and prompted by love, forbear one with another. If one be weak in the faith, we must not set him down as being no child of God, but far rather seek, by word and example, to build him up, and in all charity teach him wherein he may err.

Again, much of strife is occasioned by disputing passages in the Bible which do not seem clear to us. One may think it to mean one thing and another thinks it means something different, while a third may come and say that both have wrong ideas about it, and that it means so and so. Now, while these points on which people differ, are not essential to the salvation of our souls, but are generally minor points respecting the mode of life of different people, their different ways of living as regards food, etc.; it would be a far wiser plan, and more in accordance with the teaching of God's word, if we would leave alone such things which can be of no benefit to us in our spiritual life, rather than argue away time, enkindle animosities, and set a poor example to the world. There are instances where people have thus argued on points which could not have benefited either party spiritually, until both parties lost complete control of themselves and indulged in angry dispute, even getting so far as to forget the subject argued upon, and indulging in personal insults. This is very unchristian, and not at all in accordance with the teachings of Christ and His apostles.

Satan takes pleasure in tempting people to quarrel. Is not Satan the author of very many of those bickerings and animosities on account of difference of opinion on spiritual passages? Does he not also here move about in all subtlety, seeking whom he may throw off his guard, that he may finally devour them? Let us have due respect for each other's opinions,

and give them our consideration, but if we do not agree, let us go to God and pray for wisdom and guidance that we may understand His word aright, and let us earnestly and prayerfully read and consider God's holy word, and not make it a book from which to argue and quarrel until we may finally lose the grace which has been bestowed upon us. Let us "live unto the Lord," and not be a stumbling block over which others may fall, to be dashed to pieces in the abyss of infidelity and scepticism. "The kingdom of God is not meat and drink; but righteousness and peace and joy in the Holy Ghost." A SISTER.

For the Herald of Truth.

PERFECT LOVE.

"Perfect love casteth out fear," 1 John 4:17.

God in His infinite wisdom and power created man superior to every thing with a living breath upon the earth, endowed him with sense or reason with which he may be enabled to honor and glorify God. He alone deserves all honor, praise and glory for everything visible and invisible. By reverencing him as we should and giving him all our service upon earth, he will one day grant us the honor of worshipping before his throne in heaven with all the blood washed saints who have gone before.

But how fallible is man! We find that as long as Adam and Eve had not transgressed the commandments of God, they stood in his favour, and were in perfect peace and harmony with him. But after having violated his commandments, they fell under the dominion of sin, and spiritual death, and the consequence was that when God called Adam "in the cool of the day" Adam became afraid. This is that fear and terror which sinners experience, more or less, in their sinful career and lives. In various events of life fears may rise; but when death and judgment stare the sinner in the face, the terror experienced by them is something awful, for it may then be too late to become reconciled to God and have that fear cast out.

"Perfect love casteth out fear." We are all sinners by nature and have come short of the glory of God. Fear often possesses us when we are conscience smitten through the reproof of the Holy Spirit. Oftentimes through the working of the natural elements and events, fear and terror may take possession of the sinner, but by the grace of God we may have all those fears banished from our presence; the grossest sinner may have them driven away by entering the life of love. God is love, therefore he loves us; he has no pleasure in the death of the wicked, but that all might come to newness of life and live. Through repentance and a living faith in the Lord Jesus, remission of sins is promised. If we come to Christ in this way and have the

love of God shed abroad in our hearts, that our hearts are filled therewith, that we may be made perfect in love, then those fears and terrors will be banished from our sight forever. "There is no fear in love." Herein is our love made perfect that we may have boldness in the day of judgment, because as he is so are we in this world. In John 4:17 the apostle alludes to servile fear, that which incurs God's punishments, not that filial fear which children should have towards their parents. The difference between fearing to do wrong and fearing God's punishments is very great. Let us love him for he first loved us. If we love God and Christ, the brethren, neighbors, and enemies, these are witnesses of that perfect love which casteth out fear. "Little children keep yourselves from idols." J. D. HERSHEY.

For the Herald of Truth.

FLYING AS A CLOUD.

"Who are these that fly as a cloud and as the doves to their windows?" Isa. 60:8.

The prophet exclaims apparently in surprise, "Who are these?" for he has just told us in the 3d and 5th verses that they are the Gentiles that come to the light. But he is surprised at the great change that has taken place. They were heathen as the salt water of the great ocean, or the filthy water of stagnant pools and marshes. But by the power of the sun of Righteousness they have ascended, and left all impurities behind them, and are flying as a cloud far above this world, for they are chosen out of this world.

But where are they going? The clouds are carried by the wind and are all flying toward the storm center. So the children of light are all carried towards Christ by the Holy Spirit. But there are different kinds of clouds, and we may compare them to the different classes of people. The Cirrus are the highest, but from them rain never comes; they bear no burdens and never bring any blessings to the earth. They often appear in very ornamental shapes, resembling many things noticed by the eye in the fashions, such as flounces and ruffles. They move in the highest circles. They have exalted themselves above the dark and heavy looking cumulus clouds. But alas, they are caught in an opposite current of air and are carried away. The lowest, or wind clouds may be compared with those people who are carried about by every wind of doctrine. "These are wells without water; clouds that are carried with a tempest; to whom the mist of darkness is reserved forever." 2 Pet 2:17. In this chapter Peter tells us who and what they are.

Let us not fly so low as to mingle with the things of this world, and be striving

after its riches and pleasures and vanities, and be carnally minded; for to be "carnally minded is death." Neither let us exalt ourselves above our brethren, for "God resisteth the proud" says the apostle, "and they shall be abased." But let us take the plan on which Jesus lived, and which He taught. Aloof from the snares and sinfulness of the world, yet meek and lowly, doing good around us even as the showers of rain, and letting our lights shine before the world. And when we are sorely pressed by the enemy, or by temptations and trials, let us always fly to Jesus like the doves to their windows.

G. H.

East Lynne, Mo.

THE LAW OF THE SABBATH HAS NEVER BEEN REPEALED.

(Continued.)

The general view of the relation of Christians to the law, will help us to understand what is said by Paul concerning the law of the Sabbath. It is plain that no part of the moral law is abolished. This is still recognized as of binding force upon us all. The law of the Sabbath is a part of it, and many apostolic precepts which appear hostile to the Sabbath must be interpreted in the light of this fact. Three passages are quoted from the Pauline epistles to show that this institution was to be a thing of the past. The first is in the epistle of Galatians: "But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements wherunto ye desire again to be in bondage? Ye observe days, and months, and times and years. I am afraid of you lest I have bestowed labor in vain."

This has often been interpreted as meaning that all days are alike to the Christian, and that we subject ourselves to the yoke of Jewish bondage, when we set apart one day in seven, as sacred. A passage which is supposed to have a similar meaning, is that in Romans which reads: "One man esteemeth one day above another; another esteemeth every day alike. Let every man be fully persuaded in his own mind. He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day to the Lord he doth not regard it." A passage which is thought to be perfectly decisive is that which occurs in Colossians: "Let no man therefore judge you in meat or in drink, or in respect of a holyday or a new moon, or of the Sabbath days, which are a shadow of things to come; but the body is of Christ." We desire to give these words a perfectly fair interpretation. It is not our purpose to adjust them to a preconceived theory. But since they are frequently quoted to prove that the Sabbath is abolished it is necessary for us to

give them a careful examination. We shall most readily arrive at their meaning by taking into account the intention of Paul in writing them. What was his purpose? What did he mean to accomplish by these words?

It is well known that the early churches were much troubled by Judaizers, who attempted to impose on Gentile Christians the observances of the Jews, and these converts from Judaism were prone to think that Christianity was simply an addition to their former religion. Hence they kept up the observances required of them by the Mosaic law. Even circumcision, they insisted, should be continued, and it was in deference to them that Paul circumcised Timothy.

They were equally divided in maintaining that the seventh day should be observed as the Sabbath according to the Jewish law. So long as these observances were not directly antagonistic to Christianity, and were confined to Jewish converts, they were matters of indifference to the apostle. He was content to believe that they would gradually cease as the nature of Christianity was more fully apprehended. But when the attempt was made to require them of the Gentile converts, it became quite a different matter. Every such attempt Paul and his colleagues strongly opposed. Paul's refusal to circumcise Titus because the latter was a Jew, will illustrate his position. They would not allow Judaism, an obsolete system so far as its forms are concerned, to be extended by means of Christianity. This became one of the burning questions of the day. A partial account of this wide spread conflict is recorded in the fifteenth chapter of Acts: "And certain men which came down from Judea taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye can not be saved." Paul and Barnabas stoutly resisted them. Afterward when the matter was reported at Jerusalem, "there rose up certain of the sect of the Pharisees which believed, saying, that it was needful to circumcise them to keep the law of Moses." A meeting was called to deliberate upon the matter, and the decision finally reached was, that the apostles should write to them "that they abstain from the pollution of idols, and from fornication, and from things strangled, and from blood," and that no other burden in this respect be laid upon them. But the work of the Judaizers went on nevertheless, and Paul had frequent occasions to combat them. Among the requirements which they tried to impose upon the Gentiles was, that the latter should observe the Jewish holy days and festivals. These were very numerous, including not only the weekly Sabbath, and certain other "sabbaths" or rest-days, but also the festivals of the new moons, and of the various appointed feasts; and the observance of

them all would constitute a heavy burden. The idea inculcated was, that by these appointments certain days had been made holy. It was this idea which Paul combats. The observance of times and seasons was something that belonged wholly to the Jewish dispensation. To mark certain days as holy because in them occurred certain Jewish ceremonies is the very spirit of Judaism. So Paul warns the Galatians, who had yielded to this influence more than the other churches, that in observing times and seasons they are dishonoring Christ and going back to an obsolete ritual. For the same reason he writes to the Christians at Rome, that while any one who feels that he ought to observe these days can do so to the glory of God, but he must not make his conscience a law for others, for now each man is at liberty to observe them or not as he pleases. The passage quoted from the letter to the Colossians does not differ from this, except from the fact that it mentions specifically the Sabbath. In the original, the word translated "Sabbath days" is in the plural number, and for this reason some have supposed that the reference is to the numerous rest days of the Jews. If this were the case it would be perfectly clear that Paul was opposing the doctrines of those who would force upon Christians the peculiar observances of the Jews. But it is generally agreed among translators and commentators, that the weekly Sabbath is meant the plural from being commonly used to designate that institution. But if he does here refer to the weekly Sabbath, does Paul mean to say that it is abolished? Not at all. In this case as in the others, he is opposing the doctrines of the Judaizers. One of their strong points was that the Sabbath must be observed on the seventh day of the week. But already the Gentile Christians were observing the first day, and Paul wishes to show that the insistence upon the seventh is a part of that Judaizing spirit which belittles Christ by looking for salvation to a useless ritual, and which subverts Christian liberty by imposing upon the consciences of others needless burdens. While the Jewish Christians might, if they chose observe both the seventh day Sabbath, and the Lord's day, they must not seek to force their views upon others. This is what they were doing. Paul was not writing to the Colossians against the observance of the Lord's day as a weekly Sabbath. The action of those who were "judging" them would not call for any such counsel as that. "It is certain that the persons who were judging them were pressing the duty of observing the Jewish Sabbath, not the Christian Lord's day." (Commentary in loco.) In such action there was nothing to prompt Paul to write against the observance of a weekly Sabbath. There is no intimation that the institution is to be abolished. It is only the idea that it must be

kept on a particular day of the week because the Jews had kept it on that day which he combats. No other view is consistent with his general purpose in writing these passages. He is contending against what is *Jewish*, and not against what is moral and universal. Keeping in mind this purpose we cannot agree with Alford when he says, "It would have been quite impossible for the apostle to have spoken thus" if the Sabbath was to have been of perpetual obligation. It is only by disregarding the occasion which prompted Paul to write, and his purpose in writing these words, that they can be interpreted as antagonistic to the Sabbath. Not to observe these words, that they can be interpreted as the first principle of exegesis. Ellicott, who is better authority than Alford on a question of exegesis, says in his comments on the first of these passages, "It can scarcely be considered exegetically exact to urge this verse (Gal. 4:10) against any theory of a Christian Sabbath, when the apostle is only speaking of legal and Judaizing observances." In respect to the other passages it has been well said by Riddle that Paul is certainly speaking of disputed matters, and there is no evidence that there was at that time any dispute about the observance of the Lord's day or Christian Sabbath. It is extremely improbable that he would thus summarily abolish an institution which had existed from the beginning, which has been re-established with special sanctions in the moral law, which Christ had said was made for men, and which he had taken great pains to clear from misconceptions and abuses. If his words were capable of no other interpretation we should be forced to accept this view; but taking them in their connection, this is not even their natural meaning. He is combating something quite different from the institution of the Sabbath. We are strengthened in this opinion when we remember that at this very time Paul and his associates were instructing the followers of Christ to meet for worship on a particular day, and thus marked it as the Lord's day, a day made holy to him. Would he write against the Sabbath while he himself observed the essentials of it? And this fact shows also the error of supposing that Paul meant to teach by these words that Christians have no need of a Sabbath, since all days are alike holy to them.

We will say here that this theory is not founded upon the practice and teaching of the apostles. The denial that any special sanctity attaches to times and seasons, is not a denial that men need seasons of relief from toil and set times for worship. This need is deep-seated in the nature of man, and none knew it better than Paul. The most advanced Christians not only need such times, but most thoroughly appreciate them. The result of trying to make all days alike

holy, is that all become secularized. He who will have a Sabbath on every day will have no Sabbath at all.

Our conclusion is, that there is nothing in the writings of the apostles which, when fairly interpreted, implies the abrogation of the Sabbath. They do hint at certain changes in the form of the institution; but the law of the Sabbath, in its essence, is not repealed. They honored the moral law as the highest expression of God's will, and say no word to indicate that the law of the Sabbath was not a part of it. Thus, both Christ and his inspired apostles have given their sanction to this institution. They have not given away this choice gift of God to men. They have not taken away this choice gift of God to men. Rather they have enlarged and ennobled it, and show us how to make it a greater blessing than it ever was to the Jews. The law still stands and is binding upon us, but is no longer a burden. We have learned in Christ how to make the Sabbath "a delight."

SPIRITUAL DESIRES.

"Blessed are they who feel a deep sense of spiritual poverty." Yes, *blessed* are they, for the unsearchable riches of Christ are made over to them. It is absolutely necessary to be convinced of insufficiency and poverty if we would be rich towards God. "It is certain," says Luther, "that man must *despair* of himself in order to be made capable of receiving Christ's grace." We must be emptied of all self-dependence before we can be filled with Christ. And it is only through the valley of humiliation that we can ever reach the heights of Pisgah. "No one can know the depths of grace until he has experienced the depths of mortal sorrow. Can you not see why it is that an answer to our earnest and persistent prayers, it often happens that our Lord's love for us is expressed more by rebuke than by those special manifestations for which we pray? This is the way he fulfills his promises to those whom he loves. By temporal sorrows he shatters their earthly hopes, that they may hope in him alone. By spiritual trials he reveals the strength and depth of their corruption, that they may know the power of his forgiving and sanctifying love. By manifold temptations he tries their faith in his love and his promise."

Let us be patient then, and bear the cross his love lays upon. His discipline precedes his crown. Only let us learn to see the daily necessity for just his spiritual discipline, and to give our entire confidence to our Lord in all his dealings with our souls.

WORKING FOR SOULS.

Our Lord, upon one occasion, wishing to emphasize the importance of His disciples' mission in the world, told them the story of the vineyard, and those who were called to labor therein.

In each instance the command was given, "Go, work." Their business for the day was to cultivate to the best of their ability their Master's vineyard, that it might bring forth abundantly at the time of the ingathering of his grapes. Every laborer was expected to be diligent and their efforts were duly rewarded at the close of the day's service.

There is in the world to-day a host of the "Called of God," whose duty it is to work for the salvation of precious souls. The business to which they are to devote their energies has to do not only with the things of time and sense, but with the future destiny of beings. Since this is so, how earnest every servant of Christ should be in this great and glorious work!

Men and women on every hand are perishing for the want of bread and water of life. And who shall give it unto them, if it be not those that have tasted and seen that the Lord is good?

This work is not to be left to the ministers and Sabbath-school teachers, or to a few devout souls in the church, but all are to engage in it. We are not only to pray, but *go work*. Every possible effort is to be made to interest those with whom we come in contact in the precious truths of the gospel, and their need of Christ as a Savior.

As we look around upon the great mass of the unconverted and see what is required of us, we can but say, "Who is sufficient for these things?" But when as a church, and as individual Christians, we are consumed with a passion for souls; when in the home or by the way-side, we are eagerly watching to save some soul; when love for the world shall burn in each heart, prayer for the world shall ascend from every tongue, and the message gush from each heart, and the message gush from every tongue, then shall good be accomplished everywhere. But will it ever be so? Are we progressing and advancing in that direction? Brethren, "to the work!"

G. M. H.

We actually doubt whether there is such a thing as a lazy Christian. If a man is serving God as he ought, has he any time for lounging? How many days did Paul spend in idleness after he began to preach the Gospel of Christ? How was it with Peter? How was it with all the early apostles? They were constantly at work for the Master. There is just as great need for faithfulness now.

The best way to discipline one's heart against scandal is to believe all stories to be false which ought not to be true.

THE SAVIOUR FOR ME.

They tell me the Saviour is near me,
Near me and ready to aid;
That He bends from His mansion to hear me,
Never to scorn or upbraid.
But surely my eyes with tears must be dim;
They have sought, but alas! have found not
Him.

They tell me He speaks to His chosen
In accents loving and sweet,
That soften a heart almost frozen,
Till she rises her Master to greet.
Ah, me! that my ear is too heavy to hear
A speaker so gentle, so mighty, so near.

They tell me He smiles on the holy,
And comforts the mourning in heart:
That He dwells with the humble and lowly,
His blessing, His peace to impart.
But I am not holy, nor humble, nor meek;
Only weary and lonely—for such would He
seek?

They tell me the Saviour descended
To ransom the sinful and lost;
And that guilt, though deep and extended,
His mercy can never exhaust.
The dullness, the dimness are gone! I can see
The Saviour of sinners, the Saviour for me!

—Fannie H. Marr.

HOW TO SATISFY SPIRITUAL HUNGER.

Many dear souls, in a truthful relation of their spiritual experience, would tell us that they are consumed with an inward hunger which no words can express; that they know it is their privilege in Christ Jesus, to be "satisfied as with marrow and fatness," and yet in spite of prayer and apparent exercise of faith, this intense craving remains.

Hearing of some higher experience of faith and love which God has vouchsafed to some emptied, and therefore receptive soul, they come eagerly to that one whom they deem more highly favored than themselves, in order that they may have imparted to their own souls some like gift. They come evidently in a purely teachable spirit, willing to receive whatever we may say to them and then endeavor to put it in practice; but when they find the Word of God is all we have to feed them with, they sometimes seem to turn away with disappointment, hoping perhaps to have heard some new doctrine, expecting to have heard us tell them some other way of appropriating God's fulness than by belief in His own sure word. They do not say this, they may not even think it definitely, but our own spirit has felt keenly, and been often saddened by their lack of receptiveness of the *pure Word*, and the evident restless clamoring after something they were expecting from us.

"What is the chaff to the wheat?" said the Lord, in comparing our word with His Word. Dare we deal out "chaff" to these hungering ones, when the rich "wheat" is so abundantly provided for them? We may be allowed to grind the

wheat into "fine flour," to "mingle with oil" and "bake into cakes" that we may meet the necessities of all, but still it must be the Word of the Lord; the wheat, not the chaff. We dare not speak our own words to satisfy the *human* call, though we may seem almost unkind in denying the restless appetite for a more social and pleasantly seasoned religious conversation.

We who have tasted the good word of our God, cannot but weary of idle words, useless disputations, and vain theories. If we will become thoroughly acquainted with our God, we shall know His mind; yea, the mind of Christ shall be in us, and we shall know how to obey the dictates of His Spirit even in the smallest particulars. How am I to become thus acquainted with Him? By a diligent study of His Word and the illumination thereof by His Holy Spirit. Not by this and that emotion, not by reviewing some transient experience of faith which may have rolled over our souls.

If we know Him, we have eternal life, and shall be so filled with love of His blessed character that it shall voluntarily beget in us a faith which will abide through every proving of it. To trust perfectly even a human friend, I must know him thoroughly; to trust God, I have but to know Him.

Our Savior said, "He that speaketh the words of Him that sent him, is true and no unrighteousness is in him;" and again it is written, "He that hath My word, let him speak My word faithfully." Even Christ Jesus, the God-man, spake not His own words; the "word which ye hear is not mine, but the Father who sent Me." When tempted by the devil, He thrice answered him by quoting the written Word, not even forming a new expression of the truth already revealed. Let us read something of the power of this wonderful Word, more enduring than the heavens and earth, and let us ask for grace to search more diligently, and speak more faithfully these "Holy Scriptures which are able to make us wise unto salvation."

Are we troubled at the dross ever dimming the fine gold of the sanctuary within our soul? "Is not my Word like as fire?" saith the Lord. Let us receive the purging fire into our hearts that it may consume all evil, and cleanse us for the Master's use. Are our hearts too hard to burn? "Is not My word * * * like a hammer that breaketh the rock in pieces?" saith the Lord. Let us then bring our hearts beneath this mighty "hammer" until we are broken and contrite before Him.

Again, our Savior has declared unto us that His words "are spirit, and they are life," and that if we hear His Words and believe them, we have eternal life abiding in us. Indeed, the very beginning of our heavenly life is wrought by His own liv-

ing Word, for we are "born again" the apostle tells us, "not of corruptible seed but of incorruptible, by the Word of God, which liveth and abideth forever."

Is your spiritual life weak and faltering? Are you crying out for nourishment? Are you grow strong in the grace of Christ Jesus?—then "remember the word" which He has spoken, that He has come to give you life "more abundantly" and that He will give you His own resurrection life by His Spirit through the words which He has given you to feed upon. And remember, also, that we are to "live by every word which proceedeth out of the mouth of God," and we can not expect to have an abundant life unless we read all these words of this blessed Book, "beginning at Moses and all the prophets," trusting Jesus to "expound" to us the things therein "concerning Himself." Then shall our hearts "burn within us," as Jesus communes with us "by the way" and we shall be willing to give great witness to the power of His resurrection life.

Are any of my readers grieving over an apparent failure of God's gracious promises? Is the heart faint and the body weak, sinking beneath the burdens of the way? He sent His Word and healed them. "Receive with meekness the engrafted word," not with any reasoning or vain knowledge of your own, then shall the Holy Ghost make it unto you "quick and powerful, and sharper than any two-edged sword," piercing to the innermost recess of your soul until the secret of failure is revealed unto you, and the same word which may seem to "divide soul and body asunder" will build you up, and give you an inheritance among them that are satisfied. CARRIE F. JUDD.

READER, be thankful to God, who, in pity to thy weakness, has called thee to believe and enjoy, and not to suffer for his sake. It is not for us to covet seasons of martyrdom; we find it difficult to be faithful even in ordinary trials; yet, as offenses may come, and times of sore trial and proof may occur, we should be prepared for them; and we should know that nothing less than Christ in us, the hope of glory, will enable us to stand in the cloudy and dark day. Let us, therefore, put on the whole armor of God; and, fighting under the Captain of our salvation, expect the speedy destruction of every inward foe; and triumph in the assurance that death, the last enemy, will, in his destructions, shortly be brought to a perpetual end.—Clarke on affliction.

It is the crushed olive that yields the oil; the pressed grape that gives forth the wine; and it is the smitten rock that gave the people water. So it is the broken, contrite heart that is most rich in holiness, and most fragrant in grace.

THE PRISONER OF GLATZ.

Dr. W. F. Besser, pastor of Waldenburg, in Upper Silesia, in his Practical Commentaries, relates the following incident, which is undoubtedly authentic, as it occurred not far from the place where he resides.

In a cleft of a mountain range in Upper Silesia, through which the wild and raging Neisse forces its passage down to the Oder stands the impregnable Prussian fortress of Glatz, a natural fastness, almost unequalled in the world, begirt with mountain-peaks like walls, and fortified yet more by human skill. The valley itself is shut out from the rest of the world; and one who is enclosed by the massive walls and gratings of the castle is an exile from the world, as if buried alive. Woe to the man imprisoned in Glatz! Everything calls out to him, "No hope remains for thee, no hope!"

Here, in the second decade of this century, lay the Count of M—, hitherto petted and followed; now hopelessly mured behind the bolts and bars. By treason against the realm, and especially by personal violence offered to Frederic William III, of Prussia, he had drawn down the rage of that monarch upon his head, and was condemned to solitary imprisonment for life. For a whole year he lived in his frightful, lonely cell, without one star of hope in either his outer or inner sky, for he was a sceptic. They had left him only one book—a Bible; and this for a long time he would not read; or if forced to take it up to kill time and relieve his consuming weariness, it was only read with anger and gnashing of teeth against the God it reveals.

But sore affliction, that dreadful and yet blessed agent of God, which has brought the Good Shepherd many a wandering sheep, was effectual with the Count M—. The more he read his Bible, the more he felt the pressure of the gentle hand of God, on his forlorn, hopeless heart.

One rough and stormy November night when the mountain gales howled around the fortress, and rain fell in torrents, and the swollen and foaming Neisse rushed roaring down the valley, the Count lay sleepless on his cot. The tempest within his breast was as fearful as that without. His whole past life rose up before him; he was convinced of his manifold shortcomings and sins; he felt that the source of all his misery lay in his forsaking God. For the first time in his life his heart was soft, and his eyes wet with tears of genuine repentance. He rises from his cot, opens his Bible, and his eyes fall on Psalm 50: 15, "Call upon Me in the day of trouble; I will deliver thee; and thou shalt glorify Me." This word reaches the depths of his soul,

he falls on his knees for the first time since he was a child, and cries to God for mercy; and that gracious and compassionate God, who turns not away from the first movement of faith towards him, heard the cry of this sufferer in the storm-beaten dungeon of Glatz, and gave him not only spiritual but temporal deliverance.

The same night, in the castle of Berlin, King Frederic William III, lay sleepless in bed. Severe bodily pains tormented him, and in his utter exhaustion begged of God to grant him a single hour of refreshing sleep. The favor was granted; and when he woke again he said to his wife, the gracious Louise, "God has looked upon me very graciously, and I may well be thankful to Him. Who in my kingdom has wronged me most? I will forgive him."

"The Count of M—," replied Louise "who is imprisoned at Glatz."

"You are right," said the sick King, "let him be pardoned."

Day had not dawned over Berlin ere a courier was despatched to Silesia, bearing to the prisoner in Glatz pardon and release. The prayer of penitential faith had been heard, and deliverance was granted by the providence of God.

And the God of our fathers still lives, He hears the cry of his children, and many times he answers even before we rightly call upon him. Now, as in ages past, the Lord looks down from heaven to behold the sighing of the prisoner, and to loose his bonds; and still, as of old, the king's heart is in the hands of the Lord, and he turneth it, as the conduits of water are turned. Let us make him our refuge and confide in his power with an abiding and unshaken trust.—

THE YOUNG MARTYR OF BRENTWOOD.

In the Spring of the year 1555, a lad named William Hunter, entered a church to read a Bible, which was fastened to a stand by a chain. He was an apprentice to a London weaver, but he was now on a visit to Brentwood, his native town. As he stood reading the holy book, a summoner, or officer of the popish bishop said to him: "Why meddest thou with the Bible? Knowest thou how to read?" And canst thou expound the Scriptures?" "Father Atwell," the youth replied, "I take not upon me to expound the Scriptures; but finding the Bible here, I read it for my comfort."

Atwell then threatened him that if he did not turn from his opinions, he should burn for them. William knew what that meant, and taking a farewell of his parents, he hastily left the town. It was not long after this time that the lad was brought back to Brentwood, and thrust in the stocks, where he lay without any

food, except a crust of brown bread and a small supply of water. After this, he was sent to a London prison, with strict orders that he should have put on him as many chains as he could possibly endure. Months passed away, and at last he was sent for by the popish bishop Bonner. "If you recant," said the bishop, to him, "I will give you 40l and set you up in business." This was a large sum in those days. The offer was at once rejected. "I will make you steward of my house," added the bishop. "But my lord" added the youth, "if you can not persuade my conscience by Scripture, I cannot find in my heart to turn from God for the love of the world; for I count all worldly things but loss, in comparison with the love of Christ."

Nor threats nor promises could prevail, and he was sent back again to his native place, there to die. The night before he suffered, his mother sat by his side; and when she found him happy and constant, blessed God for such a son.

There were many weeping eyes on the day of the martyrdom in the little town of Brentwood, to see one so young—a kind, gentle, pious lad—carried through the streets to endure a cruel death, whose only offense was, that he read the Bible, and loved the gospel it made known.

Just before the torch was applied to the fagots, his brother called to him, "William, think of the sufferings of Christ, and be not afraid!" "I am not at all afraid!" added the young martyr. The flames now arose. "Lord, Lord receive my spirit!" he was heard to cry. In a few minutes his sufferings were over.

TEXTS FOR EACH DAY OF THE YEAR.

NOVEMBER 1st to 14th.

The heavens declare the glory of God. Ps 19: 1.
Thou art worthy to receive glory. Rev. 4: 11.
Christ in you the hope of glory. Col. 1: 27.
His glory shall be revealed. 1 Pet. 4: 13.
It is not expedient for me to glory. 2 Cor. 12: 1.
Joy unspeakable and full of glory. 1 Pet. 1: 8.
Thou art the glory of their strength. Ps 89: 17.
God forbid that I should glory. Gal. 6: 14.
Many glory after the flesh. 2 Cor. 11: 18.
The Lord will give grace and glory. Ps 84: 11.
Let no man glory in men. 1 Cor. 3: 21.
He that glorieth let him glory in the Lord. 1 Cor. 1: 31.
The upright in heart shall glory. Ps 64: 10.
My glory will I not give to another. Isa. 42: 8.

HERALD OF TRUTH.

JOHN F. FUNK, EDITOR.
J. S. COFFMAN, ASST. EDITOR.

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MENNONITE PUBLISHING CO.,
Elkhart, Ind.

THE MENNONITE PUBLISHING CO.—The Mennonite Publishing Company has still an amount of stock for sale, and shall be glad to have more of the brethren invest. A share is \$25.00, and one or more shares may be taken. The work of printing the Martyrs Mirror is now in progress, and help of this kind will be greatly appreciated.

THE MARTYR'S MIRROR in English is progressing toward completion now, and it will not be long, if the Lord will prosper us in the work, before we will be able to furnish the long expected work.

THE HERALD FREE.—In the HERALD OF TRUTH for October 1st, we offered to give The Complete Works of Menno Simon and the HERALD OF TRUTH for one year for \$4.50. This will secure to all who buy The Complete Works of Menno the paper for one year free. Who will accept the offer? Brethren, if you have not yet the Complete Works of the great Reformer, do not miss this opportunity.

THE LONG WINTER EVENINGS afford excellent opportunities for reading and studying the Bible, other good books, and also religious papers. There are many families who would find much comfort and instruction in reading the HERALD OF TRUTH, and WORDS OF CHIEF.

We hope those who have not yet subscribed will do so. All new subscribers for 1877, will receive the balance of the numbers for this year gratis.

BRO. J. S. COFFMAN is still with the churches in the several Counties in the south-western part of Pennsylvania. May the Lord bless his labors to the salvation of many souls.

PRE. JOSEPH YODER, formerly of Bristol, Indiana, has recently changed his residence, and his friends will bear in mind that his post office address now is Goshen, Ind.

OLD BIBLES.—Bishop Isaac Overholtzer, of Blooming Glen, Bucks Co., Pa., has in his possession, a very old Bible, printed in the German language in Zurich, by Chrystoffel Froschauer, in the year 1565. It is still in a good state of preservation, with board lids, and bound with heavy leather. It contains many family relics written in old style German. This Bible is 321 years old.

ACCIDENT.—Geo. Light, a Mennonite preacher, living two miles west of Mount Zion, Lebanon County, while engaged in detaching his horse from his rockaway, the animal became unmanageable. In endeavoring to hold him, Bro. Light, who is 80 years old, was thrown on the ground, and besides receiving other serious bruises and wounds, had his nose broken, and his left arm fractured near the wrist. The horse ran a short distance when it fell on a stone pile and was killed.

A GENEROUS BEQUEST.—The following account of a very generous bequest to the church and other religious institutions we find in the "Bucks County Intelligencer," (published at Doylestown, Pa.) We were personally acquainted with the generous donor, and remember him as one who in early life we used to meet at Sunday schools and other religious gatherings as well as in the ordinary association of life, and we truly feel to say that in the distribution of his property, his example is worthy of imitation. "The will of Levi Thomas, late of Hilltown, was admitted to probate, on October 16. The deceased bequeaths to the Lower Hilltown Baptist church a mortgage for \$1000, 'the income of which shall be used for the support of gospel and no other purpose.' He also directs that \$1600 be paid to the trustees of that church for the purpose of building a house and other necessary buildings for the use of the pastor or sexton, and a further sum of \$1500 to this church for the purpose of building a church on its grounds. The stock owned by the deceased in the Hilltown Turnpike Company is also bequeathed to the same church, the dividend to be used to keep his grave lot and graveyard wall in repair. After devising a farm to Oliver M. Thomas and wife, and making several private bequests, the testator directs the residue of his estate to be divided equally between the 'Home Mission Cause' and 'The Sunday School Publication Society.' If the sums bequeathed to the Lower Hilltown Baptist church are not used as directed 'or in case there is no preaching at the lower church,' the bequests revert to the Home Mission Cause and the Sunday School Publication Society. The aggregate amount bequeathed to the Hilltown church is \$4100 together with the turnpike stock."

A SISTER WRITES.—"It is my desire to be a light in the world and a salt in the earth, so that when I come to die, I may lie down in peace." God grant that every member in the church, and every professed Christian in the land, may take up the gospel standard of light and truth, and reflect through his life and conversation the true love and obedience taught by our blessed Redeemer in His holy Gospel.

A GOOD THOUGHT.—A correspondent writes us an encouraging letter, and expresses the desire "that a deep work of grace might be wrought in the hearts of all the professed followers of Christ." We say heartily, Amen, and trust every Christian believer will seek continually to come nearer to Christ, and to drink deeper from the well of salvation, and enjoy in a larger measure the grace of God in his soul. O that we might feel like David when he said, "As the hart panteth after the water brooks, so panteth my soul after Thee, O, God."

CHURCH NEWS.

THE SABBATH-SCHOOL AT WEAVER'S CHURCH, Rockingham Co., Va., was organized on the 9th of May 1885, with Bro. Emanuel Suters as Superintendent, and Bro. Samuel Brunk Assist. Superintendent, fourteen teachers, and one hundred and eleven scholars. The school was closed on the 26th of Oct., when the following report was made:

Average attendance of scholars,	97
" " teachers,	16
" " visitors,	13
Total average each Sabbath,	126
Total attendance during the term including Supt. and Secretary,	2 302

A good deal of interest was manifested during the greater part of the term. Impressive remarks were made at the close, by Bro. C. H. Brunk, on "the Sacred volume," and by Bro. E. Suters, on "The duties of the Sabbath-school teacher," with an appeal to all Sabbath-school teachers to prepare themselves for the important calling if spared till another year. After this followed singing and prayer, and then all were dismissed with the hope that some good was done, that some may have been led to the "Lamb of God" which taketh away the sins of the world," and that all who are connected with Sabbath-school work may pursue their work with increased earnestness and in all sincerity.

C. W. BURKHOLDER.

A VISIT TO VIRGINIA.

The brethren John B. Hunsberry, Henry K. Wismer, Christian Wismer and myself recently made a visit to Virginia. We left home on the 29th of September, and arrived in Augusta Co. on the 30th. We visited at Joseph Duvers, where we met the brethren, Abm. Shank and wife, Samuel Shank and wife, Daniel Heatwole and others, and spent a pleasant evening together.

The next day we attended Conference, where it was our privilege to meet many ministers and deacons. We remained here over Sunday. Communion services were held on Sunday, and we all felt much rejoiced to see the order and observe the rules of the brethren here.

On Sunday evening we went with Bro. Jacob Hildebrand and attended a meeting at the Church there. On Monday we all went to Rockingham Co., where on Tuesday forenoon we attended meeting at the Bank Meeting-house, and in the afternoon at Weaver's; on Wednesday at Brennenman's, and on Thursday at the Zion Church. Here we met the aged brother Daniel Showalter, now in his 86th year. I had not met him for 36 years. I also met Pre. John Geil, now in his 88th year. He came to church, a distance of six miles, on horseback. I said to him: "You look as well as you did twenty years ago." Pre. Jacob Hildebrand is also in his 70th year. It is 36 years since I visited here and from the old ministers of that time, these three are all that are left. All the other ministers and deacons now in Virginia have been ordained since. I am now myself in my seventy-seventh year.

This was our last meeting in Virginia, and we sang the Hymn: "Farewell my dear brethren, the time is at hand" &c., and many tears were shed, in expression of the feelings that pervaded many hearts.

From here we went to Maryland where we also attended conference, which was held in the Chambersburg meeting-house in Franklin Co. On Saturday after the conference four young persons were baptized and received into the church. The meeting here was largely attended. On Sunday the communion of the Lord's Supper was observed, while Bro. Wismer and myself attended a meeting at Rhodes meeting-house, and on Monday we were at the Strasburg church. In this meeting we had a blessed time and many tears were shed. We here left the dear brethren and sisters, perhaps never to meet again in this world, but we hope to meet in the world to come, if we follow the teachings of the word of God, which is indeed the best for all, as we have but once to live, and there is at this time, indeed a great work to do. Come dear brethren and sisters, let us try to realize the importance of this work, and not neglect our duty, lest in eternity we shall weep over lost time, and lost opportunities, when it will be forever too late.

On Tuesday we left for home and found our families all well.

I found it a very great pleasure indeed to meet so many dear brethren and sisters in the faith, but what will it be when we shall be privileged to meet there where parting shall never be known.

This we may all obtain, if we make the wise choice now, for God will not that any should perish, but that all should come to a knowledge of the truth and live.

May God bless all the dear brethren and sisters whom we met and all others likewise is the sincere prayer of your humble fellow servant in Christ.

JOHN B. TYSON.

Skippack, Montgomery Co., Pa.

WHAT inexpressible joy, that our dear Lord who loveth our souls, and whom our souls love, shall be our Judge. Will a man fear to be judged by his dearest friend, or a wife by her own husband? —Richard Baxter.

THE consciousness of being loved softens the keenest pang, even at the moment of parting; yea, even the eternal farewell is robbed of half its bitterness when uttered in accents that breath love to the last sigh.—Addison.

A BOY, hearing his father pray for the missionary cause, especially for the wants of the missionaries, and that their institutions may be supplied with abundant means said to him, "Father, I wish I had your money."

"Why, my son, what would you do with it?" asked the father.

The boy replied, "I would answer your prayers."

WE wish to say a few words to our young readers about attending church.

Many children think if they attend the Sunday-school they need not attend church. And so when the school closes they go home instead of going into the church and taking part in the services. This, we think, is a bad practice—bad for the children, and bad for the grown people. In every neighborhood; and nearly every family, the children are a very important part. Indeed, no neighborhood or family can get along without them. And we do not think any congregation or any service is complete without the children. We need their sweet voices to help in the praise of him who made us. It helps the minister to have the children present. Nothing can be more delightful than to hear their voices all through the congregation in the singing. And it makes the preaching a great deal better to have it so children as well as grown people can understand it. It is good also for children to acquire very early the habit of going to church, and of bearing their part in the public worship. In such a service parents and children should be united.—Ed.

HORSE RACING.

The following vigorous testimony against one of the most abominable usages of the world at the present time, may not be without some benefit if carefully read and considered. [Ed.]

We all admire the horse, but we do not think that its beauty or speed ought to be cultured at the expense of human degradation. The horse-race is not of such importance as the human race. The Bible intimates that a man is better than a horse, though, like Job's stallion, his neck be clothed with thunder. Horse-races in olden times were under the ban of Christian people; and in our day the same institution has come up under fictitious names. And it is called a "Summer Meeting" almost suggestive of positive religious exercises. And it is called an "Agricultural Fair" suggestive of everything that is improving in the art of farming. But under these deceptive titles are the same cheating and the same betting, and the same drunkenness, and the same vagabondage, and the same abomination, that were to be found under the old horse-racing system.

I never knew a man yet who could give himself to the pleasures of the turf for a long reach of time and not be battered in morals. They hitch up their team and put on their sporting cap, and light their cigar, and take the reins, and dash down the road to perdition! The great day at Saratoga and Long Branch, and Cape May, and nearly all the other watering places, is the day of the races. The hotels are thronged; every kind of equipage is taken up at an almost fabulous price, and there are many respectable people mingling with jockeys and gamblers and libertines, and foul mouthed men, and flashy women.

The bartender stirs up the brandy smash; the bets run high, the green-horns, supposing all is fair, put in their money soon enough to lose it. Three weeks before the race takes place, the struggle is decided, and the men in the secret know on which steed to bet their money. The two men on the horses riding around long ago arranged who shall win. Leaning from the stand, or from the carriage, are men and women so absorbed in the struggle of bone and muscle and mettle, that they make a grand harvest for the pick-pockets, who carry off the pocket-books and the porte-monnaie. Men, looking on, seeing only two horses with two riders flying around the ring; but there is many a man on that stand whose honor and domestic happiness and fortune,—white mane, white foot, white blank—are now in the ring, racing with inebriety, and with fraud and with profanity and with ruin—black neck, black foot, black flank. Neck and neck, they go in that moral Epsom. White horse of honor;

black horse of ruin. Death says, "I will bet on the black horse," Spectators say, "I will bet on the white horse." The white horse of honor a little way ahead.

The black horse of ruin Satan mounted, all the time gaining on him, Spectators breathless. They put on the lash, dig in the spurs. There! They are past the stand. Sure. Just as I expected it. The black horse to ruin has won the race, and all the galleries of darkness "huzza! huzza!" and the devils come in to pick up their wages. Oh, my friends, have nothing to do with horse-racing dissipations. Long ago the English government got through looking to the turf for the dragoon, and the light cavalry horse. They found out that the turf has a depreciating effect on the stock; and it is worse yet for men. Thomas Hughes, the member of Parliament, and the author known all the world over, hearing that a new turf enterprise was being started in this country, wrote a letter in which he said: "Heaven help you then; for of all the causers of our old civilization, there is nothing in this country approaching in unblushing meanness, in rascality, holding its head high in this belauded institution of the British turf."

Another famous sportsman writes: "How many fine domains have been shared among these hosts of rapacious sharks during the last two hundred years; and unless the system be altered, how many more are doomed to fall into the same gulf!" With the bull-fights of Spain, and the bear baitings of the pit, may the Lord God annihilate the infamous and accursed horse-racing of England and America. TALMAGE.

"THOU WILT KEEP HIM IN PERFECT PEACE, WHOSE MIND IS STAYED ON THEE"

Cast thy burden upon the Lord and he shall sustain thee; he shall never suffer the righteous to be moved. I will trust, and not be afraid; for the Lord Jehovah is my strength and my song; he also is become my salvation.

Why are ye fearful, O ye of little faith? Be careful for nothing, but in everything by prayer and supplication, let your requests be made known unto God, and the peace of God which passeth all understanding, shall keep your hearts and minds through Christ Jesus. In quietness and confidence shall be your strength.

The effect of righteousness (shall be) quietness and assurance forever. Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. Peace from him which is, and which was, and which is to come.

EVIDENCES OF CONVERSION.

The only satisfactory evidence that one can have that he has passed from death unto life, is a change in the whole tone of feeling and manner of life! A young Scotchman, more than a century ago, gave this answer to one who asked him if he was a Christian, which we think affords abundant evidence that he had experienced the great change. It is now two years since I was awakened out of the sleep of sin, and I trust also out of a state of death. In looking back over these two years, I can not but observe a great change.—Formerly, I was indifferent about ordinances, now I would not think of being away from them except in case of necessity; and I have a great delight in hearing the gospel, and in taking part in the other services of the sanctuary. I come to hear, expecting Christ to speak through his servants to His people and in particular to myself. I look for this in the way of conviction, of comfort, and of reasonable instruction as regards duty. And the Lord has thus graciously dealt with me from time to time.—Formerly I had no love for secret prayer; now I know not how I could do without it, even for one day, I take delight in it as a duty, as profitable also to my soul; my gracious Lord has given me to experience many answers of prayer, and among these very precious spiritual blessings.—Formerly I did not know what heart corruptions were, now I feel them very sensibly, and I am often sent to Christ beseeching him to help me overcome them that I may be wholly and unrestrainedly his. "Formerly I understood not what it was to have recourse to Christ for anything, now He is mine and I am His, and through Him I can do all things. I pretend to be assuredly absolute as to the issue, but I am willing to wait in hope of the Lord Jesus into eternal life. To Him therefore, be all glory and honor now and forever.—Selected.

CHRISTIANITY is comprehensive enough for all truth. It is as liberal as the light of day; as beneficent as the warmth of the sun, and it comes as a blessing and a benefaction to universal man.

It is not the accession of numbers to any name or distinction among men, but the gathering of souls to the everlasting Shepherd, which gives joy to the Lord's family in heaven and on earth.—*Samuel Rothergill.*

"THIS one thing I do." You'll do it well then; there will be no failure! Moody says Christian workers should always have two words before them—*conservation and concentration.* If you attempt too many things, there will be a failure somewhere. The "one thing" well done is better than many half done. Devotion knows no failure.

SPEAK PLEASANTLY.

The habit of speaking in pleasant tones to the sensitive hearts within our care is of the utmost importance. If we would have them learn to speak gently and kindly to all, we must teach by precept and example in their early years, while their minds are so elastic as to be led to pattern after the influence which surround them.

I will relate a little incident of my own experience. I was unusually busy one morning, preparing for company to dinner.

My little son of four years was amusing himself with his playthings about the room.

He, too, seemed hard at work building bridges, block-houses and churches. He was continually coming to me asking questions and requiring assistance. After a little time I noticed he had left his play and was back against the wall under the table, sobbing as though his heart would break.

I said, "Georgie, dear, what is the matter?"

No reply. When I repeated the question, the answer came between broken sobs, "You didn't speak kind to me."

"Well," said I, "don't cry; come and tell me about it." So he came to me; I took him upon my lap and asked him to tell me just what I had said. Years have passed since then, and I have forgotten all but the impression it made. A few pleasant words, the tears kissed away, and he was comforted and happy, and soon at play again; but I had learned a lesson never to be forgotten.

He is now grown up, and I would no more think of speaking unpleasantly or unkindly than I would to company who might be visiting me. On the other hand, a rude, selfish, or unkind word never passes his lips.—*Selected.*

ASK JESUS.

Jesus is always near us. Some day there may arise a perplexing question of duty. You know not what to do. Selfishness counsels one course. Intimate friends advise the same thing. You are half inclined to adopt it. But conscience whispers, "What will Jesus say?" Then your better self, your converted self, springs up and says, "I will please Christ; Lord, what wilt thou have me to do?" The light breaks on your path, and Jesus is at your side, and leads you by the way that you knew not of.—*Cuyler.*

WATCH against the selfish wisdom, in every step of your growth, and in every spiritual motion; that that come not between you and your life.

THE TRIAL OF INABILITY IN SERVICE.

Peculiar trials fit us for peculiar service. God calls us to a ministry for which we feel unfitted; like Moses, we shrink from it. "I am not eloquent. I am slow of speech, and of a slow tongue." But by this very trial of inability God will teach us where our strength is to be found. There is nothing in us. It is a hard thing to admit, but our failures in speaking or writing soon convince us of the truth. We have then to depend on God, as Moses did. Then we are strong. He says, "I will be with thy mouth and teach thee what to say." So it was with the young prophet Jeremiah. God told him he was going to make him a prophet to Israel. How he shrank from it. "Ah, Lord God! behold, I cannot speak, for I am a child." But the Lord said, "Say not, I am a child, for thou shalt go to all that I command thee, and whatsoever I command thee thou shalt speak." Then he touched his mouth and said, "Behold, I have put my words in thy mouth." Jeremiah had no difficulty in speaking after that. Once he tried *not* to speak, but found he could not keep back the words God had given him. God will lead us through the same experience. He will let us first feel our inability, yes, be sorely tried by it. Then he will teach us that his grace is sufficient. When we speak by the Spirit we shall have power in service. —*W. S. C.*

FOR THE LITTLE READERS.

(Continued.)

THE HEAVENLY DREAM.

Isaac and Rebekah had two little sons. They were called Esau and Jacob. They were twins, but they were quite unlike each other. Their faces were unlike and their hearts were unlike. Esau was wicked from a child, and Jacob was good and loved God. When Esau was a man, he became a hunter. He had bows and arrows and used to go into the woods and shoot deer; he used to bring them home and dress them for dinner, and he used to give some of his nice meat to his father Isaac.

It was not wrong in Esau to hunt and to roast the meat, but his heart was wicked and he did not care for God; and he loved meat and drink more than he loved God.

Jacob was a shepherd; he stayed at home near his tent with his father and mother, and his sheep and goats. He loved God, and prayed to God very often.

I am sorry to tell you that Isaac loved wicked Esau better than he did good Jacob; but Rebekah loved her son Jacob, and God loved Jacob, and God was not pleased with Esau.

Do you think that Esau and Jacob loved one another? They did not; Jacob sometimes behaved unkindly to Esau, and at one time acted very wrong by telling his kind old father a lie, so that he might promise him more blessings than he did Esau. Now, for this Esau hated Jacob, and wished to kill him. One day Esau said: "My father will soon die, and then I will kill my brother Jacob." Rebekah heard that Esau meant to kill his brother Jacob some day, so she was frightened, and called Jacob, and said to him: "Your brother Esau means to kill you; this is what you must do: Go to your uncle who lives a great way off and stay with him. Soon Esau will leave off being angry, then I will send for you to come home."

Jacob did as his mother advised. He took leave of his father Isaac, and Isaac blessed him before he went. Jacob took no servants with him, no sheep nor goats, not even an ass to ride upon. He took only a stick in his hand, and he set out upon his journey. Jacob felt very sad. He was a poor stranger and he was going to a far country which he had never seen. He had no tent nor house to sleep in by the way; so when night came, he took some stones for a pillow, and lay down to sleep on the ground. There were bears and wolves in that country, but God took care of him. God knew how sad he was, and God made him dream the sweetest dream that you ever heard of.

In his sleep Jacob saw a great many steps reaching up to the sky, and on the steps beautiful angels; some going up and some coming down; and at the top he saw the Lord himself; Then Jacob heard a voice, and the Lord spoke to him and said: "I am the Lord God of Abraham and of Isaac, and I will take care of you wherever you go; and I will bring you home again, and your children shall live in this land of Canaan, where you are now sleeping."

Then Jacob woke out of his sleep, but now his heart was glad; he knew that God and his angels were watching over him; he said: "Surely the Lord is in this place and I knew it not." And further he said, "This is none other but the house of God, and this is the gate of heaven."

He wished never to forget the place where he had this sweet dream, so he took the stones which had been his pillow and made them into a heap. "Now," he thought, "I shall be able to find the place when God lets me come back to Canaan, as He has promised." And he called the name of the place Bethel which means house of God.

Jacob could not offer a sacrifice upon the stones, because he had no lambs, but he poured some oil upon them; and he prayed to the Lord and said, "If God will take care of me and give me bread to eat, and clothes to wear, and bring me

home again, he shall be my God, and this stone shall be God's house."

Some of my young readers may once have been in the same condition in which Jacob was when he lay down to sleep that night. Perhaps you are even now a stranger in a strange land, and feel sad and sorrowful. To such I say: Turn to the God of Jacob, ask him to be your God. Wherever you are he is near to you, to help and protect you. Since Jesus has gone to heaven and prepared the way for us, we can see heaven open whenever we come to God and pray to him in the name of Jesus. Then even the strange land where you are now will be a sweet place to you, because God is there, your Father and your Friend.

JACOB IN THE HOUSE OF LABAN.

Then Jacob went on his journey. He traveled for a great many days. At last he came to a place where there was a great deal of grass. In this place there was a well, and there was a great stone upon the top of the well. A great many sheep were round the well, and some men were with the sheep. These men were shepherds. There was very little water in the country where Jacob was. He must have been glad to see a well.

Jacob said to the shepherds, "Do you know a man called Laban?" for that was the name of Jacob's uncle.

"Yes," said they, "we do."

Then Jacob said, "Is he well?"

The shepherds answered, "He is well, and here is his daughter Rachel coming with the sheep."

Jacob was very glad to hear this, for Rachel was Jacob's cousin. He ran to her and kissed her, and he sobbed and wept. Jacob had not seen a friend for a long while, and he was glad to see his cousin.

Rachel did not know who Jacob was till he said,—"I am your cousin, and am come from a great way off."

Then Rachel ran and said to her father Laban, "My cousin Jacob is come, I found him sitting by the well."

Then Laban was glad and ran out to meet Jacob, and kissed him and said, "You must come home to my house, I am your uncle." Jacob told Laban that he would take care of his sheep and so Jacob was Laban's servant. Jacob was a good shepherd. He watched his sheep all day and often sat up at night to guard them from lions and bears. He cared not for the heat by day nor the cold by night.

Laban had two daughters, one he called Leah, and the other Rachel; and Laban gave them to Jacob to be his wives. So Jacob had two wives. People at that time thought it was no harm to have two wives, and even more than two. But their peace and happiness was sadly disturbed. Of many who did so we learn that they had to suffer much sorrow from it. And Jacob was one of them.

God gave Jacob twelve sons. Their names were Reuben, Simeon, Levi, Judah, Issachar, Zebulon, Joseph, Benjamin, Dan, Naphtali, Gad and Asher. Only two of the twelve, Joseph and Benjamin, were the sons of Rachel.

Jacob lived a long while in some tents with his wives and his little children. He took care of Laban's sheep, but Laban gave him some sheep and goats of his own. Jacob had plenty of bread to eat and raiment to wear, as God had promised him at Bethel, for God always keeps his promises.

But Jacob could not forget his mother, and Canaan where he lived when he was a little boy. He knew that God had promised to give the land of Canaan to his children, or his children's children, and he wished to live there again.

THE MEETING OF ESAU AND JACOB.

At last Jacob said to Laban, his uncle, "I have been your servant a long while, and now I want to go home." But Laban would not let Jacob go away, and he behaved very unkindly to Jacob, so that Jacob wished more and more to go home.

Once, while Jacob was taking care of the sheep in the field, he fell asleep, and he had a dream, and in his dream he heard God say to him, "Go home to your father and I will be with you."

When Jacob awoke, he sent a servant to call Rachel and Leah for he wanted to speak to them and he said to them, "God has spoken to me in a dream, and has told me to return home to my father." Then Rachel and Leah said, "We will go with you."

Then Jacob packed up all his things, his tents, and his clothes and his furniture, and all he had. He put his things on the back of his camels and asses. He placed his wives and children on camels too. He told his servants to drive all his sheep, cows, goats, and asses and camels. So they all set out.

Laban did not see Jacob go away, for Jacob's tents were not close to the place where Laban lived. At last Laban heard that Jacob was gone, and he was angry, and took his friends with him and went after Jacob, till at last he overtook him. But God told Laban in the night he must not do any harm to Jacob. So they made a covenant and promised to be always at peace with each other. And when Laban had kissed his daughters and their children, he took leave of them all, and went back to his own country, and Jacob went on to Canaan. He was pleased that he should now see his father's house; but there was one thing that frightened him; he remembered that Esau had once said that he would kill him, and he was now afraid lest he should now come and kill him and his children.

Soon Jacob heard that Esau was coming with four hundred men. Jacob now

thought that Esau was coming to kill him; so he began to pray to God, and said, "O God, thou hast been very kind to me, and given me a great many things; do not let Esau come and hurt me, and kill my wives and my little children. Thou didst promise to take care of me." God heard Jacob's prayer.

(To be continued)

Miscellany.

A QUEEN'S ANSWER.—Grieving at the excesses of her people, Queen Ranavalona, of Madagascar, about a year ago, summarily prohibited the manufacture and sale of rum, making the penalty for each offence two pounds and ten oxen. Any one found drunk with rum is fined twenty-eight shillings and seven oxen, and any one introducing rum one pound and five oxen. When a deputation of French liquor-dealers waited upon Queen Ranavalona, urging their claims for compensation, she listened with queenly dignity, and then replied: "Go home and consult among yourselves; consider the wrong you have done my people, and after you have compensated them for the injury and ruin inflicted upon them come back to me, and we will talk of compensation."—*Nat. Temperance Gazette.*

AN APPALLING DISASTER.—costing over two hundred lives, has fallen on the villages around the Gulf of Mexico. On Tuesday Oct. 12, a violent hurricane struck Johnson's Bayou, La., carrying the waters through the village, overturning houses and killing eighty-five persons out of twelve hundred. The same storm did worse damage at Sabine Pass, at the mouth of the Sabine River, about sixty miles from Galveston, Texas. The waters of the Gulf inundated the town with unprecedented rapidity. The people had no time to escape. They took to the attics of their houses, and from there were driven to the roofs. In less than two hours from the first inflow of water the smaller houses began to succumb. Some were swept away bodily; others were thrown on their sides, and several were turned completely upside down. Soon the larger houses gave way, until it seemed that the whole town would be wiped out of existence. All night long the storm raged, and the morning broke on a scene of desolation rarely witnessed. One hundred and twenty-seven persons and six thousand head of cattle perished, and nearly every one in the desolate village is financially ruined. Help was promptly sent from Orange and Beaumont to the wounded and destitute survivors, but little could be done to afford relief save distributing food and clothing. Shelter is needed for the homeless, and some well-organized system has, doubtless, by this time been begun to succor the poor sufferers.

Married.

HOCHSTETER-STUTZMAN.—On the 26th of Sept., in the Amish Mennonite Church, in Seward Co., Nebraska, by Joseph Shlegel, Nathaniel Hochsteter and Mary Stutzman, both of Seward Co., Nebraska.

SPRINGER-EICHER.—On the 4th of Oct., at the bride's home in Seward Co., Neb., by Joseph Shlegel, Joseph Springer and Emma Eicher, both of Seward Co., Neb.

EICHER-DEARBERGER.—On the 10th of Oct., in the Amish Mennonite Church near Milford, Seward Co., Neb., by Joseph Shlegel, Levi Eicher and Kate Dearberger, both of Seward Co., Neb.

WEAVER-ZIMMERMAN.—On the 10th of Oct., in the Weaverland Church, Lancaster Co., Pa., by Bishop Martin, John Weaver of Caccarvon, and Lizzie Zimmerman of Earl Twp.

GONE BEFORE.

Written by Catharine Troyer in memory of her husband Samuel J. Troyer, who died on the 14th of August 1886 in Elkhart Co., Ind.

It pleased the Lord to take away
The husband kind and dear to me;
And now I'm left, since he is gone,
To bear the load of life alone.

Seven children dear, left to my care—
May Heaven's blessings be their share—
And may God help and give them grace
That they may early seek His face.

Oh! when I saw that we must part
It deeply grieved my trusting heart
To part with one I loved so well,
How great the pain, words cannot tell.

Your kindly words oft cheered my heart,
Your pleasant smiles made grief depart.
All your kind words I'll never forget,
They live in sweet remembrance yet.

Oh how distressing was my grief
When all we did brought no relief;
Those moments of waiting, health to gain,
We almost thought were spent in vain.

One evening, when we little thought,
Death seemed to be much nearer brought;
Next morn at five your pains were o'er,
And now we'll meet on earth no more.

Full many days and nights I stayed
Alone with you and watched, and prayed
That God would all our sins forgive,
And ease your pain and let you live.

But when all hopes of life were past
A kind friend prayed for you the last;
And then our children all drew nigh
To see their kind good father die.

Your mother also, bent with age,
Drew near to read your life's last page;
She wept to think that one so kind
Must go and leave us all behind.

But since on earth we had to part,
I'll try and cheer my aching heart
With hopes that, when my days are o'er
We'll meet where parting's known no more.

I often weep and wonder why
My dear companion had to die;
But when I think you're free from pain
It cheers my aching heart again.

You left this world of sin and woe
And went where oft you longed to go
To live in realms where comes no night,
Where Jesus dwells and all is light.

Give me dear Father, by Thy grace
With husband dear in heaven a place,
Where we can then together be
And live in all eternity.

Middlebury, Ind. Oct. 10th 1886.

Died.

REINHIMER.—On the 23d of September, in Newbury, Tp., La Grange Co., Ind., of Bronchitis, Anna, wife of John Rheinheimer, aged forty years, eight months, and one day. She leaves a loving husband and six children to mourn their loss. She was buried on the 25th, in C. Miller's grave yard; funeral services by Moses B. Miller of Cambria Co., Pennsylvania, C. Plank and D. J. Johns, from John 8: 28, 29.

FULMER.—On the 14th of October in Elkhart Co., Indiana, of membranous croup, George W. son of John F. and Jennie Fulmer, aged 2 years, 10 months, and 11 days. Buried on the 15th at the California Church, where services were held by Pre. Murry and J. F. Funk from 2 Kings 4: 26. This is the second time within a year that this family has been called to follow a dear child to the grave; but while deepest sorrow fills the heart when God takes our children from us, they may comfort their hearts with the thought, that their dear ones are safe in the arms of Jesus, and that they may meet them again when for them too, the conflict of life is over.

GOCHENAUR.—On the 12th of October, in Elkhart Co., Indiana, of the infirmities of old age, Christiana Gochenaure, aged 78 years, 4 months and 15 days. She was born in York Co., Pennsylvania. She was a faithful member of the Mennonite Church for many years, and for the last few years was unable to attend public services on account of poor health. She bore all her afflictions with Christian resignation, anxiously waiting for the hour of her deliverance. She leaves a brother and a sister in the family where she was living to mourn their loss. She was buried on the 14th at Yellow Creek. Services by H. Shaum, L. Bixler, Noah Metzler and D. Burkholder.

KULP.—On the 10th of Oct., in Bucks Co., Pa., Jacob son of Isaac L. and Catherine Kulp, aged 11 years, 4 months, and 20 days, buried at the Doylestown meeting house. He was a faithful pupil and regular attendant at the Sunday school, and in his sickness expressed the desire, that his parents, brothers, and sisters and school-mates might all prove faithful and love Jesus. He also desired that all people might learn to know and love the crucified Jesus.

GERMAN.—On the 11th of Oct., in East Earl Twp., Lancaster Co., Pa., Isaac, son of Moses (German), aged 19 years and 20 days. He was buried at Weaverland.

KROPP.—On the 10th, of Oct., in Wayne Co., Ohio, of consumption, Elizabeth Kropp, aged 21 years, 6 months, and 1 day. She was a faithful member of the Amish Mennonite Church, and was buried on the 21st, at the Oak Grove meeting house, followed by many friends and neighbors. Funeral services by D. Hostetter, D. Z. Yoder, and J. K. Yoder, from Rev. 14: 13, and Ps. 16: 6. Deceased had to suffer much for a long time, but she was patient, and had a living hope of being released from all pain after death.

SELL.—On the 11th of September, at his mother's residence, on Tenth Street, Topeka Kan. of Lockjaw, Jessie Sell age 12 years. Buried in the Topeka cemetery. He was rational up to his last moments; and though he knew he was going to die, death was no terror to him. His last words were, "Good night, sweet dreams, and a parting kiss. Good bye." Jessie was a bright boy, and to know him was to love him. He had many friends, and he will therefore be sadly missed from their midst.

MEIER.—On the 26th of September, near Milford, Seward Co., Neb., Jacob, son of Jacob and ——— Meier, aged 2 months and 2 days. Services by Joseph Shlegel and Joseph Gascho.

GROVE.—On the 9th of September, in Livingston Co., Ill., of Brights disease, of which for 2 months, with the exception of the last few days he suffered severely. Bro. ——— Grove aged 61 years, 5 months, and 24 days. He bore his pain with Christian fortitude, and when asked how it was with him, he would say, "It is all well!" He was a member of the Mennonite Church, and was buried on the 11th. Services by H. Shelley from Rev. 14: 13. Deceased leaves a wife and five children to mourn their loss.

HAASE.—On the 14th of Oct. in Brant Twp., Bruce Co., Ont. Bro. Gottlieb Haase, aged 67 years, 8 months and 4 days. He was buried on the 16th. Services by Noah Stauffer and Isaac Weber, from Phil. 1: 21, and Rev. 14: 13.

GEIGER.—On the 7th of Oct., in Berne, Ind., after a short illness, Amos, son of Sem and Catherine Geiger of Wayne Co., Ohio, aged 3 years, 8 months and 9 days. Services by S. F. Sprunger, from Rom. 8: 28.

BOOTH.—On the 24th of Oct., in Elkhart, Elkhart Co., Ind., of a lingering illness, Mary, wife of William Booth, aged 47 years, 11 mo. and 15 days. She was buried on the 26th. Services by J. F. Funk, from 2 Cor. 5: 1. She leaves an aged husband, father and mother, sister and brother to mourn their loss. May God comfort the aged husband, father and mother in their old age, and bring them at last to their better home above.

SHANTZ.—On the 2d, of Oct., in Waterloo Twp., Waterloo Co., Ontario, of paralysis, Bro. Joseph S. Shantz, aged 69 years, 4 mo. and 17 days. He was buried in Martin's grave yard, followed to the grave by a large concourse of relatives and friends. He leaves a wife and five children to mourn their loss, yet they mourn not as those who have no hope, for his faith was well founded on the "solid rock" Christ Jesus. Bro. Shantz was loved by all who knew him. Peace to his ashes!

Letters Received.

WITHOUT MONEY.

S M Eberly.

WITH MONEY.

A—Jacob Ambrecht,
B—Joseph S Barr, Moses D Beachy, Nancy Berta, Elizabeth Bender.

C—J J Classen.

D—Wm Dishen.

E—J W Entz, Barbara B Eshbach, Cornelius F Epp
F—Lydia L Fisher, John B Foreman.

G—Frederick Geiger, John Genter, E K Greenawalt, Paul M Glauser, H Gumbelberger, Pre san Gumbelberger, Jacob Georg, Cornelius Geisbrecht.

H—Andrew Hantzer, C J Hostetter, Isaac Hertzler, John F Harms, Elizabeth Harman, Geo Haeuergart, E R Hershey M D, John H Hess, Henry Hildebrand, I H Hackman.

J—John Janzen,
K—S S King, C Hristian Krupp, Aaron Kuhns, Lewis A Kulp, Joshua Knagy, Franz Kliever, John Kinsinger.

L—Caroline Laml, D B Latshaw.

M—Benjamin Miller, Jephtha T Miller, Andrew Misher.

P—C K Peters, Ellen Plank, John Fletcher, Jacob Pankratz, Jacob Peters.

Q—A S Rich, J Raymer, Barbara Rovenacht.

S—Abraham Sawatzky, Abraham Siemens, Geo E Shney, Jacob D Shroeder, Geo E Shney, Philip Shueck, Gibson Snyder, Christian Sears, John P Stuckey, Owen O Schimmel, Peter Spuler.

T—John F Towes, Henry Towes.

W—Wm H Wenger, Abraham Williams, Aaron Wicus, Jacob Wiens, D B Weaver, Fred Weber.

Y—Hiram J Yoder, Pre Joseph Yoder, Jacob K Yoder, Jacob A Yoder.

EMMA R ZOOK \$2.25.

MISSION FUND.

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Rachel did not know who Jacob was till he said,—"I am your cousin, and am come from a great way off."

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Once, while Jacob was taking care of the sheep in the field, he fell asleep, and he had a dream, and in his dream he heard God say to him, "Go home to your father and I will be with you."

When Jacob awoke, he sent a servant to call Rachel and Leah for he wanted to speak to them and he said to them, "God has spoken to me in a dream, and has told me to return home to my father." Then Rachel and Leah said, "We will go with you."

Then Jacob packed up all his things, his tents, and his clothes and his furniture, and all he had. He put his things on the back of his camels and asses. He placed his wives and children on camels too. He told his servants to drive all his sheep, cows, goats, and asses and camels. So they all set out.

Laban did not see Jacob go away, for Jacob's tents were not close to the place where Laban lived. At last Laban heard that Jacob was gone, and he was angry, and took his friends with him and went after Jacob, till at last he overtook him. But God told Laban in the night he must not do any harm to Jacob. So they made a covenant and promised to be always at peace with each other. And when Laban had kissed his daughters and their children, he took leave of them all, and went back to his own country, and Jacob went on to Canaan. He was pleased that he should now see his father's house; but there was one thing that frightened him; he remembered that Esau had once said that he would kill him, and he was now afraid lest he should now come and kill him and his children.

Soon Jacob heard that Esau was coming with four hundred men. Jacob now

thought that Esau was coming to kill him; so he began to pray to God, and said, "O God, thou hast been very kind to me, and given me a great many things; do not let Esau come and hurt me, and kill my wives and my little children. Thou didst promise to take care of me." God heard Jacob's prayer.

(To be continued)

Miscellany.

A QUEEN'S ANSWER.—Grieving at the excesses of her people, Queen Ranavalona, of Madagascar, about a year ago, summarily prohibited the manufacture and sale of rum, making the penalty for each offence two pounds and ten oxen. Any one found drunk with rum is fined twenty-eight shillings and seven oxen, and any one introducing rum one pound and five oxen. When a deputation of French liquor-dealers waited upon Queen Ranavalona, urging their claims for compensation, she listened with queenly dignity, and then replied: "Go home and consult among yourselves; consider the wrong you have done my people, and after you have compensated them for the injury and ruin inflicted upon them come back to me, and we will talk of compensation."—*Nat. Temperance Gazette.*

AN APPALLING DISASTER.—costing over two hundred lives, has fallen on the villages around the Gulf of Mexico. On Tuesday Oct. 12, a violent hurricane struck Johnson's Bayou, La., carrying the waters through the village, overturning houses and killing eighty-five persons out of twelve hundred. The same storm did worse damage at Sabine Pass, at the mouth of the Sabine River, about sixty miles from Galveston, Texas. The waters of the Gulf inundated the town with unprecedented rapidity. The people had no time to escape. They took to the attics of their houses, and from there were driven to the roofs. In less than two hours from the first influx of water the smaller houses began to succumb. Some were swept away bodily; others were thrown on their sides, and several were turned completely upside down. Soon the larger houses gave way, until it seemed that the whole town would be wiped out of existence. All night long the storm raged, and the morning broke on a scene of desolation rarely witnessed. One hundred and twenty-seven persons and six thousand head of cattle perished, and nearly every one in the desolate village is financially ruined. Help was promptly sent from Orange and Beaumont to the wounded and destitute survivors, but little could be done to afford relief save distributing food and clothing. Shelter is needed for the homeless, and some well-organized system has, doubtless, by this time been begun to succor the poor sufferers.

Married.

HOCHSTETER—STUTZMAN.—On the 26th of Sept. in the Amish Mennonite Church, in Seward Co., Nebraska, by Joseph Shlegel, Nathaniel Hochstetter and Mary Stutzman, both of Seward Co., Nebraska.

SPRINGER—EICHER.—On the 5th of Oct., at the bride's home in Seward Co., Neb., by Joseph Shlegel, Joseph Springer and Emma Eicher, both of Seward Co., Neb.

EICHER—DEARBERGER.—On the 10th of Oct. in the Amish Mennonite Church near Milford, Seward Co., Neb., by Joseph Shlegel, Levi Eicher and Kate Dearberger, both of Seward Co., Neb.

WEAVER—ZIMMERMAN.—On the 10th of Oct., in the Weaverland Church, Lancaster Co., Pa., by Bishop Martin, John Weaver of Earl-Twp., and Lizzie Zimmerman of Earl-Twp.

GONE BEFORE.

Written by Catharine Troyer in memory of her husband Samuel J. Troyer, who died on the 14th of August 1886 in Elkhart Co., Ind.

It pleased the Lord to take away
The husband kind and dear to me;
And now I'm left, since he is gone,
To bear the load of life alone.

Seven children dear, left to my care—
May Heaven's blessings be their share—
And may God help and give them grace
That they may early seek His face.

Oh! when I saw that we must part
It deeply grieved my trusting heart
To part with one I loved so well,
How great the pain, words cannot tell.

Your kindly words oft cheered my heart,
Your pleasant smiles made grief depart.
All your kind words I'll ne'er forget,
They live in sweet remembrance yet.

O how distressing was my grief
When all we did brought no relief;
Those months of waiting, health to gain,
We almost thought were spent in vain.

One evening, when we little thought,
Death seemed to be much nearer brought;
Next morn at five your pains were o'er,
And now we'll meet on earth no more.

Full many days and nights I stayed
Alone with you and watched, and prayed
That God would all our sins forgive,
And ease your pain and let you live.

But when all hopes of life were past
A kind friend prayed for you the last;
And then our children all drew nigh
To see their kind good father die.

Your mother also, bent with age,
Drew near to read your life's last page;
She went to think that one so kind
Must go and leave us all behind.

But since on earth we had to part,
I'll try and cheer my aching heart
With hopes that, when my days are o'er
We'll meet where parting's known no more.

I often wept and wonder why
My dear companion had to die;
But when I think you're free from pain
It cheers my aching heart again.

You left this world of sin and woe
And went where oft you longed to go
To live in realms where comes no night.
Where Jesus dwells and all is light.

Give me dear Father, by Thy grace
With husband dear in heaven a place,
Where we can then together be
And live in all eternity.

Middlebury, Ind. Oct. 10th 1886.

Died.

RHEINHEIMER.—On the 23d of September, in Newbury, Tp. LaGrange Co., Ind. of Bronchitis, Anna, wife of John Rheinheimer, aged forty years, eight months, and one day. She leaves a loving husband and six children to mourn their loss. She was buried on the 25th, in C. Miller's grave yard; funeral services by Moses B. Miller of Cambria Co., Pennsylvania, C. Plank and D. J. Johns, from John 5: 28, 29.

FULMER.—On the 14th of October in Elkhart Co., Indiana, of membranous croup, George W. son of John F. and Jennie Fulmer, aged 2 years, 10 months, and 11 days. Buried on the 15th at the California Church, where services were held by Pre. Murry and J. F. Funk from 2 Kings 4: 26. This is the second time within a year that this family has been called to follow a dear child to the grave; but while deepest sorrow fills the heart when God takes our children from us, they may comfort their hearts with the thought, that their dear ones are safe in the arms of Jesus, and that they may meet them again when for them too, the conflict of life is over.

GOCHENAUR.—On the 12th of October, in Elkhart Co., Indiana, of the infirmities of old age, Christiana Gochenaure, aged 78 years, 4 months and 15 days. She was born in York Co., Pennsylvania. She was a faithful member of the Mennonite Church for many years, for the last few years was unable to attend public services on account of poor health. She bore all her afflictions with Christian resignation, anxiously waiting for the hour of her deliverance. She leaves a brother and a sister in the family where she was living to mourn their loss. She was buried on the 14th at Yellow Creek, near Elkhart, by H. Shaum, L. Bixler, Noah Metzler and D. Burkholder.

KULP.—On the 10th of Oct, in Bucks Co., Pa., Jacob son of Isaac L. and Catherine Kulp, aged 11 years, 4 months, and 20 days, buried at the Doylestown meeting house. He was a faithful pupil and regular attendant at the Sunday school, and in his sickness expressed the desire, that his parents, brothers, and sisters and school-mates might all prove faithful and love Jesus. He also desired that all people might learn to know and love the crucified Jesus.

GEHMAN.—On the 11th of Oct., in East Earl Twp., Lancaster Co., Pa., Isaac, son of Moses Gehman, aged 19 years and 20 days. He was buried at Weaverland.

KRUPP.—On the 10th, of Oct., in Wayne Co., Ohio, of consumption, Elizabeth Krupp, aged 21 years, 6 months, and 1 day. She was a faithful member of the Amish Mennonite Church, and was buried on the 21st, at the Oak Grove meeting house, followed by many friends and neighbors. Funeral services by D. Hostetter, D. Z. Yoder, and J. K. Yoder, from Rev. 14: 13, and Ps. 16: 6. Deceased had to suffer much for a long time, but she was patient, and had a living hope of being released from all pain after death.

SELL.—On the 11th of September, at his mother's residence, on Tenth Street, Topeka Kan. of Lockjaw, Jessie Sell aged 12 years. Buried in the Topeka cemetery. He was rational up to his last moments; and though he knew he was going to die, death was no terror to him. His last words were, "Good night, sweet dreams, and a parting kiss, Good bye." Jessie was a bright boy, and to know him was to love him. He had made many friends, and he will therefore be sadly missed from their midst.

MEIER.—On the 26th of September, near Milford, Seward Co., Neb., Jacob, son of Jacob and ——— Meier, aged 2 months and 2 days. Services by Joseph Shlegel and Joseph Gascho.

GROVE.—On the 9th of September, in Livingston Co., Ill., of Bright's disease, of which for 2 months, with the exception of the last few days he suffered severely, Bro. ——— Grove aged 61 years, 6 months, and 24 days. He bore his pain with Christian fortitude, and when asked how it was with him, he would say, "It is all well!" He was a member of the Mennonite Church, and was buried on the 11th. Services by H. Shelley from Rev. 14: 13. Deceased leaves a wife and five children to mourn their loss.

HAASE.—On the 14th of Oct. in Brant Twp., Bruce Co., Ont. Bro. Gottlieb Haase, aged 67 years, 8 months and 4 days. He was buried on the 16th. Services by Noah Stauffer and Isaac Weber, from Phil. 1: 21, and Rev. 14: 13.

GEIGER.—On the 7th of Oct., in Berne, Ind., after a short illness, Amos, son of Ben and Catherine Geiger of Wayne Co., Ohio, aged 8 years, 8 months and 9 days. Services by S. F. Springer, from Rom. 8: 28.

BOOTH.—On the 24th of Oct., in Elkhart, Elkhart Co., Ind., of a lingering illness, Mary, wife of William Booth, aged 47 years, 11 mo. and 15 days. She was buried on the 26th. Services by J. F. Funk, from 2 Cor. 5: 1. She leaves an aged husband, father and mother, sister and brother to mourn their loss. May God comfort the aged husband, father and mother in their old age, and bring them at last to their better home above.

SHANTZ.—On the 2d, of Oct., in Waterloo Twp., Waterloo Co., Ontario, of paralysis, Bro. Joseph S. Shantz, aged 69 years, 4 mo. and 17 days. He was buried in Martin's grave yard, followed to the grave by a large concourse of relatives and friends. He leaves a wife and five children to mourn their loss, yet they mourn not as those who have no hope, for his faith was well founded on the "solid rock" Christ Jesus. Bro. Shantz was loved by all who knew him. Peace to his ashes!

Letters Received.

WITHOUT MONEY.

S. M. Eberly.

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M—Benjamin Miller, Jephtha T. Miller, Andrew

Miller.

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S—Abraham Sawatzky, Abraham Siemens, Geo. E.

Shney, Jacob D. Shreder, Geo. E. Shney, Philip

Schreck, Gideon Saylor, Christian Sears, John P.

Stuekey, Owen O. Schimmel, Peter Spauler.

T—John F. Teews, Henry Teews.

W—Wm. H. Wenger, Abraham Williams, Aaron

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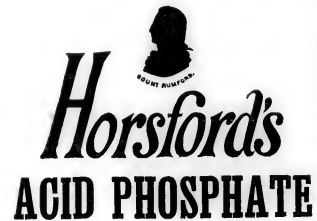
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TIME TABLE.

Lake Shore & Michigan Southern R. R.

Passenger trains after Nov. 20th, 1885, depart at Elkhart as follows new standard time, which is 28 minutes slower than Columbus time:

GOING WEST, leaves.

No. 21, Night Express..... 1.35 A. M.
No. 9, Pacific Express..... 4.05 "
No. 27, Chicago Accommodation... 7.00 "
No. 3, Special Chicago Express..... 4.10 P. M.
No. 5, Fast St. Louis & Chicago Exp. 6.15 "

GOING EAST—MAIN LINE, leaves.

No. 12, Night Express..... 3.30 A. M.
Grand Rapids Express..... 4.15 "
No. 86, Way Freight..... 6.00 "
No. 22, Mail..... 11.45 "
Grand Rapids Express..... 2.05 P. M.
No. 24, Acc. from Chicago..... 8.35 "

GOING EAST—AIR LINE, leaves.

No. 2, Special New York Express... 12.45 P. M.
No. 8, Atlantic Express..... 11.40 "
No. 4, Limited Express..... 8.30 "
No. 28, Goshen train..... 8.40 "
No. 83, Way Freight..... 8.00 A. M.
Train G leaves Elkhart for Goshen 7.45 "
" E " Elkhart for Goshen 4.10 P. M.
" F arrives Elkhart from " 11.20 A. M.
" H " Elkhart from " 7.05 P. M.

TRAINS ARRIVE—MAIN LINE.

Grand Rapids Express..... 12.40 P. M.
" " " " " 9.40 "
No. 25, Michigan Accommodation... 4.00 "

CONNECTIONS.

At Adrian for Monroe, Detroit and Jackson. At White Pigeon for Three Rivers, Kalamazoo and Allegan. At Detroit with Grand Trunk Railroad for Sarnia, Montreal, Quebec, Portland, &c. At Salem Crossing, with trains for Lafayette, New Albany, &c. At Chicago for all points West and South.

Tickets can be obtained for all prominent points between Boston and San Francisco. W. P. Johnson, Gen. Pass. Ag't., Chicago, Ill. P. P. Wright, Gen. Sup., Cleveland, Ohio.

Cincinnati, Wabash & Michigan R'y.

Passenger trains after June 8th, 1885, will leave Jackson St. Depot, Elkhart, as follows:

GOING SOUTH, leaves.

No. 4, Cincinnati & Indianapolis Ex. 7.39 A. M.
No. 2, Ind. & St. Louis Express..... 3.40 P. M.
No. 10, Way Freight..... 9.10 A. M.

GOING NORTH, leaves.

No. 1, Grand Rapids Express..... 10.20 A. M.
No. 3, Michigan Express..... 5.18 P. M.
No. 9, Way Freight, arrives..... 5.05 A. M.

Nos. 1, 2, 3, and 4, connect with Boat line between Benton Harbor and Chicago

CONNECTIONS.

At Milford Junction with Baltimore & Ohio R. R. At Warsaw with Pittsburgh, Ft. Wayne & Chicago R. R. At Wabash with W. St. L. & P. R. At Marion with C. St. L. & P. R. At Anderson Junction with C. C. & I. R'y for all points East, West and South.

NORMAN BECKLEY, Gen'l Manager.

OWEN RICE, Gen'l Ticket Agent.

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Herald of Truth.

A RELIGIOUS SEMI-MONTHLY JOURNAL

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. 23.—No. 22.

ELKHART, IND., NOVEMBER 15, 1886.

Whole No. 334.

"AND HAVING DONE ALL, STAND."

Ephesians 6: 13.

Can you stand for God though you stand alone,
With your heart at rest and your soul secure;
With your feet on the rock and your eye on the throne,
Can you stand and toil, and stand and endure?

Can you stand for God 'mid the storm's wild
wail,
Can you stand when the tempests ride the
air;

Can you stand when earthly hopes shall fail—
Can you stand for God and never despair?

Can you stand for God when your heart grows
faint,
When your sad soul looks through the blind-
ing tears?

Can you stand without murmuring or com-
plaint,
Through the tedious days and the toilsome
years?

Can you stand for God while the witching
smile,
And the siren song and the world's caress
Unite their charm with the Serpent's guile,—
Can you stand with only God to bless?

Can you stand in the faith though the time be
long,
Though the night be dark and the day-star
dim;

Can you stand and in his own strength be
strong,
Till at last you are found in peace of Him?

Can you stand?—Then stand in the strength
of God,
Through the waning years of this world of
woe!—

When the golden streets are by pilgrims trod,
You shall stand within and his glory know.
—Ed.

For the Herald of Truth.

WHAT ARE YOU DOING?

"Sirs, what must I do to be saved?"
Acts 16: 30.

It would be very unnatural for any one to make this inquiry, when he feels safe and does not feel that he is lost. In traveling from one place to another we would not feel as if we had lost our way, until objects about us would all look strange and we would have no guide to put us on the right track. Without a guide, uncertain of the cardinal points, in an unknown forest, a trackless plain or desert or a large sea on all sides of us, we would

certainly feel lost and the dawning of this terrible fact upon our minds would make us miserable in the extreme.

The author of the above quoted words was the Philippian Jailer, of whom all Bible readers have read. We cannot doubt the sincerity of him who spoke these words, for if he had doubted before that he was lost, he was now sure that he was at least not saved. He was conscious that he was addressing men of more than ordinary knowledge and power, for he used the word, "Sirs" in addressing them. Yet the place which the apostles occupied would in a natural, carnal man not be likely to make the title an envious one. Nor was it so to the apostles; but for other reasons than the one named.

But the apostles had performed a duty in Philippi; the word of God had been preached and had taken effect; an evil spirit had also been cast out. But now followed tribulation and persecution. The truth was to be tried by making an attempt to crush it. But the apostle's prayer and joyful song of praise, by the power of God wrought a miracle upon the jailer. He had perhaps heard of the new doctrine of salvation by faith in Jesus Christ, but had not been sure that he was lost. Now, however, he could not help feeling sure that he was in a lost state, and becoming very anxious about his condition, he would naturally make such an expression as that recorded in the text: "What must I do to be saved?"

Dear reader, I would like to know how this matter stands with you. Have you been willing, like the jailer, to ask in candor of spirit: "What must I do to be saved?" If you have done so with a sincere heart, then you have also received the answer: "Repent and believe on the Lord Jesus Christ, and thou shalt be saved." If you have done accordingly, and live faithful in that which the Bible teaches you, you are saved and will hereafter enjoy the fullness of that "peace which passeth all understanding." If, on the other hand, you have fallen away from your first love and have again become cold and indifferent, then hear what Paul says in Eph. 5: 4: "Awake, thou that sleepest, and arise from the dead, and Christ will give thee light."

Sinner, how is it with you? Has there been a Paul and a Silas preaching in your

city the doctrines of salvation through Christ, convincing you that they are servants of the most high God and that you are lost in your present state? Possibly on account of this latter fact you have openly opposed them, mocked them, beaten them with the rods of slander and imprisoned them in the prison of hard-heartedness, charging the Jailer Obstinacy to keep them safely. Will you not open those prison doors and let those whom you hold captive therein free? Will you not desist from hampering them in their labors, and instead of offering opposition to them, turn to the Lord, receive pardon and help them in their work? The Lord says, "Him that cometh unto me, I will in no wise cast out? Hear and obey the servants of God when they say: 'Believe on the Lord Jesus Christ;' for if you do so, then 'thou shalt be saved.'"

Doubtless you have heard this time and again; but still you resist. O! reject not the gift of peace, but accept it and be happy in the knowledge that Christ is also your Savior. Live for Jesus if you expect to die in Him. Be earnest and faithful in his service and do not once begin to think that you can do too much for Christ. He needs your service and wants you to serve Him faithfully.

Look about you, brethren, sisters and friends and see if you cannot find something to do for your Master. By leading a sinner to Christ a multitude of sins may be hidden. As in the judgment you will wish you had done, so do now.

LEWIS H. SHANK.

Leeton, Johnson Co., Mo.

"GIVING THANKS ALWAYS FOR ALL THINGS."

Many people give thanks to God for some things. Hardly anybody gives thanks to God for everything.

When a day of State or of National thanksgiving is appointed, the President or the Governor points out causes of thankfulness to God as he—the human ruler—looks at them, and commonly he names those things which well-nigh everybody would agree with him in counting as worthy to be named in such a list. And when pastors or people look back over the

year, on an annual day of thanksgiving, they select out of all the incidents and experiences of the year very much such a list of causes of thankfulness as the chief magistrate of their State or their nation has already recounted in his proclamation. And in doing this they feel that they show a spirit of thankfulness quite as much in their recognition of what it is that really demands their thanks, as in their willing rendering of the thanks demanded. But this is not according to the Bible directions for thankfulness. The Bible rule, the rule by which Christians profess to be guided, is: "In everything, give thanks; for this is the will of God in Christ Jesus concerning you."

According to this rule, a Christian should not be picking out special things at special times to be thankful for, but should be "giving thanks always for all things unto God and the Father, in the name of our Lord Jesus Christ."

And the reason for this rule—its reasonable basis—is affirmed in the Bible declaration that "all things work together for good to them that love God;" and those who call themselves Christians claim to be of the number of those who love God. Whatever is really for our good we certainly ought to be thankful for; and if "all things" work together for our good, then we ought to be thankful for "all things."

This is clear enough on the face of it; and if only we believe unwaveringly that God is as good as He claims to be, and as wise as He is good, and that neither His wisdom nor His love ever fails us, we should be thankful for the "all things" that He explicitly assures us are surely working together for our good. But the difficulty is for us to realize that the things which are unpleasant to us may be even more truly for our good than the things which we delight in. We have our own standard of good things, and when His gifts or His orderings accord with our standard of good, we are thankful for them; but when they are in every way distasteful to us, it is often hard for us to feel that we ought to be thankful.

Of course, there is a limitation in the "all things" to be thankful for. Only the things that are the gift of God, or that are the ordering of God, are included in this classification. The works of the devil are not a cause of thankfulness. We are not to thank God that we are sinners. We are not to thank Him for any faults and follies of ours that have called for His correction. But we are to thank Him for His treatment of us while we are sinners; for His loving correction of our faults and follies; and for the help He has given us in our battlings with the devil. Whatever does come from God—in whatever form it comes—is a proper cause for our thankfulness.

We treat our human fellows badly enough; but we are, as a rule, fairer to-

ward them than we are toward God. We love a good physician; and why? Our thankfulness to him is commonly based on what he has given to us, or what he has done for us, which, at the time, was unpleasant to us, rather than on anything which, at the time of its giving or doing, was enjoyable to us. We do not feel grateful to our physician for letting us have our own way, for indulging our tastes and fancies, for tempting our appetite with prescriptions, and for allowing us to go and come, and eat and drink, at our own pleasure. We value him all the more because he has checked and restrained us for our good; because, on occasions, he has shut us in our rooms, when we would fain have been at liberty; because he has deprived us of food when we earnestly longed for it; because he has given us bitter and nauseous potions as, in his judgment, they were needful for us. As we look back over the record of a wise and loving physician's dealings with us, we are ready to give thanks to him for "all things" he has given to us, or done for us, not because, at the time, we wanted them, but because he knew that they would work together for our good. That is our standard of thankfulness in judging the acts of an earthly physician. Why should we be unwilling to apply the same standard to the course of the Great Physician?... Looking back on our pathway, in this light, we shall be ready to say of our sorrows as well as of our joys, of our bereavements as well as of our added treasures, of our chastisements as well as of our consolings,

"I would not miss one sigh or tear,
Heart-pang or throbbing brow;
Sweet was the chastisement severe,
And sweet its memory now."
—S. S. Times.

For the Herald of Truth.

"MY LORD AND MY GOD."

In these emphatic words Thomas professes his faith in the resurrection of Jesus and in His divine character. Without waiting to apply the test which he had made a condition of belief, he gives expression to his confidence in the person before him as the risen Savior,—as the God man. There is no ground for doubt that these words are a profession of his faith in Christ as God. Addressing himself to Him directly, he says, "My Lord and my God!" The word *Lord* was the term by which he was accustomed to address Jesus before his crucifixion. There can be no doubt of the reference of the word as employed in this address. With all his heart he accepts Jesus as his God and Savior. The Socinian subterfuge by which Thomas is made to use these words as a profane ejaculation is quite too transparent to require a serious refutation. He saw with his own eyes the wounds which the cruel nails and spear had inflicted upon his Master, and that was what he de-

sired. By this his confidence in Christ, which seems to have been badly shaken when Jesus was crucified, was quickly and permanently renewed. He acknowledged Christ not only by the expression which he made, but by a consecrated, earnest and untiring effort to teach the glorious doctrine of Salvation by Jesus Christ to all people with whom he came in contact during his travels, nor did he desist therefrom until he was finally cruelly put to death by the ignorant and blood-thirsty heathen.

There are many people to-day who are the opposite of Thomas. They say perhaps with Thomas: "My Lord and my God," but by their inconsistent life they manifest that to them these words have a very small meaning. Again, unlike Thomas they are idle in good works and service for their Master whose name they bear, showing that with them there is something very important lacking. Christ will not know us by the words we use in addressing him, but by the service we perform in his cause and the life we live. We shall be known by our works and not (as the Pharisees wanted to be known) by offering long prayers in public places or speaking very nicely about God and his love, when within there is nothing but "ravening and wickedness." K.

THE BIBLE.

No fragment of an army ever survived so many battles as the bible; no citadel ever withstood so many sieges; no rock was ever battered by so many hurricanes and so swept by storms. And yet it stands. It has seen the rise and downfall of Daniel's four empires. Assyria bequeaths a few mutilated figures to the riches of our national museums. Media and Persia, like Babylon which they conquered, have been weighed in the balances, and long ago found wanting. Greece faintly survives in its historic fame; and iron Rome of the Cæsars has long since ceased to boast. And yet the book that foretells all this still survives. While nations, kings, philosophers, systems, institutions, have died away, the Bible engages now men's deepest thoughts, is examined by the keenest intellects, stands revered before the highest tribunals, is more read and sifted and debated, more devotedly loved and vehemently assailed, more defended and more denied, more industriously translated and freely given to the world, more honored and more abused, than any other book the world ever saw. It survives all changes, itself unchanged; it moves all minds, yet it is moved by none; it sees all things decay, itself incorruptible; it sees myriads of other books engulfed in the stream of time, yet it is borne along till the mystic angel shall plant his foot upon the sea and swear by Him that liveth for ever and ever that time shall be no longer. —Exchange.

THE LIVING CHRIST.

Human beings, when dead, and, as to their bodies, sleeping in the grave, are, so far as we know, absolutely severed from all direct and active connection with this world. The result of their living may survive them, and in this sense they may speak, as did Abel, when they have ceased to tenant the earth. The men themselves, however—whatever they may be or do elsewhere, and whatever may be the effect of their lives here on them elsewhere—are no longer actors in the events of time. The wealth of the dead *millionaire* passes into other hands. Dead generals do not command armies. Orators dead do not fascinate by their eloquence, and logicians dead frame no more syllogisms for the earth. The dead judge no longer sits on the bench, and the dead lawyer pleads no more at the bar. The ruler rules no longer, and the preacher preaches no more. All that in this world is left of dead men consists in what they leave behind them, as the result of prior living. They never, until the resurrection of mankind, will return to the earth, nor here resume their former place; and we have no knowledge that, being elsewhere they here exercise any direct influence in the affairs of time.

Christ—the great and glorious Founder of the system that bears his name—unlike the founders of other religious systems, and unlike the founders of schools in philosophy and schools in art, is an exception to this general statement. The Bible Christ, considered in his higher nature, existed before his incarnation in the person of Jesus of Nazareth; and when this Christ ascended into heaven, and thus passed beyond the reach of our bodily senses, he did not terminate his connection with, and relation to, this world, except as he might influence the thoughts and destiny of mankind by what he did and said while here. Though for a short time a dead Christ in respect to his humanity, he is now, for centuries has been, and will forever be, the *living* Christ, acting in behalf of this world, and upon it, as really as he did when he was personally here, and seen and heard by men. Faith, reading and believing what the Bible says about him, sees him as the living Christ resident in Heaven, just as the eye of sense once saw him as the living Christ resident on the earth. He has not ceased to be real because now invisible to us, or ceased to be an actor in respect to this world because personally present in Heaven.

This Bible Christ—existing in heaven to-day as really as he did on earth when he appeared in the robe of our common humanity, and there existing as the same Christ that he was when here—is important to mankind, not only by what he did, said, and suffered eighteen centuries ago,

but also by what he has been doing ever since, is now doing, and will continue to do as long as the world stands. His offices relate to things here, and what he is doing there is a matter of profound interest to his people here. He is the Savior of sinners as really as when hanging on the cross and dying for them. He is there the Mediator between God and man as truly as when he trod the earth as God manifest in the flesh. He is there the "High Priest of our profession," and there "able also to save them unto the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." John tells us that "if any man sin, we have an advocate with the Father, Jesus Christ the righteous." His intercession for his people in heaven is as real as was his death for them on the cross. His work for this world, and, as far as earth is concerned, "finished" when he left it, and his relations to men as Redeemer and Savior, go forward in heaven, and will continue to do so to the end of time. He will at last descend from heaven, revisit the earth, raise the dead, "judge the world in righteousness," assign the wicked to their final destiny, receive his people unto himself, and crown them with eternal glory and honor. No one who has read the Bible with thoughtfulness and care, can have failed to see Christ in Heaven, continuously related to this world, actively participating in its events, present with his power among men, and in heaven conducting offices of grace and love in human behalf.

We are, hence, not to think of Christ as a dead Christ, an obsolete Christ, a non-existent Christ, a Christ that once was but is no more, a Christ that completed his whole work for man and toward him when he left this world, and is hence potential now only by the thoughts that fell from his lips in the days of his flesh. Oh! no; this is not the Christ of whom we read in the Bible. That Christ is a *living* Christ and not a dead one, "the King of Kings and Lord of Lords," the "King of Saints," the Head of the Church in Heaven and upon earth, "the same yesterday and to-day, and forever." We are to trust him and commune with him as a living Christ and think of him not only in what he was and did on earth, but also in what he is and is doing in Heaven. Though beyond the reach of our senses, he is not beyond the reach of our faith, and we are not beyond the reach of his power and grace. His direct action upon this world, and with reference to it, has not ceased because he is not personally and visibly present as he was when he appeared among men. Potentially and officially, he is as really present now as he was then.

There is no other character of history that furnishes the parallel of Christ in this respect, and that, being in another world, can reach this world with the

direct exercise of any power in blessing or cursing the race of men. There is no other person once here, but here no longer, to whom we can look for any service, or from whom seek any favor. This exceptional position belongs alone to Christ, the risen and ascended Saviour, the Lord of life and glory, the comfort of all saintship and the only ground of hope for a lost sinner. He is the living Christ. Our salvation is not to be achieved by a doctrine or a mere scheme of thought whether true or false, but by a *living* Christ who is himself the Saviour of sinners, was such when he was on earth, and is such in Heaven, and who possesses the power of salvation, and always exercises that power in their behalf when they come to him in the manner prescribed. This living Christ is the very soul and essence of Christianity. He is not merely its founder, but he is the Christianity itself; and if detached from him and his office, it has no existence.—Selected.

THE PROPER METHOD OF OBSERVING THE LORD'S DAY.

Every person who perceives the ends which the Sabbath was designed to accomplish can decide for himself what lines of conduct are consistent with that purpose. At the most, we can deal only with general principles. To attempt to lay down specific rules, prescribing exactly what must be abstained from and what done on Sunday, would result in giving the institution the repulsive character that it had under the teaching of the rabbis. The gospel of Christ is a gospel of liberty; and while there was some excuse for such restrictions under a dispensation of law, there can be none whatever for them under the present dispensation. Furthermore, rules that would be applicable in one case would not apply at all in another. The circumstances of different individuals vary so widely that what would be permissible for one might be clearly wrong for another. The same diversity of circumstances at different periods in the life of the same person would have to be provided for in any set of rules for the observance of the Sabbath. It follows that much must be left to the individual conscience. While the law is plain and explicit that the Lord's day should be kept holy, just *how* it is to be done each man must decide for himself. This is the method of legislation and instruction which pervades the whole New Testament. Hundreds of questions arise to which no specific answer is given by Christ or his inspired apostles. They knew that minute rules for the regulation of the whole life could not be given within the compass of a book which any one would read. They also knew—and this is far more important—that the only way to build up strong and beautiful character is to allow the individual to

govern his own life in accordance with certain general principles. Always to swim on a float does not make a strong and active swimmer, and always to be in the leading-strings of precise rules cripples the mental faculties, and prevents the development of the moral sense.

The general law of the Sabbath is, keep steadily in mind the purposes for which it was established. Whatever is calculated to defeat these purposes, in respect either to ourselves or others, is prohibited; whatever is calculated to promote them is required. We have discovered that the purposes of the Sabbath are to secure needed rest for the body, to give those engaged in manual labor opportunity to improve their mental and social condition, and to promote the religious welfare of man. The last is the most important. It was to accomplish this that the Sabbath was made a memorial of creation and of redemption, that it was set apart for the worship of God, and that it was made a type of spiritual and eternal rest. Now, in respect to specific actions, any man ought to be able to decide whether they are calculated to defeat or promote these purposes. It is only by expanding and illustrating this general principle that we understand the discussion of the proper method of keeping the Lord's day.

The subject naturally divides itself into three parts: 1. Things prohibited: actions which are plainly violations of the law of the Sabbath. 2. Things allowable: actions which in some circumstances would be inconsistent with the purposes of the Sabbath, but which, in other circumstances, are justifiable by a higher law than that of the Sabbath, or are necessary to the accomplishment of its purposes. 3. Things required: duties peculiarly appropriate to the Sabbath, and for the performance of which it was appointed.

1. *Things prohibited on the Lord's day.*—Many difficulties beset this part of the subject. The path to a right judgment on every question that can arise is by no means easy and plain. And the difficulties are increased by the fact that the teaching of Christ and his apostles concerning the Sabbath contains no prohibitions or declarations of what is unlawful on that day. Hence we must go to the fourth commandment and to the Old Testament expositions of it for any express prohibitions. But we are not to shut up to these, for the purposes of the Sabbath appears more clearly in the words of Christ than in any other part of the Bible, and it is by keeping in mind that purpose that we are able to formulate prohibitory laws concerning it. Whatever tends to defeat the purpose of the Sabbath is wrong and therefore prohibited. The statute does not make it wrong, but it is forbidden by the statute because it is wrong in the nature of the case. In this discussion the word "prohibited" is not applied only to that which is forbidden

by an express command, but also to whatever is, in its nature or tendency, antagonistic to the Sabbath. Adopting this as our principle, we shall find that the law of the Sabbath forbids—

1. *All labor for gain.* This is evident from the terms of the commandment and from the purpose of the Sabbath. The word in the fourth commandment which is translated "work" means *servile* work—primarily such work as could be done by means of servants; more widely, all kinds of business. That it included the latter is plain from the prohibitions against buying and selling which we find in Nehemiah. We have seen that the disciples of Christ did not pursue their ordinary avocations on the Sabbath day, since, if they had, it would certainly have been recorded against them.

That it is required by the commandment is not the only reason for abstaining from work on the Lord's day.

Such work would have a direct tendency to defeat every purpose of the institution. Entire cessation from the ordinary pursuits of the week is at the foundation of Sabbath observance. Without this, its purpose to give rest to the exhausted body of the toiler, to provide opportunity for mental improvement and social culture, and to promote the religious development of all men, could not be accomplished. To secure any one of these objects requires complete abstinence from all kinds of secular work. It may be asked whether such work on the Lord's day is in itself wrong—whether a part of the day might not be used for it without defeating its purpose, allowing each one to choose for himself what portion of the day he needs for rest and religious exercises. It has already been determined that one seventh of the time be redeemed from toil for other purposes. This is the divine arrangement; and whenever men have tried to be wiser than God, they have soon found out their folly. Men are so bound together that some cannot rest unless all do.

But these are not the only reasons for the prohibition of all secular toil on the Lord's day. The constant tendency is for the pursuit of gain to encroach upon the higher interests. So worldly and greedy of gain are men by nature, so prone are they to forget all their spiritual interests in their eagerness for things that can be seen and handled, that if they were allowed to use any part of the Lord's day for secular work they would soon come to use it all in that way. Where a community or a people has accepted the theory that work on the Lord's day is not wrong for them, that it is only a question of expediency, and that, in determining what is expedient, absolute cessation from Sunday work is not to be considered, but only the amount which it is advisable to do, the day has become

thoroughly secularized and the Sabbath practically destroyed. It is wrong to do any amount of work for gain upon the Lord's day, not only because it takes part of the time set apart for higher uses, but also because the tendency of doing a little is to lead us on to do more, until the Sabbath disappears altogether. It is the old story of the sea of sin making a small break in the dyke, which the overflowing stream gradually wears larger, so that it lets in more and more of the flood, until the fair fields of life are devastated.

This tendency is directly contrary to the spirit of the gospel. Christ and his apostles would have us think just as little as possible of the things of this world, and to give our attention mainly to preparation for the world to come. They would not have us allow the pursuit of worldly gain to encroach upon the hours devoted to religious services, but would, rather, have us carry the spirit of the Lord's day into the other days of the week. The Sabbath was intended to serve as a check to the spirit of worldliness. So far as it is occupied with work for gain, this purpose is defeated. It is evident that the rule concerning the Lord's day must be, "In it thou shalt do no manner of work," the direct object of which is to make money. To this rule there are no exceptions. On that day men are not permitted to work with their hands, with their brains, or by means of servants, if the moving impulse to such work is the desire for gain. This law is very simple, and no one need find any difficulty in applying it to specific cases. It forbids the manual toil of the laborer, the farmer and the mechanic, the exercise of the mind in the solution of business problems by the merchant and the professional man, and the employment of men to work in factories or mines, to print and sell newspapers, to run cars or ships, or to carry on any business which men do through servants. God is no respecter of persons. He does not say to the poor man, "You must not add to your slender income by working on the Lord's day," and then graciously permit the managers of a great railroad to run their cars on this day as on all others. There is one law for all, and that law is, no work for gain on the Lord's day. Whether an exception can be made in the case of those who do work on that day which seems necessary, so far as to justify them in receiving the ordinary compensation for it, is a question the discussion of which properly belongs to the next topic. But the law that men are forbidden to engage, on Sunday, in any work or business to which they are prompted only by the desire to increase their worldly gains, is so grounded in the very nature and purpose of the institution that its necessity and justness will be admitted without further discussion.

(To be continued.)

A QUARREL.

BY MARY E. VANDYNE

There's a knowing little proverb,
From the sunny land of Spain;
But in Northland as in Southland,
Is its meaning clear and plain.
Lock it up within your heart;
Neither lose nor lend it—
Two it takes to make a quarrel:
One can always end it.

Try it well in every way,
Still you'll find it true.
In a fight without a foe
Pray, what could you do?

If the wrath is yours alone,
Soon you would expend it,
Two it takes to make a quarrel:
One can always end it.

Let's suppose that both are wrath,
And the strife begun
If one voice shall cry for "Peace,"
Soon it will be done:
If but one shall span the breach,
He will quickly mend it.
Two it takes to make a quarrel:
One can always end it.

—Sel.

SWEAR NOT AT ALL.

Who says this? you ask. Jesus Christ says it. You know his name. You call him, it may be your Lord. Now, Lord means master. He therefore, your Lord and Master, hears men swear; for he knows and hears all things. He will be also your Judge. He says, "I say unto you, Swear not at all." Will you despise his voice? And why should men swear? Does it give them any pleasure? The writer once met with a young man who through God's grace had repented of this sin, and forsaken it. The writer asked him what was the pleasure he used to find in swearing. "Pleasure, Sir! none at all!" was his answer. And the only motive he could distinctly remember was an idea of its being manly to swear. But it is very unmanly. It is beneath a man to receive God's bounties, and then abuse the Giver; to draw in breath only through God's goodness, and then to breathe it out in profaning his holy name. Is there then any pleasure in swearing? Has any one found any? What is it?

But further. Is there any profit in swearing? Is there anything gained by it in worldly matters? Do men respect a person more or trust him more for being a swearer? Far from it. If I were bargaining with a man about a horse, and he swore with an oath that the horse was sound I should not believe him so readily as if he simply affirmed it without an oath. Because I should think thus with myself: I see this man does not mind breaking one of God's commandments, which forbids taking his name in vain; how then can I tell but, if it suits him, he will break another command, and lie, and cheat and defraud me? When men tell the truth

they do not need to swear to make men believe it. When Peter lied and said he did not know the Saviour, then he had to swear to make men believe him; it is just so now, men lie and then swear to it to make men believe it.

Is there then any profit in swearing? What have men gained by all their oaths? Not one farthing. How many good friends have they made by swearing? Not one. What good has their swearing done to their family? None at all. On the other hand, have they not lost in character, credit, and peace of mind, by this foolish practice? Who would for money swear over again all the oaths he had ever sworn? A minister was once walking in the streets of London and heard a workman swear a dreadful oath. He went up to him, and, holding out half a crown, offered it to him if he would repeat that oath. The man stopped, considered, looked at the minister and his half crown, and said, "No, Sir; do you think I will send my soul to hell for half a crown?" And yet he willingly did for nothing that which money could not hire him to do!

But while there is no pleasure and no profit, there is great sin in swearing. Jesus Christ says, "Swear not at all;" God, his heavenly Father, says, "Thou shalt not take the name of the Lord thy God in vain. Every time men swear, they sin. And scarcely any sin can be committed so often as this. The drunkard, bad as he is cannot commit his sin one-hundredth time so often as the swearer commits his. Try and reckon up the sins of swearing. How many times did a swearer swear yesterday? Ten times? "Ah, more than that." Twenty? Fifty? "I cannot exactly tell, you say. But suppose it were fifty times that a swearer swore yesterday. What of it? What of it! why then at that rate he would swear in a year eighteen thousand two hundred and fifty times! And in ten years one hundred and eighty-two thousand five hundred times he will have idly, wantonly, profanely, taken God's name in vain. Hear again what Jesus Christ says: "I say unto you that every idle word that men shall speak, they shall give account thereof in the day of judgment."—H. L. Hastings.

THE FAMILY ALTAR.

To the Christian household "the holy of holies" is around the family altar. Here it is the Cherubim overshadow the mercy seat, and heart prayer ascends as sweet incense, while the household gratefully acknowledges its allegiance to Christ, renews its loyalty, returns thanksgivings, sues for pardon, and pleads the promises of the covenant. Can that be a Christian household in which there has never been erected an altar to Him whose name it bears?

We know that family worship is very dear to the Heavenly Father, because He has expressed such sore displeasure against those who neglect it, by the prophet Jeremiah, whose inspired words are, "Pour out thy fury upon the families that call not upon thy name." They are by him classed with the heathen. We know further, that nothing is dearer to an earthly father than to have his children lovingly commune with him, trustingly ask for things they need, and return thanks for favors bestowed. What kind of a household would that be in which a child never talked with his father? never responding to his call of affection?

We can conceive of no means of grace better fitted to the needs of a household than family worship. Every day, at some chosen hour, they read together from the Gospel of light and love, and sing together a song of praise and reverently bow together at the throne of Him who is their Maker, Preserver and Redeemer. God listens, and fulfills the promise: "Ask, and ye shall receive." The Holy Spirit seals the impress of the parent's piety upon the hearts of the children, and children and parents together, all belong to the "household of faith." They shall worship together in heaven. Parents cannot be too thoughtful and reverent when about to enter "the holy of holies." It should be the hallowed centre of family joys. It furnishes a golden opportunity for the father occasionally to express his heart appreciation of the Gospel they read, and briefly opening its wealth, earnestly and affectionately to commend it to his children; sometimes by a simple question to recall it to the remembrance; sometimes to teach them to recite some of its sweet utterances; but above all things seeking ever to make it attractive, instructive and impressive. Everything depends upon its quality. It may be a mere formal hypocrisy, wearying to the parents, and irksome to the children. It may kindle in the heart a flame that shall glow in heaven with a seraphic rapture. The difference in result may be a family saved, or a family lost.—Sel.

THERE is nothing in death to harm a true Christian.

BEHOLD, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch.

ONE of the highest of spiritual luxuries is the companionship of pure, exhilarating and holy thoughts. "I thought of Jesus," said devout Samuel Rutherford, "until every stone in the walls of my prison cell shone like a ruby." We can imagine how the white doves fluttered in, and lighted on John Bunyan's rude table in his little Bedford gaol.

EXTRACT FROM THE MARTYR'S MIRROR

The following extract is taken from the Preface to the Second Part of the Martyr's Mirror, written by T. J. Van Braght. It abounds in wholesome, Christian doctrine and will, we believe, be instructive and interesting to our readers.

He that examines the history of the Netherlands and Germany, for the last sixty years (from 1600 to 1660 probably), will find that rebellion, contention, and dissension, yea, alienations and destruction of countries and cities, have been caused by persecution on account of religious differences; for religious zeal cannot be cut off with the sword, nor consumed by fire. On the contrary, it is evident, and confirmed by present practice, that many and various religious persuasions can live together peaceably and quietly, and that the cities and countries where liberty of conscience is maintained, have prospered, and experienced the special blessing of God. Hence, also, the II. M. Lords States of these countries, seeing the great mistakes of the King of Spain, have never been willing to follow in his steps, but expressly declare, as appears from the records of the *Treaty of Peace at Cologne*, "That religion does not concern men, but God, and that the King owed obedience to it as well as the subject." They declare to have found by experience, that force and weapons are of little value for the spreading and preservation of religion; and that, even as they would not have that violence should be done to their consciences, so it does not well accord with the law of God, for them to do violence to the consciences of others. Again it is declared: "That the Christian religion is a great mystery, and that for the promotion of the same, God does not use wicked soldiers, nor bows or swords." Again: "We have learned that the government of souls and consciences concerns God alone; and that he is the true avenger of violated or dishonored religion." And though some, forgetful of their own cross, or that of their ancestors, incited to a revival of the abolished slavery, yet their E. E. never lent a willing ear to it, nor suffered themselves to be blind executors of such partial and pernicious counselors, who thereby sought to build and establish more their own kingdom, than the kingdom of Christ. But, through the goodness of God, we still have at the present day, authorities under whose protection we can lead a quiet and peaceable life, in all godliness and honesty, 1 Tim. 2:2; can meet and assemble without molestation; preach and hear the word of God; use the sacraments as instituted by God, and openly practice our divine worship; for which kind privilege all subjects and Christian believers are under great obligations, to reverently show all gratitude to their authorities,

high as well as low, to faithfully obey them, to honestly pay customs and taxes, and to pray earnestly and constantly to God, for the welfare of their persons and government, in order that this favor may descend from us to our children and posterity. We must also greatly thank the Lord for it, and magnify his name by a holy life, constantly seeking, more and more, to evince virtue from our faith, and to shine by good works in this benighted world. We must see well to it, that we do not neglect or abuse this time of grace, 2 Cor. 6:1; for if we employ it badly, and use liberty as an occasion to commit sin, it will undoubtedly happen to us as it did to Israel, who, having waxed fat and strong, departed from God, and was therefore again cast into distress and misery, until necessity compelled them to seek God. Deut. 32:15. O how many there are, it is to be feared, who with Demas have loved the world again! 2 Tim. 4:10. How many there are, who, having forsaken their first zeal and love, have become cold and slothful in their devotions!

In former times, in the times of the cross, when men could assemble only under peril of their lives, our zeal drove us in the night and at unseasonable times, into nooks and corners, and into fields and woods. How precious was then one hour which could be employed in stirring up and establishing one another in godliness. How the souls then thirsted and hungered after divine food. How pleasantly then tasted the words of godliness. Men did not ask for ingenious or flowery sermons; but hunger devoured all that was presented. Then soul treasure was diligently sought, since bodily possessions could give but little comfort. Then heavenly riches were sought for above all things; for earthly possessions were altogether insecure. But how is it now? Temporal avocations have the preference throughout; the oxen must first be proven, and the field be inspected, before one can come to the heavenly marriage, Luke 14:18, 19. Simplicity is changed into pomp and ostentation. Possessions have increased, but in the soul there is leanness. Clothes have become costly, but the inward ornament has perished. Love has waxed cold, and has diminished, but contentions have increased. Do you suppose that God will always behold this with the same longsuffering? Think ye, that he will never once use his uplifted rod? He that did not spare Israel, when they departed from him; he that did not pass David by, when he sinned through fleshly lust; he who did not spare Solomon, when he turned his eyes to strange women, and fell into idolatry with them, shall he spare those who, through love of the world and the practice of sin, have so greatly departed from him? He often delivered Israel from one tyrant to another, that they might learn to know him, and reform. He chastised them as a father, that

they might not serve him with a divided heart, as in the time of Elijah, but that they might serve him alone. 1 Kings 18:21. He delivered Amaziah, the King of Judah, into the hands of his enemies, because he did not serve God with a perfect heart. 2 Chron. 25:2. Now examine your heart; whether it is not divided; whether you do not seek to serve Christ and the world at the same time; how feebly you hear and consider the word of God, since your thoughts are entangled in earthly vanities; how seldom and how slothfully the works of godliness are practiced; and how busy and zealous you are throughout in amassing money and property, and in feasting yourself on pleasure. It is true, you have cast away the dumb, wooden idols, but examine now, whether the idol of riches and avarice is not set up in your heart. Eph. 5:5; 1 Tim. 6:10. Plow through the inmost depths of your heart, and see whither most of your inclinations and desires tend; whether, easily satisfied here, they penetrate the clouds, and have their conversation in heaven, or, whether digging with insatiable desire into the earth, you seek to increase your riches and to add house to house, and farm to farm; whether Christ in heaven is your supreme treasure, or whether your treasure is here, against which Christ so earnestly warns his disciples. Matt. 6:19. If you would make a test of this, study attentively your intentions and thoughts in every occurrence; consider once, how great a love you have for riches; how much confidence you place in them; how greatly troubled you are with a heathenish solicitude for the future; how anxious and despondent you are when bad times and misfortunes threaten, and how securely you live when sailing before the wind; how reluctant and miserable your love for your possessions renders you in the giving of alms; how great contention and how many law suits you would rather engage in, than give up your right, and suffer damage; how soon joy and sleep forsake you, when losses and misfortunes befall you; how much time earthly contemplations detract from your proper devotions; how feeble and spiritless they render your prayers; how deep the abundance of your treasures sinks you into sensuality; how much you are pleased with yourself on this account, and exalt yourself above others; finally, how painfully you part from them, and how sadly you will bid them adieu on your deathbed. Let this serve as a test, I say, and examine yourself, and you will discover at the same time, what you love and serve most, and how much or little you have "crucified the flesh with the lusts thereof," Gal. 5:24. For, though outward persecutions now and then cease, yet every Christian is called to sufferings and conflicts; each must take up his cross and follow Christ; each must live, not after the flesh, but after the Spirit; each must suffer

in the flesh, that he may cease from sin. Matt. 10:38; Rom. 8:1; 1 Pet. 4:1. If you then find, that the time of freedom [from persecution] has given liberty and room to your lusts, persecute yourself, crucify and put yourself to death, and offer up soul and body to God.

In times of persecution, words and colloquies consisted in edifying instructions, and awakenings to godliness, magnifying of the name of God, mutual consolations in suffering, exhortations and incitations to constancy, and recommendations of eternal salvation. Examine once, whether at this time you have not lent your tongue to please frivolous, worldly men with vain and useless talk; whether thereby you did not only not promote godliness, but were also a hindrance and injury to it; whether you did not defame your neighbor's good name and reputation; and whether your tongue has not by lying and deceit ministered to avarice. In times of the cross, the time was spent in godly exercises, in consoling and edifying one another, in visiting those in prison, and in preparing for suffering by devout meditations. Consider once, on what you have bestowed the precious time; how much of it has been squandered in voluptuousness and vanity; how much has been wasted in disputes and quarrels; how much has been lost by needless anxiety and labor; and how little has remained for devotion. No doubt, you will find, that the absence of the chastening rod has rendered men impious and without reverence, and that "the lust of the flesh, the lust of the eyes, and the pride of life" have usurped the place of piety and humility. But the most dangerous of all is, that but few examine themselves; but few sigh over themselves. Without knowing it, many are poor, naked and blind, who with those of Laodicea think that they are rich and have everything in abundance, Rev. 3:17; but it is a wealth with which God is not pleased, and by which the spiritual riches, which consist in faith and love, in a living hope and a good conscience, are diminished. See in the writings of the martyrs, how their life was, how their suffering, how their constancy. It was the will of God, that the children of Israel should remember the ways of their fathers, and the instruction of wisdom concealed therein; for they are all, ancestry and posterity, taken as one body. Deut. 8:2. Frequently it is said through the prophets: I have brought thee out of the land of Egypt; though this had been done to their forefathers. Micah 6:4; Ps. 81:10; Hos. 11:1. Examine your ways, and compare them with theirs, and see whether the love of the world has not blinded your eyes, and led them away from God. Many, when they could not use the world, turned of necessity to God, as their nearest refuge; but as soon as a little breathing time set in, they again began to lean towards the world; the parents became rich, the chil-

dren luxurious and wanton; the world carested them, and in course of time they became respected and lifted up; the reproach of the cross was relinquished, and the honor of this world stepped into its place. And this, in the first church was the reason why God permitted a most awful persecution to come in the time of Emperor Diocletian, that his children might be chastised thereby, who already began to join in with the common world. Eus., lib. 8, cap. 1. Hence, we must see well to it, that we do not incur like guilt, lest there come upon us what came upon them; for no one fares worse in such times, than he who has not made good use of his time; such an one will then be visited with woe, distress and misery; but to them that love God, all things work together for good; they are purified and tried by the refining fire; hence it is necessary that God at times purge his threshing-floor with his fan, that the tares may not get the upperhand, to its own destruction. But we only have to ask his divine goodness, to chastise us as a father, and draw us by his love, moving our hearts and minds to himward, in order that we may lead a godly and holy life, in all love, peaceableness, kindness, and long-suffering, not easily complaining or grudging against one another, but bearing in patience one another's infirmities, and bettering each other by good instructions; fleeing and avoiding all offenses, contention and dissension, separations and schisms, which cause insufferable and damnable discord; striving for peace; and seeking to heal, and restore to unity, quiet and peace, that which is broken and ruined, rent and torn asunder by the subtlety of the devil, and blind ignorance, and scattered into various factions, to the great offense and stumblingblock of many. If we do this, we shall cause the blessing and presence of God to be with us. Col. 3:12; 1 Pet. 4:8; James 5:9.

In the meantime, let us constantly adhere to God; always pray for an increase of wisdom and divine knowledge, and run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith, Heb. 12:1, 2; for we have the same conflict which David had in his time, and Job, and all the prophets, and Christ and his apostles, together with all the pious followers in the first church, as also before and in our time. They all had to overcome the world; so do we; they all had to deny themselves; so do we; one crown is to be gained, and the same kingdom is to be inherited. Heb. 12:28. The times also, are just the same; but different life makes them different; however, all inequality must ultimately merge in the equality of God. In order to make his followers partakers of this equality and unity, Christ prayed, that they might be one with him and the Father. John 17:20. This was also the solemn aim of the apostles; to this, as the eternal,

supreme treasure, they exhorted every one; "For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature. And as many as walk according to this rule, peace be on them, and upon the Israel of God. Amen." Gal. 6:15, 16.

Written out of love, to edification and amendment.

LISTEN TO WHAT GOD SAYS.

Many are satisfied when in their prayers they are able to pour out their thoughts and words to God. They seldom care to listen to what God has to say in return. Thus they remain continually in darkness, and struggle in vain, to discover the true light. God does not want to know what you think or what you have to say. He knows all that goes on within your heart. He needs only to tell you what he has to say about you. And you must give him the opportunity of doing so. You must turn aside from your own doings and undoings and hush your heart in silence before him. Then the sweet voice is heard, then the hidden treasures of the kingdom of heaven are revealed, then you find what God means you to be, and a work of ages is accomplished in a moment. Only grant God an opportunity to speak out and don't drown his sweet and still voice in the uproar of your noise. And you will find what an everlasting peace and joy he can give you.—*Selected.*

TEXTS FOR EACH DAY OF THE YEAR.

NOVEMBER 15th to 30th.

In God is my glory. Ps. 62:7.
We beheld his glory. Jn. 1:14.
Crucified the Lord of glory. 1 Cor. 2:8.
His glory covered the heavens. Hab. 3:3.
All have sinned and come short of the glory of God. Rom. 3:23.
I seek not mine own glory. Jn. 8:50.
Ye shall receive a crown of glory. 1 Pet. 5:4.
A voice from the excellent glory. 2 Pet. 1:17.
The throne of his glory. Matt. 19:28.
A partaker of the glory. 1 Pet. 5:1.
That they may behold my glory. Jn. 17:24.
An eternal weight of glory. 2 Cor. 4:17.
The glory which thou gavest me. Jn. 17:22.
That we should be to the praise of his glory. Eph. 1:12.
Unto him be glory in the church. Eph. 3:21.
The glory of the Lord shall endure for ever. Ps. 104:31.

HERALD OF TRUTH.

JOHN F. FUNK, Editor.
J. S. COFFMAN, Asst. Editor.

November 15, 1886.

Entered at the Post Office at Elkhart, as second class mail matter.

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BRO. R. J. HEATWOLE, of Newton, Kansas, who is now on an extended trip to visit friends and the churches, has kindly consented to take an agency for the sale of our books and papers. He will at once enter into the work, and visit the churches in Ohio, and sell books and take subscriptions for the "HERALD OF TRUTH," "WORDS OF CHEER," "JUGEND FREUND" &c. We hope the brethren may extend to him their patronage.

SIMPLICITY OF ATTIRE.—We have received from the Friends publishing house of Philadelphia, a neat little tract on the above subject by Josiah W. Leeds, which we heartily recommend to our people. Address, Josiah W. Leeds, 528 Walnut Street, Philadelphia, Pa.

THE OLD TESTAMENT STUDENT.—Published by the American Publication Society of Hebrew, Chicago, 32 large octavo pages, edited by William Harper Ph. D., professor in Yale College, lecturer on Old Testament Literature in the Chicago Baptist Theological Seminary, devoted to the elucidation and explanation of Old Testament Scriptures, ten numbers, at \$1.00 a year. The above is a valuable magazine for those interested in the study of the Old Testament Scriptures.

OUR BOOK STORE.—We have constantly on hand Bibles, hymn books, catechisms, Confessions of faith, prayer books and other works. We furnish also books from any other publishers, and we ask our friends to favor us with their orders.

WANTED.—Persons having copies of the Herald of Truth that they are willing to spare, German edition, for June 1st 1882 and Dec. 15th 1883, we shall thank them very kindly if they will send them to us. We need them to complete our files.

THE HERALD OF TRUTH FOR 1887.—The close of the year is approaching, and with it many of the subscriptions to the HERALD OF TRUTH expire, and it is only natural to presume, that our kind friends who have during so many years read the paper and aided in its support, will want to continue doing so, for their own benefit, as well as for the sake of the cause, and we therefore take this occasion to remind them of it. We should be glad to see all our old subscribers renew; and we wish our friends would also speak a good word to others who may not be subscribers. There are many families who do not take the paper, and we feel sure they would be encouraged and find many interesting truths in it, if they should read it. Do not forget our offer in another column, to give the Menno Simon complete Works and the paper for one year, for \$4.50, just the price of the book alone. Who will send in at least one new name for the year 1887? Let all make an effort.

MENNO SIMON'S COMPLETE WORKS.

We desire again to call especial attention to this valuable work. We are surprised to find how few young people have ever read the Complete Works of Menno Simon. Probably the book is not found in one-fourth of the families of the church. A good many have the *Fundamentbuch* in German, which is about one-third of his writings, but they do not have the complete works, and some even have never heard of its existence any further than the part referred to above. The book is a very valuable one, and presents in so clear a light the doctrines of the great Reformer, that we who are members of the church bearing his name should certainly be acquainted with his writings, and we should be glad to see this book in the hands of every family in the church. The young people and the children should read these books and become acquainted with the doctrines of the fathers. We have translated and published these works at a heavy expense and we want them circulated among the people. They can do no good lying on our shelves; we want the people to have them and read them. We would therefore like some brother in every neighborhood to take hold of this work and see how many names he can get of persons who are willing to take a copy of the work. It can be furnished either in the English or German language. The price of the book is \$4.50. To any person sending us \$4.50, the retail price of the book, we will send him the book, and one copy of the HERALD OF TRUTH for 1887. We trust many will avail themselves of this offer, and get the book at the regular price and a copy of the paper thrown in.

This offer will hold good until the first of January, 1887.

MENNONITE PUBL. CO.

THANKSGIVING.—President Cleveland has appointed Thursday, Nov. 25th as a day of general thanksgiving and prayer throughout the United States. We trust our people may as far as practical devote themselves to the especial worship of God on that day.

BISHOP JACOB BRUTLER, who has for quite a number of years acted in the capacity of minister and in later years as bishop, in the Church in this vicinity, died on the 3d of the present month as will be seen in another column.

BRO. R. J. HEATWOLE and family, who, for the last two months have been journeying eastward from Kansas in their carriage, arrived in Elkhart on Sunday, Nov. 7th. We were glad to greet them in our midst.

THE CAUSE OF PEACE.—Our friend J. W. Leeds, of the Friends Church of Philadelphia, Pa., sends us the following extract from the "Advocate of Peace." "An honored friend has suggested that if we would effectually oppose the secret machinations of the enemies of peace, we should, like them organize a secret society with the badges, pass words etc.—the people would be pleased and our work greatly benefited. There can be no doubt of the great popularity of secret societies. But we have grave doubts whether such a course would help the cause of peace. Whether it would or not, such are our views as to secret societies, that we could not consistently favor forming or joining one.—*Advocate of Peace.*"

In regard to this subject, Friend Leeds in a private letter makes the following remarks:

"After writing the enclosed extract from the 'Advocate of Peace' for insertion in thy paper, I thought I would like additionally to express my satisfaction at noting that the annual meeting of your denomination in Missouri, had expressed itself with the old-time and much-needed clearness on the subject of secret societies."

We would herewith also express our satisfaction in noticing that the editor of the Advocate of Peace does not hesitate to express, at least, his doubts, as to the advisability of the friends of peace binding themselves together in secret conclave to labor against the war spirit. We should consider the secret society scheme of the peace people just as far out of the way on the one hand as war is on the other. The swearing of oaths and war were classed in the same category by all the ancient peace-loving Christians. Peace is a gospel doctrine, and let her advocates take gospel means to maintain and promulgate it. Shall we do evil that good may come? We feel to advocate gospel principles by gospel means.

IN AN ARTICLE ON SPIRITUAL PRIDE published in the HERALD of Oct. 1st, page 294, in the last paragraph a few su-

perfluous words occurred probably by mistake on the part of the person who sent in the selection. In reading the proof it was overlooked and the result was that our readers were not a little surprised at the statement made. The paragraph reads: "The Sunday schools and the picnics, and all such like things, that are just for nothing but to keep up with the fashions of the world, and that only; and the world and the devil take it," etc.

Please leave out three words and read: "The Sunday school picnics, and all such like things, are just for nothing but to keep up with the fashions of the world, and that only," etc.

We do not wish in any way to be understood that our Sunday schools are held for the upholding of worldly fashions, for that is not the aim in view; but we believe that if they are held with a view of instructing the young people of our land in the divine truths of the gospel of our Savior and Redeemer, "and that only," the Lord will abundantly bless the efforts put forth in this direction. We do indeed sometimes see more display of finery and fashion manifested in Sunday schools than is in accordance with the teachings of God's pure and holy word; but is it not the same in our Churches? Can we not also use our influence against fashion in the Sunday school as well as in the regular church meetings? Indeed what is a regular meeting more than a Sunday school for the older people. We all go to each, or at least ought to go, to learn and be fed from the truths of God's word, and receive thereby spiritual refreshing. Now, by means of the Sunday schools, we are enabled more directly to inculcate into the minds and hearts of the rising generation the necessity of a change of heart, the beginning of a Christian life, and the great gain made by beginning it in youth. Is this not teaching them the very essence of God's word?

In the times of our early forefathers, when men had to suffer persecution and death for confessing the true faith in Christ, the parents were very assiduous in teaching their children the word of God, that when they would grow old they might "not depart from it." In later times this was sadly neglected, and the result was that pious men and women gave themselves to the work, spending

time and money, to start and uphold an institution which was designed to supply what had been so sadly neglected by many parents, namely, teaching the gospel directly to the young. My prayer and heart's desire is that the Sunday school cause may go on, and that men and women may be found who, with prayerful and consecrated hearts may help to bring "the little ones unto" their Savior. It is in the rising generation that the future welfare of the Church of God must, in a large measure be sought; then why not help them put on the armor of faith and buckle on the sword of the Spirit in their youth that with Christ as their leader, they may grapple with the enemy of their souls? Why not teach them in their youth the precious truths of the gospel which alone are able to make them wise unto salvation and "mighty in the Scriptures," steadfast in faith, pure in doctrine, earnest in the cause of Christ, and finally make them heirs of eternal life? A. B. K.

CHURCH NEWS.

FROM MOUNT JOY, LANCASTER CO., PA.—Bro. Adam Brenneman and Bro. Jacob N. Brubacker of Lancaster Co., Pa. were lately on a visit to the Vincent church, Chester Co., where communion was held.

FROM SOMERSET CO., Pa.—Communion Services were held in the Blough Church Somerset Co., Pa. on the 24th of October. There was also one person received into the church by baptism and one was reinstated. The ministers Jacob and Abraham Snyder from Blair Co., Pa. were with us on this occasion. LEVI BLOUGH.

FROM WALNUTCREEK, HOLMES CO., OHIO.—On Saturday the 24th of October communion services were held in the Walnute creek church. A goodly number of brethren and sisters participated therein. The services were conducted by Bish. Moses B. Miller of Pa., who spoke in a very impressive manner on the suffering and death of Christ. We rejoiced to have Bro. Miller with us. He has won the love of the members here, and we all feel thankful for his presence, and pray that God may bless and prosper the dear brother in his work. BENJAMIN HELMUTH.

FROM WASHINGTON CO., MD.—On Saturday afternoon the 23rd of October, the brethren Abram Herr, Elias Groff and Deacon Shank of Lancaster, Pa., held a meeting in Reiff's church. On Sunday they assisted Bishop—Shank in the

Clear Spring church and on Monday they were at Stouffer's church, where a minister was ordained. The lot fell on Bro. David Shank. May the Lord bless him and make him a faithful worker. These brethren also had meeting in Miller's church on Monday forenoon Oct. 25th. We feel thankful to the visiting brethren for their kindness and brotherly admonitions. May more of the brethren imitate their example.

JOSIAH BREWER.

FROM HENRY CO., IOWA.—On Sunday September the 19th, five persons were received into the Mennonite Church by baptism.

Elder Gerig has returned home from his visit in McPherson Co., Kansas, Cass Co., Mo., and Seward Co., Neb. He says he had a pleasant and prosperous journey and met many brethren and sisters while away. On Sunday Oct. 3rd preacher — Bender from Ontario preached there to a very attentive audience. On the 17th we were visited at church by Pre. Joseph Guengerich from Johnson Co., Iowa. We feel thankful and are glad to see the brethren making an effort to labor in the cause of Christ.

S. S. WYSE.

FROM NEWTON, HARVEY CO., KAN.—On Saturday October 23rd public worship was held in the Pennsylvania school house, Jacob Holderman and Daniel Brundage from McPherson County were present. Bro. Holderman opened the services by reading the 2nd chapter of Timothy, and D. Brundage followed by reading the 2nd chapter of Zechariah. After services five persons were elected as candidates for ministers, Amos Hess, Thomas Fletcher, John M. K. Weaver, Daniel Hess, and Jacob White. On Sunday D. Brundage opened his sermon by reading the 2nd chapter of Ezekiel and also 1 Tim. 3:8. He preached an interesting sermon, to a crowded house. After the services a minister was ordained out of the five candidates. The lot fell on Jacob White. We pray that the Lord by his Holy Spirit may lead the dear Brother in his new responsibilities so that he may be a light to those around him.

DAVID WEAVER.

FROM PENNSYLVANIA.—On Friday, October 15th the conference for the western district of Pa., met at the Stonerville Church in Westmoreland County. The greater number of ministers and deacons of the district were present, but quite a number were absent. The usual business was transacted, and no subjects of special interest were considered.

Meetings for public worship were held on Friday evening, Saturday, and Sunday evening, and on Sunday the communion was observed. Several meetings were held the first of the week in the U. B. Church in Scottsdale. All these meetings were only attended by the members and their families and a few others. There is a good interest among our dear brethren

and sisters in this church, and the interest seems to be growing, but a spirit of indifference and possibly opposition is manifested by the members of some other denominations, though some are very kind and seem to wish our church godspeed.

On Saturday and Sunday 23d and 24th some meetings were held in Greene Co., in Huston's school house, which were well attended by attentive hearers. There are only a few members here, which are in the care of Bro. J. N. Darr.

It is the purpose of the brethren in the Masontown church, Fayette Co., to hold some meetings the last week of October, and to hold the communion on Sunday October 31st.

CORRESPONDENCE.

On Sunday the 17th of October Bish A. Cressman and wife, Deacon M. Martin and wife, Bro. Abs. Snyder and wife, Pre. Elias Snyder and Deacon D. Eschelman of Waterloo County, Ont., visited the church here. Pre. M. Bowman of Waterloo Co., had also intended to be here, but on account of rheumatism was unable to come. Bro. E. Snyder went home on the 18th and all the rest went on the 19th except Bro. Eschelman, who went on the 21st.

We have beautiful weather at present (Oct. 24th), and have not yet had any heavy frosts. We had a dry summer, but the harvest in general was good. God blessed our land with plenty.

H. WAMBOLD.

Zurich, Ont.

FROM DECATUR CO., KANS.—We were again very much pleased to have a visit from the brethren Bishop Christian Naffziger and Deacons John and Joseph Birky. They remained here from the 15th to the 25 of October. We had meetings on the 17th and the 19th. On the 22nd a minister was ordained. The lot fell on Bro. Joseph H. Birky. The Lord bless and strengthen the dear Brother, that he may be a valuable and earnest worker in the good cause.

On the 24th we had communion and it proved a time of refreshing. There are eight families of Amish Mennonites living here, and we feel glad when ministers and others visit us.

FROM FARMERS VALLEY, HAMILTON CO., NEB.—We are all as well as usual in the family as well as the brethren and sisters in the church, with the exception of one brother who is sick; but what his illness is not known as yet. Greetings from us all as a church to the dear brethren and sisters far and near. May God bless us all. Your fellow-worker in the cause of Christ.

ISAAC PETERS.

OUR JOURNEY.

Having promised our friends to give from time to time an account of our journey, I will continue the same as given in the HERALD of Oct. 15th. We visited the families of several brethren in Bro. Noah Good's vicinity near Marion, Kan., leaving them on the 8th of September. A day's drive brought us to our former neighbors in Harvey Co., Joel Gnagies and Levi Holdemans now of Homestead, Chase Co., where we visited one day and night. Another drive of two and a fourth days brought us on Saturday evening to Waverly, Coffee Co., where we were hospitably received by D. Logsdon and family. Two days later we were very agreeably entertained by Samuel Rohrer, Ottawa, Kansas. Here we also formed a pleasant acquaintance with Isaac Sollenberger of the River Brethren Church. Two days more and we were at the house of Joseph Funk of Peculiar, Cass Co., Mo., where we stayed for the night. He had worked for me in the winter of 1867, when I was on a visit to Virginia. We had not seen each other since 1869, and of course we had a very pleasant time. His wife was cousin Mary Swank of Virginia. We left them on the morning of the 16th and reached the Clear Fork church four miles S. E. of East Lynne, Cass Co., Mo., the same evening. We met Bro. J. S. Coffman of Elkhardt, Ind., and attended the meetings held by him and Bro. D. D. Kauffman and Daniel Driver of Morgan Co., who were then visiting with the church in this vicinity. The meetings were largely attended. We visited there, Pre. Moses Yoder, A. J. Plank, Stephen Kauffman, John C. King, Jacob Shraag, — Shepp, — Hostettler and Widow Anna Yoder and others.

On the 20th of Sept., we passed from East Lynne to Leeton, Johnson Co., Mo., and remained two nights and a day with Bro. Lewis Shank and family and two days later we reached Morgan Co., Mo. Here we visited the following families: Bro. Samuel Ramers, Pre. Josiah Lehman, Rebecca Shank. Her mother Rebecca has her home with them now, and is enjoying good health; is 76 years of age. She made our visit all the more pleasant by accompanying us from place to place. First to Sister Wengers, then to Daniel Kline's, then to Bro. John Detweilers and from there to the Brethren John and Daniel Drivers. Thence to Bro. Jacob Shanks and Bro. Peter Blossers. On the night of the 25th of Sept. we were with Bro. D. D. Kauffman and we took leave from them next day for Cherry Box, Shelby Co., Mo., making a short call in the morning with John Ramer, and after four days travel, over some very rough hills, we arrived Saturday evening, at the residence of Bro. John Prange, about eight miles North of Clarence. On Sunday we were permitted to meet with a

number of Brethren at Sunday School, and to listen to the blessed word which was preached by Bro. John Brubaker, the minister in charge, with whom we also took dinner and afterwards made a short call at his Brother's Joseph Brubakers, on our way to stop over night in Cherry Box with Bro. John Detweiler. Here we met his Father-in-law Bishop Benjamin Hershey and wife respectively 73 and 79 years of age. She has been confined to her bed the past three years with rheumatism and he is quite feeble and is no longer able to fill his place in the ministry. Monday Oct. 4th we visited the Brethren Wm. Foreman and wife, Michael Hershey and wife, meeting again with old Bro. Levi Mishler, who had conducted us on Sunday to Bro. Brubakers. After spending the night with Bro. Abraham Bissy and family we started for South English, Keokuk Co., Iowa, and requiring four days drive. As we were passing down one of the many hills over which we had to pass, our carriage turned slowly over upon its side, but by the providence of God we received no injury and were soon able to proceed on our journey with thankful hearts to him who careth for his own and sees even the sparrow when it falls.

Friday evening Oct. 8th we reached Bro. Wm. Lineweavers and attended the Dunker love feast near by, and meetings over Sunday, visiting also Joseph Wenger, formerly from Va., and with the Brethren Adam and Solomon Wenger and his Father-in-law—Grey. Bro. Solomon's wife has been poorly for a long while and is recovering slowly. Monday we called at Stephen Denton's. We were with Uriah Martin's over night and were accompanied next day by him and his wife to West Branch, Iowa, 40 miles distant, where my wife visited with an old friend, Cornelia Anna Martin (now Bonsall), whom she had not seen for 21 years. Here we parted with Martin and wife, and another day's travel brought us to cousin Mollie McLain (now Duncan), and in two days more, Oct. 16th we were in the presence of my brother-in-law and family Charles H. Rodgers, Cambridge, Henry Co., Illinois, where I am writing this communication.

The motive of our journey was to regain our health and visit friends; and meeting so many all along the line has made it very pleasant.

On account of dry weather we have found crops a partial failure in every State we passed through thus far, and a great scarcity of water most of the way. In conclusion I will say that we have been so highly favored by our fellowmen with the necessary comforts of life that we find a great reason to honor and praise our Father in Heaven for his influence upon every benevolent heart with whom we have met. When I think of our being strangers, with one exception, to the friends in Cass and in Shelby Co., Missouri, and how free-

ly and cordially we were invited to their homes and entertained there, I indeed feel very thankful. It was the glorious influence upon the heart which goeth forth out of the Gospel of the Son of God full and free to all who will receive it, binding hearts together and exciting them to action by the bonds of Christian love.

R. J. Heatwole.

(To be continued.)

THE TREASURES OF DARKNESS.

Why does the Lord at times withdraw His sensible presence from His children, and leave them in darkness? It is because He sees there is a need for it, for He doth not afflict willingly. Perhaps, as in the case of the two disciples on their way to Emmaus, He would prepare us for the future manifestation of Himself by teaching us of his ways, and allow our eyes to be holden so that we shall not know Him until he has opened our understanding to receive him. Although he has promised that to those who love him, he will certainly manifest Himself, yet the time and way of doing it has he kept in his own power, that we may not claim as a reward the "free gift" of his love, and that he may use the hiding of his countenance as a means of developing our patience, submission, humility, faith. "Wherefore let them that suffer according to the will of God, commit the keeping of their souls to him in well-doing as unto a faithful Creator."

Let us not think that in seasons of desolation and dreariness, the work in our souls is at a standstill. As well might the husbandman regard damp and cloudy days as unfavorable to his vines, and give up all for lost. It is needful for the tender plant that the sun's rays should be occasionally obscured, in order that its roots may deepen, its wood harden, and the too luxuriant growth of leaves be checked, and that it may be prepared for the uninterrupted sunshine of a later period. All this is evident to the husbandman, and "He that keepeth thy soul, doth not he know?" Yes, he sees our need as we do not, and if we would give up ourselves to his loving care in a spirit of cheerful, uncomplaining submission to his will, our days of cloud and darkness would also be our days of growth in grace, of growth in patience, humility and faith. Then let us not merely submit, but acquiesce cheerfully in his choice for us, although to our desolate souls it seems as if, with the hiding of our Lord's countenance, all else had departed. Let us quietly "wait for the Lord who hideth his face," resting on his most gracious promise, "thou shalt know that I am the Lord; for they shall not be ashamed that wait for me."—J. S. in Parish Visitor.

SOIL.

Roots are very important things, but if it were not for soil, they would not be worth much. In fact, they would not be important at all. Imagine a tree with its roots growing up into the air! What kind of leaves or fruit would such a tree bear? Now, our roots must have soil to grow in, and good soil, too, or we shall not be worth much. St. Paul speaks about our being "rooted in love." Ah, love is the best soil that can be found, especially the love of God. Just strike your roots deep in that soil, and see what will come off it.

The way to do it is this. In the first place, no matter what happens, always believe that God loves you. Sometimes it will be hard to believe this. Satan will come, and say in a great many different ways, "How can you think God loves you?" Tell him, "I do not only think; I know He loves me, because He has said so." Satan knows only too well how an answer like that will make your roots strike deeper into the soil of God's love, and he will be more careful about his questions. Sometimes, yes, very often, your own heart will speak up and say, "How can God love such a sinful child as I am?" And you will find your heart even harder to answer. Often it will not be satisfied with your answer, but will keep on asking the old question over and over. Don't be discouraged. Just keep on saying, "God can love me, sinful as I am, because my precious Saviour's precious blood has made me clean." Say to it, "It is written in God's own Book, 'The Son of God loved me, and gave Himself for me.'" Only get into a habit, while you are young, of believing in God's love for you, and by and by, when you are old, you will find yourself so "rooted" in that love, that nothing can shake you. Instead of being like a tree prostrated by the storm, you will be like a tree that the storm has no power to harm. In the words of Christ Himself, you will be "like a wise man who built a house, and digged deep, laid the foundation on a rock. And the rain descended, and the floods came, and the winds blew, and beat vehemently upon that house, and could not even shake it, for it was founded upon a rock."

AFFLICTIONS.

All men in the present life must be frequently in danger, necessity, and tribulation; dangers from which they cannot by their own strength or wisdom escape; necessities which no prudence or providence of theirs can supply; and tribulations through which it will be impossible for them to pass, unless they have divine help, both in the water and in the fire.

The labors of the day in several of the avocations of life are performed in perilous situations. Mining, in which hundreds of thousands are employed, is a tissue of dangers; in every moment life is exposed to imminent and various deaths, by what is called the fire damp, and the falling of parts of the pit on the miners. Those who travel by land or by water are not less exposed. By common stage coaches, accidents are not only frequent, but often mortal: weekly accounts from public registers are full of details of such calamitous events. Those who travel by water are yet more exposed than those who travel by land. On sea, there is never more than a few inches of plank between any man and death. In a sudden squall, a ship may easily founder; in a gale blowing on a lee shore, she may soon be dashed to pieces, and every hand lost. A ship may spring a leak which no industry or skill may be able to stop; and, after incredible labor of the crew, fill and go to the bottom, and every person be consigned to a watery grave. In cases where the weather has been dark and tempestuous for several days, so that no observation could be taken, and the reckoning, because of the conflicting and thwarting tides, has been necessarily imperfect; in a hazy state of the atmosphere the ship may make land in a breeze or gale, either by night or day, and be suddenly dashed in pieces; some of these perilous states I have witnessed. Beside these, there is a multitude of other dangers which unavoidably accompany a sea-faring life; and which, in numerous cases, are destructive of human life; what need of an almighty Preserver!

I have known persons, in endeavouring to run out of the way of carts and coaches, actually run into the way of danger. I have known one who, walking along the parapet, was crushed to pieces by a cart wheel

against the wall. I have seen a woman striving to see the rare show of an illumination, fall from a garret, and dashed to pieces on the pavement. I have seen a man who had got too much liquor, riding furiously,—his horse fell, and he was killed on the spot. I have seen another who, getting on forbidden ground, was shot dead on the spot. I have known another who fell over a bank, and was dead before he could be taken up. In short, I have known many who ran into various kinds of dangers, and have paid for their imprudence, temerity, or what was called the "accident," by the loss of their life. In crossing the streets of London, or other large cities and towns, let us remember the proverb, that "there are always two hundred yards more of room behind a coach than before it." Of this many are sadly unmindful, and run across public streets before horses and carriages driving at full trot; and not a few have either lost life or limb by this folly.

As the religion of Christ gives no quarter to vice, so the vicious will give no quarter to this religion, or to its professors.

Can any man who pretends to be a scholar or disciple of Jesus Christ expect to be treated well by the world? Will not the world love its own, and them only? Why then so much impatience under sufferings, such an excessive sense of injuries, such delicacy? Can you expect anything from the world better than you receive? If you want the honour that comes from it, abandon Jesus Christ, and it will again receive you into its bosom. But you will, no doubt, count the cost before you do this. Take the converse, abandon the love of the world, &c., and God will receive you.

If, in order to please a father or brother who is opposed to vital godliness, we abandon God's ordinances and followers, we are unworthy of any thing but hell.

It is no certain proof of the displeasure of God, that a whole people, or an individual, may be found in a state of great oppression and distress; nor are affluence and prosperity any certain signs of his approbation. God certainly loved the Israelites better than he did the Egyptians; yet the former were in the deepest adversity, while the latter were in the height of prosperity.

Though religion is frequently persecuted, and religious people suffer at first, where they are not fully known; yet a truly religious and benevolent character will in general be prized wherever it is well known. The envy of men is a proof of the excellence of that which they envy.

Reader, be thankful to God, who, in pity to thy weakness, has called thee to believe and enjoy, and not to suffer for his sake. It is not for us to covet seasons of martyrdom; we find it difficult to be faithful even in ordinary trials; yet, as offences may come, and times of sore trial and proof may occur, we should be prepared for them; and we should know that nothing less than Christ in us, the hope of glory, will enable us to stand in the cloudy and dark day. Let us, therefore, put on the whole armour of God; and, fighting under the Captain of our salvation, expect the speedy destruction of every inward foe; and triumph in the assurance that death, the last enemy, will, in his destructions, shortly be brought to a perpetual end. Hallelujah! The Lord God Omnipotent reigneth. Amen and Amen.

Eminent communications of the divine favour prepare for, and entitle to, great services and great conflicts. My purpose is to bear the evils and calamities of life with less pain of spirit; if I suffer wrong, to leave it to God to right me; to murmur against no dispensation of his providence; to bear ingratitude and unkindness, as things totally beyond my control, and consequently things on account of which I should not distress myself; and, though friends and confidants should fail, to depend more on my everlasting Friend, who never can fail, and to the unkindly treated will cause all such things to work together for their good.

It is not likely that God, who has preserved thee so long, and fed and supported thee all thy life long, girding thee when thou knewest him not, is less willing to save and provide for thee and thine now than he was when probably thou trustedst less in him. He who made and gave his Son to redeem thee, can never be indifferent to thy welfare; and if he gave thee power to pray and to trust in him, is it at all likely that he is now seeking an occasion against thee, in order to destroy thee? Added to this, the very light that shows

thy wretchedness, ingratitude, and disobedience, is, in itself, a proof that he is waiting to be gracious to thee; and the penitential pangs thou feellest, and thy bitter regret for thy unfaithfulness, argue that the light and fire are of God's own kindling, and are sent to direct and refine, not to drive thee out of the way and destroy thee. Nor would he have told thee such things of his love, mercy, and kindness, and unwillingness to destroy sinners, as he has told thee in his sacred Word, if he had been determined not to extend his mercy to thee.

Many have been humbled under afflictions, and taught to know themselves and humble themselves before God, that probably without this could have never been saved; after this, they have been serious and faithful. Affliction sanctified is a great blessing; unsanctified, is an additional curse.

Sometimes there is a kind of necessity that the followers of God should be afflicted: when they have no trials, they are apt to get careless; and when they have secular prosperity, they are likely to become worldly minded. "God," said a good man, "can neither trust me with health nor money, therefore I am poor and afflicted." But the disciples of Christ may be very happy in their souls, though grievously afflicted in their bodies and in their estates.

God may bring his followers into severe straits and difficulties, that they may have the better opportunity of both knowing and showing their own faith and obedience; and that he may seize on those occasions to show them the abundance of his mercy, and thus confirm them in righteousness all their days. There is a foolish saying among some religious people, which cannot be too severely reprobated: "Untried grace is no grace." On the contrary, there may be much grace, though God, for good reasons, does not think proper for a time to put it to any severe trial or proof. But grace is certainly not fully known but in being called to trials of severe and painful obedience. But as all the gifts of God should be used, (and they are increased and strengthened by exercise,) it would be unjust to deny trials and exercises to grace, as this would be to preclude it from the opportunities of being strengthened and increased.

God never permits any tribulation

to befall his followers, which he does not design to turn to their advantage. When he permits us to hunger, it is that his mercy may be the more observable in providing us with the necessities of life. Privations, in the way of providence, are the forerunners of mercy and goodness abundant.—Clarke.

LOST WEALTH.

Some time ago a man bought a piece of land in South Africa for farming purposes. But he was disappointed, for the soil was not good; nothing would grow upon it. He was told that there was gold ore in his land, and he made excavations, but finding this also fruitless work, he sold the land for a trifling sum. The company who purchased it had more faith than he had, for they dug deeper, and were soon rewarded by finding it indeed a very wealthy piece of land. They brought up the rich ore by the ton. When this came to the previous owner's knowledge, he actually gnashed with his teeth, when he thought of what he had lost. Friend, take timely warning; you who have accepted and thrown away God's offered gift, thinking it was of no value, are like the man who gave up his field of gold; you will gnash your teeth when you think of what you have lost forever.—Ferrie.

FOR THE LITTLE READERS.

(Continued.)

Jacob thought to himself, "I will send a present to show E-sau that I wish to behave kindly to him." So he took two hundred she-goats and twenty he-goats, two hundred ewes and twenty rams, thirty milch-camels with their colts, forty kine, and ten bulls, twenty she-asses and ten foals, and he told his servants to drive them on before, and to tell E-sau that he had sent them as a present. Jacob prayed all through the night.

In the morning Jacob looked up and saw E-sau coming, and four hundred men with him. Jacob did not run away; but he went up to E-sau, and as he walked, he stopped seven times, and bowed down to the ground.

And what was it E-sau did?

He ran and put his arms around Jacob's neck and kissed him, and they both wept. God had made E-sau's heart kind.

How glad Jacob was to find that his brother had grown kind. Jacob had pray-

ed to God to make him kind, and God had heard his prayer.

E-sau looked up and saw Rachel and Leah, and the little children; and E-sau said, "Who are these?"

And Jacob said, "These are my children that God has given me." Then Rachel and Leah bowed themselves to the ground, and all the children bowed, even the youngest, who was quite a little child. He was Rachel's child, and his name was Joseph.

Then E-sau said to Jacob, "I met a great many cows, sheep and goats: why did you send them on before you?" Jacob said, "They were for a present for you."

E-sau answered, "I have enough, my brother; keep what you have for yourself." "Pray take my present," said Jacob, "for God has given me a great deal." And Jacob begged E-sau so much to take it, that at last he took it.

E-sau said to Jacob, "Let us take our journey together, and I will go on first."

But Jacob said, "I can not go on as fast as you do, for I have many little children with me, and young lambs and goats; and if one day we were to drive them too fast, they would die." So Jacob would not go with E-sau.

Then E-sau went home to his own house, which was a great way off, for E-sau did not live in Canaan. But Jacob remained in the land of Canaan, for he wished to live there. You see that God had let Jacob come back to Canaan, as he had promised.

Jacob did not forget the sweet dream he had at Bethel. He went to that very place once more; he had made a heap of stones to mark the place, so that he could find it again. There he built an altar and offered sacrifices to God who had been so very kind to him. God had given him food and clothes as he had promised, and he had given him wives and children, and servants and cattle; and God had made his brother kind to him, and had let him come back to Canaan. Jacob loved God very much, and thanked Him for His kindness.

Has not God been very kind to you, my young readers? Think of all He has given you. Has he not given you food to eat, and clothes to wear, and houses to live in? Has he not given you parents to take care of you, and teachers to instruct you? Sometimes people have been unkind to you, and God has made them grow kind. Should you not say like Jacob, "O, God of my fathers, I am not worthy of the least of thy mercies, and of all the truth which thou hast shown me?"

JOSEPH IN THE PIT.

Jacob saw his old father, Isaac, again; and then Isaac died, and Jacob and E-sau buried him in the same cave where Abraham and Sarah had been put. They will rise together on the last day, for Isaac wished to live in a country that is better than Canaan, that is, in heaven.

Esau, you know, did not live in the land of Canaan; but Jacob chose to live in Canaan with his children and his cattle.

All the sons were grown up to be men, when Benjamin was still a little babe. Joseph was next youngest to Benjamin. He was the best of all the children.

The ten eldest sons were wicked men. They used to take care of the sheep and goats; and when Joseph was with them, they grieved him by their wicked behavior; they were also very unkind to him, and often spoke harshly to him. Jacob loved Joseph the best, and this made the others envious. They hated him because he was his father's darling.

Jacob loved Joseph too much. He gave him a very pretty coat made of many colors, yellow, blue, green, red, purple; and Joseph used to wear it.

It is Satan that makes people envious. We should pray to God to keep us from being envious.

You will hear what wicked things these brethren did, because they were envious of dear, good Joseph.

One night Joseph had a very strange dream. He thought he was in a field with all his brothers, and they were making up large sheaves. He thought that each of his brothers made a sheaf, and that all his brothers' sheaves bowed down to his sheaf. Joseph thought this a very strange dream, and he told it to his brothers.

But when they heard it they were very angry and said, "We suppose that you mean that we shall bow down to you, though you are the youngest." And so they hated him more than they had done before.

Soon after Joseph had another strange dream. He thought he saw the sun, moon, and eleven stars in the sky, and that they bowed down to him. This dream was more strange than the other; and he told it to his father as well as to his brothers.

His father was surprised, and said, "Does the sun mean me, and the moon your mother, and the stars your brothers; and shall we bow down to you?"

Yet Jacob thought that God had sent the dream to Joseph, and would make it come true; but the brothers were more and more angry.

Now Joseph's brothers had a great many sheep and goats to take care of, and there was not enough grass for them all, round the tents; so they took their flocks a great way off, that they might eat fresh grass.

Joseph stayed at home with his father, and Benjamin stayed at home, because he was quite a little child.

At last Jacob wished to know how his sons were; so he said to Joseph, "Go and see your brothers, and come back and tell me how they are, and how the flocks are."

Joseph was always ready to do what his father wished, so he set out on his

way. He took no ass to ride upon, and no servant; but putting on his pretty coat, he wished his dear father good-by. He had no idea how long it would be before he should see again that dear father's face.

Joseph went a great way, but could not find his brothers. At last a man saw him, and said, "Whom are you looking for?"

And Joseph answered, "I am looking for my brothers; can you tell me where they are feeding their flocks?"

Then the man told him which way they had gone.

Joseph took a great deal of pains to find his brothers.

Now the brothers saw Joseph coming when he was very far. They knew that it was Joseph; and they said to each other, "Here comes this dreamer; let us kill him, and throw him into a deep hole, and tell our father that a lion or a bear has eaten him up."

So when Joseph came up to them, they seized hold of him. He came to them full of love and kindness, but they looked fiercely upon him, and he was indeed like a gentle lamb in the midst of lions and tigers. He was like the Lord Jesus when the wicked Jews seized him in the garden.

The brothers were going to kill him, when one of the brothers named Reuben said, "Do not kill him, but only throw him into a pit." This brother was a little kinder than the rest, and meant to take him out of the pit, and bring him back to Jacob. The brothers agreed not to kill him. But first they took off his pretty coat.

O how bitterly he cried when he saw what they were going to do with him; how he begged them to spare him, and to let him return to his father. But they would not hear, for their hearts were harder than stone.

They threw him into the deep, dark pit; and there he lay, hungry and thirsty and weary, without one drop of water to quench his thirst.

How it must have grieved Joseph to think that he should not return to his dear father; and his father would think that he was dead.

The wicked brothers cared not for his groans, but they sat down to eat their dinner as though nothing had happened. They acted as though there was no God who saw what they had done.

But God had seen it all. And though he let them do it, he meant to overrule it for good, and to make them one day sorry for it. As for Joseph, God did not let them do him any real harm; the pit was on the way to the throne.

(To be continued.)

Be not rash with thy mouth, and let not thine heart be hasty to utter anything before God: for God is in heaven, and thou upon earth: therefore let thy words be few.

Married.

BURKHOLEN-ZIMMERMAN.—On the 4th of November at the residence of the bride's parents in Lancaster Co., Pa., Bro. Christian R. Burkholder and Sister Rebecca Zimmerman.

KRAYBILL-WYSE.—On the 7th of October, in Jefferson Twp., Henry Co., Iowa, at the residence of Joseph Mast, by Benjamin Eichler, Michael Kraybill to Catharine Wyse, both of Henry Co., Iowa.

JONES-JOHNSON.—On the 3d of November, at the residence of the bride's parents, Berlin, Ont., by Rev. L. L. Bowman, Charles Alfred Jones of Preston Ont., to Sarah Johnson of Berlin, Ont.

IN MEMORIAM.

"To night, we are thinking, dear father,
Of grief that has come to our home;
How you left us in silence one evening
You left us in sorrow and gloom.

"That God would prepare us dear father,
For the angel of death that would come,
To bear you away in that mansion
In you bright celestial home.

"Your life work is ended, dear father,
And you're safe on the evergreen shore,
Where the grief you so often have suffered
Will never be felt any more.

"We feel you are freed from all sorrow,
And dwell with the pure and the blest,
In that peace that knoweth no ending,
And the weary are ever at rest.

"We will bow in submission, dear father,
And say, "Let God's will be done,"
And meet you in that bright morning
When our race on earth is run.

We will wander to your grave, dear father,
And plant some sweet flowers there,
And try to be ready to meet you
In that land that's bright and fair.

Selected by LIZZIE B. COX in memory of her father.

OBITUARY.

BEUTLER.—On the 3d of November, near Wakarusa, Elkhart Co., Indiana, of enlargement of the spleen, of which he suffered more than a year, Bishop Jacob A. Beutler, aged 52 years, 10 months and 14 days. He was buried on the 5th at Shauun's burying-place. Funeral services were held at Holdeman's Church, where a very large congregation of relatives, friends and brethren and sisters were assembled to manifest their regards for their deceased pastor and bishop. Text, 2 Tim. 4:6-8. Bro. Beutler filled the office of bishop in the Church, in Elkhart County, for a number of years. He was a man that could exercise a very large degree of patience, and under the many trials through which he was called to pass, he so conducted himself that he gained the love and respect of his people. He was a staunch defender of the principles of the faith as practiced by the Mennonite Church, zealous and devoted in his duties, and the Church will miss in him a faithful laborer in the vineyard of the Lord. It was his one desire to see a faithful man chosen to fill his place before he should be called away, which was done at the recent Conference. He said he was prepared to die, and longed for the time of his departure. The bereaved sister his companion, and his children, though they deeply felt their loss, need not mourn as those who have no hope.

Died.

UNZICKER.—On the 27th of October, in Butler Co., Ohio, of consumption, Pre. John Unzicker, aged 52 years, 6 months and 27 days. He was sick only 8 weeks and confined to his bed about 10 days. He remained rational up to his last moments. He was aware that death was near. His last words were "I understand my spirit." "Dear Savior, thou hadst to suffer, I will bear my cross with patience." He was buried on the 31st in the Collinsville graveyard. Services by Joseph Augsburger and Pre. Walker. He leaves a wife and five children to mourn their loss.

Death has robbed us of our father,
Whom we loved and cherished dear,
It was father, yes, dear father;
Can we help but shed a tear?
Yes we miss him, Oh! we miss him,
When we see his vacant chair;
And how sad the room without him,
For there is no father there.

SHERR.—On the 18th of October, in Markham, Ontario, of the infirmities of old age and heart disease, John Sherr, aged 83 years 10 months and 23 days. He was buried on the 23rd in Hies's graveyard. Services by Samuel Becker and Samuel Hoover from 1 Cor. 15, latter part. Deceased was a faithful member in the Mennonite Church and was loved and respected by his neighbors and friends. He leaves a wife and 4 children to mourn their loss; but they rest assured that his troubles are all ended and he is at rest. He was born in the neighborhood of Chambersburg, Franklin Co., Pa., and in childhood he emigrated with his parents to York Co., Ontario, where he spent the greater part of his life.

MOYER.—On the 6th of November, in German Mills, Waterloo Co., Ontario, Edgar, infant son of George and Abigail Moyer, aged 1 month and 18 days. Buried on the 9th at Rhy's Meeting-house in Berlin. Services by Noah Stauffer from John 14:4.

TYSON.—On the 25th of October, in York Co., Pa., Sister Mary, wife of Bro. Isaac Tyson, aged 64 years, 8 months and 18 days. Buried on the 28th at Stone Ridge Meeting-house. Text, Rom. 6:23. Sister Tyson suffered much in her sickness. She had a desire to leave this life of pain and sorrow.

CLINE.—On October 22nd in Fairville, Lancaster Co., Pa., Abner Cline, aged 82 years, 8 mo. and 6 days. He was one of the most faithful workers in the church in this part of the state. He leaves a widow, two sons and three daughters to mourn his death.

BACHERT.—On the 9th of Nov., 1886, in Elkhart Co., Ind., of paralysis, Bro. Jacob Bachert, aged 43 years, 8 months and 3 days. He had been suffering from cancer, and had gone to Bro. Moses Eby, in Waterloo Co., Ont., to have them removed. On the evening of the day on which he returned home, was taken with paralysis, from which however, he somewhat recovered, but another attack entirely disabled him, and also destroyed the power of speech. He was a man that was beloved and respected by all who knew him, and led a consistent, devoted Christian life, and we need therefore not mourn as those who have no hope. Funeral services were held, by A. Mumaw. Henry Shauun and J. F. Funk, from 2 Cor. 5:1. He leaves a deeply afflicted companion, also, brothers and sisters. May God temper this storm of affliction to these sorrowing hearts. He had been a member of the Mennonite Church since 1874.

MILLER.—On the 21st of October, at Sporting Hill, Lancaster Co., Pa., Ada M. youngest child of of Franklin and — Miller, aged 2 years, 1 month and 2 days. Buried on the 25th in the Sporting Hill graveyard. Services from Acts 16:30.

HOUT.—On the 17th of October, in Earl Twp., Lancaster Co., Pa., Jacob High, aged 84 years and 7 months. Buried in Zimmerman's graveyard. Services by Isaac Eby. Deceased spent most of his life in Earl Twp., Lancaster Co. He was twice married and leaves a wife and 4 children to mourn his death. He was a member of the Mennonite Church from early youth.

BALMER.—On the 5th of October, near Mannheim, Lancaster Co., Pa., Emanuel Balmer, aged 66 years, 7 months and 23 days. Buried on the 7th at Kreider's Meeting-house. Services from Ps. 7:12. A sorrowing family followed him to the grave.

SNARELY.—On the 17th of October, near White Oak, Lancaster Co., Pa., Benjamin B. Snarely, aged 30 years, 3 months and 23 days. Buried on the 20th at Hernley's Meeting-house. Services from Ps. 103:15, 16 and Eccl. 12:1. A solemn call to the young.

BOYER.—On the 25th of October, at the County-house, Elkhart Co., Ind., of typhoid malaria. Herbert Boyer son of Hiram Boyer, deceased, aged about 26 years. He was buried at the Baptist church in Baugo Twp., on the 27th. Services by J. F. Funk from 1 Cor. 15:54, 55. He leaves brothers and sisters to mourn his early death.

HOSSTETLER.—On the 29th of Oct., near Goshen, Elkhart Co., Ind. of consumption, Frank P. Hostetler, aged 28 years, 9 months 19 days. He suffered quite a long time but bore it all with Christian fortitude and could say, "All with Christ I have done, and am ready to go, I will have with him evermore," and after a sleepless night, he spoke his last words, saying, "I am sleepy," and gently fell asleep in Jesus. Buried on the 31st at Forest grove, where a very large concourse of friends and relatives assembled to pay their last tribute of respect. Services by Levi Weaver and D. J. Johns.

STUTZMAN.—On the 28th of October, in Noble Co., Ind. of typhoid fever, Emanuel P. Stutzman, aged 73 years 9 months and 16 days. He was a faithful member of the Amish Mennonite church and died in full faith of the redeeming power in Jesus' blood. Funeral on the 30th at the Amish church. Services by J. Kurtz and J. S. Hartzler.

CLINE.—On October 22nd in Fairville, Lancaster Co., Pa., Abner Cline, aged 82 years, 8 mo. and 6 days. He was one of the most faithful workers in the church in this part of the state. He leaves a widow, two sons and three daughters to mourn his death.

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HERRSHY.—On the 7th of November, near Salango, Lancaster Co., Pa., of consumption,

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HERRSHY.—On the 7th of November, near Salango, Lancaster Co., Pa., of consumption,

Bro. J. Hoffman Hershey, youngest son of Bro. and sister J. Hoffman Hershey, aged 21 years, 2 months and 23 days. Buried on the 9th at Landisville M. house. Services from John 8:51. Bro. Hershey gave his heart to the Lord during his sickness, and experienced peace with God by faith in Jesus. His death was a sad bereavement, and especially so as he was engaged to be married. An immense congregation met to pay their tribute of respect and sympathize with the bereft family. A solemn call to the young people!

FAUST.—On the 28th of Oct., near Elizabeth-town, Lancaster Co., Pa., Leah Faust, aged 70 years. Buried in York, York Co. Services on the 30th from Ps. 90:12.

HESS.—On the 30th of Oct., at Slate Hill, Cumberland Co., Pa., of dropsy, Bro. Christian Hess, aged 69 years, 5 months and 23 days. Buried on Nov. 2nd at Slate Hill M. house. Services from Luke 12:40. Bro. Hess was a faithful member of the church. A sorrowing family followed him to his grave. A large congregation assembled to show their respect for the beloved brother.

MUMAW.—On the 9th of Nov., in Cumberland Co., Pa., Pre. Jacob Mumaw. Buried on the 12th. (This communication reached us just before going to press and no other particulars were given.)

Letters Received.

WITH MONEY.

A—Christian Augsburger, Joseph Axline, John Allert.

B—J D Birky, Levi H Burkholder, Samuel Bruak, J G Barkman, B B Bargon, Rachel Reiss, D K Byer, Jacob B Beyer, Henry M Beldeman, Philip B Brehm, Almira Bearer, Peter J Breenman, J W Barnes, Andrew Bachman, J G Bachman, David Bachman.

C—J J Classen, B F Cladhaugher, John Conrad.

D—August D Deering, S Z Detweiler, Barnud Dneek, Gath Davilzhilz, John D Dneek.

E—Christian Eager, Gustav Eberhart, Margaret Epp, Henry Eash, Henry Egan.

F—W Fast, Nathan Fretz, D Friesen, Theodore F Porry, Cornelius Fast, John W Fast.

G—Christian Good, Isaac Goertzen, Israel Gascho.

H—J B Huber, Benj Hostetler, Maria Hoffart, Hoffman & Gottschalk, J F Harms, Christian H Hess, Benj H Hess, C H Hess, Gustav Holsman, Daniel H Huber, A J Hostetler, Gustave Hager, Walter J Heatswale, A E Hoover, Mary Hoffer, Gottlieb Hohn.

I—Paul Herring, A Hunsicker.

K—G Kornelson, Christian Kropp, Levi J Kauffman.

L—John Loehr, Lizzie H Longenecker, Martin Lehman, Jos Longenecker dec'd by Jos Haba, Jacob Long, Adam Landis, Isaac Leatherman, Levi Lohman, B Loewen.

M—A B Miller, A Metzler, Elizabeth B Metz, Catharine B Metz, Peter Marrens, Jacob S Miller, Jeremiah Miller, Gustav Mann, Chr Mueller, P J Miller, Philip Moyer.

N—John Neufeld.

O—E S Overholt, 2.

P—Peter Penner, Joseph Pletcher.

R—A L Roth, Geo Rittenhouse, Ulrich Rickert, B M Rath, Bente Richards, A B Ramer, Christian Ropp, Jacob Ropp.

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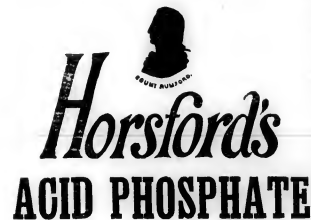
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TIME TABLE.

Lake Shore & Michigan Southern R. R.

Passenger trains after Nov. 14th, 1886, de-
part at Elkhart as follows new standard time,
which is 28 minutes slower than Columbus
time:

GOING WEST, leaves.	
No. 21, Night Express.....	1.35 A. M.
No. 9, Pacific Express.....	8.85 "
No. 1, Limited Express.....	9.45 A. M.
No. 3, Special Chicago Express.....	3.00 P. M.
No. 5, Fast St. Louis & Chicago Exp. 6.15 "	
No. 55, Way Freight.....	4.10 P. M.

GOING EAST—MAIN LINE, leaves.	
No. 12, Night Express.....	8.30 A. M.
Grand Rapids Express.....	4.45 "
No. 26, Way Freight.....	6.00 "
No. 22, Mail.....	11.45 "
Grand Rapids Express.....	1.20 P. M.
No. 24, Acc. from Chicago.....	8.35 "

GOING EAST—AIR LINE, leaves.	
No. 2, Special New York Express.....	12.45 P. M.
No. 8, Atlantic Express.....	11.55 "
No. 4, Limited Express.....	8.30 "
No. 28, Goshen train.....	8.40 "
No. 82, Way Freight.....	8.00 A. M.
Train G leaves Elkhart for Goshen 7.45 "	
" E " Elkhart for Goshen 4.10 P. M.	
" F arrives Elkhart from " 11.20 A. M.	
" H Elkhart from " 7.00 P. M.	

TRAINS ARRIVE—MAIN LINE.	
Grand Rapids Express.....	12.40 P. M.
No. 2, Ind. & St. Louis Express.....	9.40 "
No. 25, Michigan Accommodation.....	2.50 "
No. 1, takes Acc. car from Elkhart for in- termediate points to Chicago.	

CONNECTIONS.
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son. At White Pigeon for Three Rivers, Kal-
amazoo and Allegan. At Detroit with Grand
Trunk Railroad for Sarnia, Montreal, Quebec,
Portland, etc. At Salem Crossing with
trains for Lafayette, New Albany, etc. At
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nent points between Boston and San Francisco.
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Cincinnati, Wabash & Michigan R'y.

Passenger trains after Nov. 14th, 1886, will
leave Jackson St. Depot, Elkhart, as follows:

GOING SOUTH, leaves.	
No. 4, Cincinnati & Indianapolis Ex. 7.47 A. M.	
No. 2, Ind. & St. Louis Express.....	4.35 P. M.
No. 5, Way Freight.....	5.45 A. M.

GOING NORTH, leaves.	
No. 1, Grand Rapids Express.....	10.52 A. M.
No. 3, Michigan Express.....	5.20 P. M.
No. 7, Way Freight, arrives.....	7.50 P. M.
No. 11, " leaves.....	8.00 A. M.

Nos. 1, 2, 3, and 4, connect with Boat line
between Benton Harbor and Chicago

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At Milford Junction with Baltimore & Ohio
R. R. At Warsaw with Pittsburgh, Ft. Wayne
& Chicago R. R. At Wabash with W. St. L.
& P. R. R. At Marion with C. St. L. & P. R.
R. At Anderson Junction with C. C. & I.
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Herald of Truth.

A RELIGIOUS SEMI-MONTHLY JOURNAL

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. 23.—No. 23.

ELKHART, IND., DECEMBER 1, 1886.

Whole No. 335.

REPOSE IN JESUS'S LOVE.

On Thy compassion I repose,
In weakness or distress;
I will not ask for greater ease,
Lest I should love Thee less!
Oh, 'tis a blessed thing for me
To need Thy tenderness!
While many sympathizing hearts
For my deliverance care,
Thou in Thy wisest, stronger love,
Art teaching me to bear—
By the sweet voice of thankful song,
And calm confiding prayer.
Thy love has many a hidden path
No outward eye can trace;
And through the darkest night my heart
Leaps to behold Thy face,
And communes with Thee 'mid the storm,
As in a quiet place.

O Comforter of God's Redeemed,
Whom the world does not see,
I wish not to avoid the flood,
That casts my soul on Thee!
Who would not suffer pain like mine,
To be consoled like me?

When I am feeble as a child,
And flesh and heart give way,
Then on Thine everlasting strength
With passive trust I stay;
And the rough wind becomes a song,
The darkness shins like day.

Happy are they that learn in Thee,
Though patient suffering teach,
The secret of enduring strength
And praise too deep for speech—
Peace, that no pressure from without,
No strife within can reach.

No suffering while it lasts is joy,
How blest soe'er it be,
Yet may the chastened child be glad
His Father's face to see;
And oh! it is not hard to bear
What must be borne in Thee.

Deep unto deep may call, but I,
With peaceful heart, will say,
Thy loving-kindness has a charge
No waves can take away;
So let the storm that speeds me home
Deal with me as it may.

—M. Waring.

"BOASTING"

"Take heed that ye do not your alms
before men, to be seen of them: otherwise
ye have no reward of your Father which
is in heaven." Matt. 6:1. "See thou tell
no man." Matt. 8:4. Here is a lesson in
regard to boasting. Even Christ did not
allow himself to fall into boasting. In

effecting a cure of the leper Jesus said
unto him, "see thou tell no man."

What a contrast there is in this respect
between Christ and the hypocrite. In his
meekness and humility, Christ looks to
God his Father for praise, blessing, and
reward. The hypocrite looks to man, and
makes efforts to attract the attention of
men that he may exact praise from them,
not being able to discern the Giver of all
good gifts, whose own word of praise is
worth more than the praises of all creation.
Our minds cannot but be forcibly im-
pressed with this fact by Matt. 9:30,
where we read that Jesus straightly
charged them, saying, "See that no man
know it." Christ in accomplishing all his
wonderful works, never once intimated
any desire to boast, and why need he?
What were the praises of this sinful world
to him; how could they be anything to
him, they being filled with nothing but
earthly vanities.

It is to be feared that not a few of the
professioners of religion have fallen into the
abominable and unworthy desire for the
praises of men, not thinking whether this
or that action will merit the praise of God.
There is something wrong somewhere.
Let us see what it is. Paul says they that
are after the things of the flesh do mind
the things of the flesh; "but they that are
after the Spirit, the things of the Spirit,"
Rom. 8:5. "God is a Spirit, and they that
worship him must worship him in Spirit
and in truth." John 4:24. Here then, if
we are not blind to the teachings of God,
we can see what is wrong. We are too
much after the world, and not enough
after God. The Christian having his mind
directed toward God, and being prompted
by love to please him, cares little, in fact
nothing, for the praises of men or the
world. "For that which is highly esteem-
ed among men is abomination in the sight
of God." The Christian, being aware of
his true condition, knows that after all he
has done, and all he can do, he is but an
unprofitable servant, and all that he
accomplishes is through and by the power
given him of God; and that if he gains
heaven it is through God's mercy, and
consequently he has nothing to boast of.

Dear Christian friends, let us get into
that state in which we do not simply desire
and try to gain the praises of men, but the
praises of God. LOWRY JOHNSON.
Masontown, Pa.

LABOR NOT FOR THE MEAT THAT PERISHETH.

"Labor not for the meat which
perisheth, but for that meat which
endureth unto life everlasting, which
the Son of man shall give unto you."
John 6:27.

How many are at present seeking and
laboring to gain great honor of the world,
and labor for the perishable things of
this world, caring little how they honor
God their Maker. Sad to say, the great
majority who live on the earth's surface
are laboring for the meat that perisheth.
The reason it makes it so sad, is, their
precious souls must perish too.

God never created man to perish. We
all, if we remain in our natural state must
perish; but the Lord says he does not
want us to perish, but that all should
come to repentance and live. Here, we
can see, if we want to obtain life ever-
lasting we must repent of our sins, and
if we repent of our sins we are laboring
for the meat which endureth unto life
everlasting. The result of repentance,
and faith on the Lord Jesus Christ is, re-
mission of our sins. Oh how we can re-
joice if we experience the forgiveness of
sins, and to have the love of Jesus shed
abroad in our hearts. If we have the love
of Jesus in our hearts we have the meat
which endureth unto life everlasting.

Sinners, all your labor is in vain, for it
perisheth all. Why not come to Christ
and have your sins blotted out? Why do
you labor only for the perishable things
of this world? Why do you not labor for
that which endureth unto life everlasting?
I know many will say, I wish I would
have that which endureth forever. Christ
offers it to you; he says, "Come unto
me." "If any man come unto me, I will
in no wise cast him out." Sinner, come
now, and come repent before the gates of
mercy are closed forever; for God is
angry with the wicked every day, and if
ye turn not, he will whet his sword: he
has bent his bow and made it ready. He
hath also prepared for him the instru-
ments of death; he ordaineth his arrows
against his persecutors. Sinner, see how
God stands against you if you will not
turn. Turn or you will die. God does
not delight in your death; if so, he would
not have sent his Son to die for you.

If your eyes could only see where you stand, even upon the brink of the bottomless pit, and see the many who are already there, who refused to turn, you would think it time to look about you. Sinner, will you yet neglect him and not hearken to his voice? do you not understand and hear him? It is a voice of great love of your kindest friend; yet many of you will not obey.

Oh Sinner! you are in great danger; turn at once with your whole heart. Millions will forever lament that they did not turn. There is not one saved soul that did not repent, and no one can ever expect to get there unless he repents in the time of grace. For:

"Life is the time to serve the Lord.
The time to insure the great reward.
And while the lamps hold out to burn.
The vilest sinner may return."

ISAAC A. WAMBOLD.

For the Herald of Truth.

"MY GOD."

Upon reading the instructive article of K, in the HERALD OF TRUTH, on the exclamation of Thomas, "My Lord and my God," the teachings of the Lord to the woman at the well came to my mind. The brother drew valuable instructions from these words of Thomas, and many others might draw equally useful instructions of another kind from them, and still the lesson would not be exhausted. The Divine Word, when it enters the soul, is indeed as "a well of water springing up into everlasting life," with "Always more to follow."

My mind was drawn to the words, "My God," upon which the article referred to did not dwell much. Thomas called the risen Jesus his God. Isaiah, in prophesying of Him called Him, "The mighty God the everlasting Father." If this expression of Thomas had been wrong Jesus would no doubt have corrected him; and as Jesus was Thomas' God so is He also the God of every one who loves and obeys Him. We read of those who, having no hope, live "without God in the world," Eph. 11:12. God cared for them, kept them and drew them, but in not knowing Him it was to them as if there were no God; therefore Jesus is our God only so far as we know, love and obey Him.

In the announcement it was said to Joseph, "Thou shalt call his name Jesus, for he shall save his people from their sins;" which was in fulfillment of the prophecy, "They [shall call] his name Emanuel," which being interpreted is, God with us." And there being only one God, He is the only "God with us;" and it is only so far as God is with us that He can be our God. We cannot comprehend the infinite Godhead of whom it is said, "The Lord thy God is a consuming fire," Deut. 4:24. Paul, speaking of Jesus, says, "In him dwelleth all the fulness of the Godhead bodily," Col. 2:9; and Jesus says, "The

Father that dwelleth in me, he doeth the works," John 14:10; therefore the works of the Father are done among us by the "God with us." Jesus also said, "I am Alpha and Omega, the beginning and the end, the first and the last," which leaves no room for another.

Thomas, in saying, "My Lord and my God," was probably still a little more selfish than Jesus wants us to be, who teaches us to say, "Our Father," and to ask for our daily bread, which shows a care for others as for ourselves. Jesus also severely reproved Peter's selfishness in denying Him, by three times asking him to feed His sheep and lambs. The apostles had to be saved from their sins in the same way as others. On one occasion Jesus said to Peter, "Satan hath desired to have you, that he may sift you as wheat; but I have prayed for thee that thy faith fail not; and when thou art converted strengthen thy brethren," Luke. 12:31,32.

Brother K. did evidently not write all the thoughts the consideration of those words of Thomas brought to his mind; nor is it at all likely that they bring the same thoughts to all minds, or we could not instruct each other. The Scriptures are the Word of God to us, only so far as we accept them as such. Jesus only promised the noble virtues of the water He gives, to those who drink it; and to accept the Scriptures as the Word of God is to drink out of them. Otherwise they are no more to us than any other book, but in this way they are spirit and life.

J. R. Hoffer. Mount Joy, Pa.

For the Herald of Truth.

THE CHRISTIAN'S MOTIVE.

Notwithstanding the fact that it is the duty of Christians to serve God solely from a sense of reverence for his name and a benign love of his cause, there are, as regards actuating motives, several distinct kinds of Christians. First there is that class who embrace the Christian religion for the sole purpose of obtaining rewards. How base to think that the sordid propensities of secular interests should be the only inducements desired by a true Christian. How derogatory to the ideal conception of true religion to think that any so-called Christian should so far forget the lofty aspirations of true piety, and allow his motives to be governed by a mercenary consideration. Yet it is a well-known fact that there are a great many people to-day who keep the commandments for our Lord only that they may have a portion with the saints in that world beyond the grave. And we hope we are not going too far when we say that should the idea of heaven be eliminated from the Bible, and the probability of there being such a place as hell never thought of, there would to day be but a small percentage in the Christian church.

Next then is that class who serve God

only from a sense of duty. We would not ignore the efficacy of the thought of moral responsibility, but there is a nobler motive than the thought of duty. We ought not to do a good deed simply because we think it is a duty devolving upon us. But how many there are who do a good act or attend divine service only because they feel they ought to do so. It is evident to the reflecting mind that such a course can not redound to the highest consummation of perfect spiritual harmony with the beneficent love of our Creator.

Then there is another class of Christians who believe in God and the Bible because they fear his wrath which he will visit upon the faithless in the day of retribution. There are persons who never pray only when they are in great danger; who would never obey a precept of the decalogue were it not for fear of offending a just God. A servant can in no wise be faithful to his master when his obedience is enforced by compulsion. And we can not discharge our duty to our God when the only motive actuating us in such service is a servile one of unwilling submission. Longfellow says:

"The heart giveth grace to every Art."

And the careful student of history will find that some of the greatest reforms ever effected, were brought about by a spirit of love. It is the sacred tie of love that binds us to the object of our affections. It is love that permeates every fiber of the human body. It is love that quickens the pulses and renews every energy of the human being. And it is love that should induce us to engage in any good work. Making every mercenary or selfish motive subservient to our enthusiasm, it is love alone that should induce us to serve and obey our God.

The promise, "Be thou faithful unto death, and I will give thee a crown of life," may serve as a mighty motive power to persuade the seeker for a reward to enter the Christian Church. "If ye love me keep my commandments," reminds one class of Christians of the duty devolving upon them, and bids them not to relinquish their trust. The thought that those who refuse to confess their sins and acknowledge the sovereign power of God shall be subjected to everlasting torment, serves as a mighty stimulus to revive the flagging zeal of the timid and fearful ones. But the scriptural passage, "God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life," enables the true Christian to comprehend the beneficent plan of salvation; and teaches him that if he would enjoy the realization of his most sanguine hopes, he must "lay aside every weight that doth so easily beset him" and engage in Christian work, solely as a labor of love.

LOUIS P. SMITH.

Middleton, Ohio.

"PAPA, HOW MUCH DO I COST YOU?"

For the Herald of Truth.

A little girl, ten years old, lay on her death-bed. It was hard to part with the pet of the family; with her golden hair, her loving blue eyes and affectionate nature, how could she be given up? Her father fell upon his knees by his darling's bed-side and wept bitterly. He tried to say, but could not, "Thy will be done." It was a struggle and a trial such as he had never before experienced. His sobs disturbed the child who had been lying apparently unconscious. She opened her eyes and looked distressed. "Papa, dear papa," she said at length. "What, my dear?" answered the father. "Papa," she asked in faint, broken accents, "how much do I cost you every year?" "Hush dear; be quiet," he replied, in great agitation; for he feared that delirium was coming on. "But, please papa, how much do I cost you?" To soothe her he replied, though with a trembling voice, "Well, dearest, perhaps two hundred or three hundred dollars. What then, darling?" "Because, papa, I thought may be you would lay it out this year in Bibles for poor children to remember me by." With a bursting heart her father replied, kissing her clammy brow, "I will, my precious child; yes!" he added after a pause, "I will do it every year as long as I live; and thus my Lillian shall yet speak, and draw hundreds and thousands after her to heaven."

Would it not be better and more advisable, for some of the professors of Christianity, to spend more for the poor, and not so much for the unnecessary worldly things which are so much seen among Christian professors? Oh how many poor children could be clothed and fed with the money which is spent unnecessarily and to keep up with the fashions. Let us learn a lesson from this incident which has been selected for our consideration by your Sister,

S. C. GROH.

For the Herald of Truth.

IN THE ENEMY'S CAMP.

I take the above heading from an article entitled, "I am carnal sold under sin." I can not see why the writer of the above stopped there, leaving the Apostle Paul in the enemy's camp, as if he were content to remain there, after being reluctantly seized and dragged down against his will, as the Bro. who wrote the article has it. "O wretched man that I am! who shall deliver me from the body of this death." And we join in with the Apostle to "thank God through Jesus Christ our Lord." We find or have a deliverer. Rom. 7:24, 25.

King David found a deliverer when he

prayed for remission of sins in the 51st Psalm. But let us hear Paul explain himself, further, which he does throughout the 8th chapter.

"There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free, from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh but after the Spirit."

Now then, if we have not attained to this in our experience we have no right to try to bring the word of God down to our standard. Let us measure up to the Gospel line if it does take our every effort to get there.

Oh let us all pray for each other as Paul did 1 Thess 5:23-25. "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it. Brethren pray for us." We understand from the above, that God will do his part if we will do our part, i. e., pray for the cleansing. So then it is the work of God to sanctify us, and the truth does not lie in the confession of it, nor in confessing to be sinful, but living a holy and sanctified life. And if the brother had finished his article with an earnest appeal to come to Jesus for cleansing and an exhortation to heart purity, such as will show in every day life, it might have redounded to the honor and glory of God as he hoped.

INDIAN MONEY.

Every one now seems to have the specimen craze. Not long ago I received from Washington Territory a nice box of real Indian money. The lady who sent it to me, says, years ago her husband was an Indian trader, and while among the Alaska Indians he collected this queer currency, and now, having no use for it, sent it to me. The Indian money or Wampum, as the Indians call it, is a rare sea-shell, an inch or more in length, twice the size around of a large knitting needle, tapering, slightly bent, and hollow. The value of each piece to them was 4 cents. I have quite a bit more of this Wampum than I need for my own collection, and the editor willing, I will say, anyone who would like a pocket piece of Indian money may have it and welcome by sending a stamp for postage.

MRS. F. A. WARNER.

East Saginaw, Mich.

FOR WHAT SHALL WE BE THANKFUL.

"For what shall we be thankful?" say the sorrowing. "Grief abideth with us, and in our hearts is the bitterness of continued trouble."

"For what shall we be thankful?" say the poor. "The earth overflows with plenty, but we are destitute. Cold and hunger is our portion, and want is our companion all the days of the year."

"For what shall we be thankful?" say the hopeless. "The days go on, but they bring us no joy. The sun and the moon traverse the heavens without warming our chilled hearts or lighting our dark pathway."

"For what shall we be thankful?" say the disappointed. "Wherever we turn, there, waiting to dishearten us, lurks disappointment. When we rise, he it is that causes us again to fall."

"For what shall we be thankful?" say the tempted, the mistaken, the fallen. "Our temptations have overcome us; our mistakes have destroyed us; our sins have crushed us. For us there is nothing left but wretchedness."

"For what shall we be thankful?" say the baffled. "When we strive we fail; when we pray no answer comes; when we hope our hopes are never realized; when we love our loves are lost to us."

"For what shall we be thankful?" say the bereaved. "Death has robbed and left us moaning. Our sore hearts cannot take up the cry of rejoicing, for we weep uncomfited."

"For what shall we be thankful?" say the sick. "We suffer and know no ease. We are full of anguish night and day."

"For what shall we be thankful?" say the persecuted. "Our enemies outnumber us; our burdens are greater than we can bear."

"For what shall we be thankful?" say the weary, the wounded, the forsaken, the heavy of heart. "For us there is no rest, no happiness, no help. Weariness is our portion and burdens our inheritance. We have no cause for rejoicing from the beginning of the year to the end."

For these, for all these, it is written: "Rest in the Lord. Oh, rest in the Lord. Wait patiently for Him and He shall give thee thy heart's desire."

To these, to all these, the promise has been given. To these, the words from a plain old sermon come with power to heal: "There is still heaven to be thankful for. Whatever sorrows befall us here, whatever fatal mistakes darken our lives, whatever irredeemable losses befall us, we may yet rest in the Lord, and wait patiently for him in the little life that remains; for beyond this world's gain or loss, high in the serene air of heaven, when existence ceases to be a lesson and becomes vivid life, there and only there

shall He give us our heart's desire in its immortal fulness. Here knowledge is defiled, love is imperfect, purity the result of fiery trial, wealth rusted into covetousness; but in heaven is the very native country of pure knowledge, perfect love, utter sinlessness, and riches that neither moth nor rust corrupt, that bless and curse not.

THE ARGUMENT OF PRAYER.

A frequent and favorite contributor to the *Advance* reports the true story of a layman, who, when preaching Christ in the Eastern States, related the following facts before a large audience.

It is a touching and remarkable testimony to the efficacy of fervent prayer when prompted in a heart by the Holy Spirit of God, "I am nearing the sunset," said the venerable speaker. "A long life has been passed, and as I look back upon the route over which I have traveled, I can say it has been a land of deserts and of pits—a land of drought and of the shadow of death, which has brought to me a thirst which only the water of life could quench. My childhood was spent in a prayerless home, my manhood was given to the study of those books which were the principal ones in my father's library, as far back as I can remember. Of a studious nature, I read them carefully, and thought to satisfy the demands of the soul in the reasonings of Tom Paine, Voltaire and Rousseau. They did not satisfy. I studied A. J. Davis, and in Spiritualism found only a temporary relief. Comte and Darwin were favorite authors, and their arguments were perfectly familiar to me. I read the Bible only to misinterpret its truth and to prevent its teachings; was ever ready to dispute with Christians, and prided myself on my power to puzzle them with my atheistical doctrines.

"One evening a neighbor, a devout Christian woman, came in, and I at once beset her with my favorite topic, seeking to undermine her faith and trust. She made but little reply, and after a few moments surprised me with the singular remark, 'Father I—hadn't we better pray?' and before I was aware of it, I was on my knees, listening to a most wondrous prayer. She seemed to be before the doors of heaven, leading me, a wayworn pilgrim, to its very gates. She prayed as the birds sang, and in holy earnestness asked that light might flash into my darkened soul. Hushing, she quickly bade me good night and left. Then the Holy Spirit took possession of my heart. The Christian boldness, united to womanly modesty and simplicity, the peaceful joy which radiated her countenance, compelled me to ask: What is the cause of such serene joy?

I had seen Christians die in triumphant peace, and the question came up, what

gives them this trust, and what sustains them in an hour when they stand on the confines of the other life?

That night I prayed, and no light came to me. I read the Bible but it was a sealed book. My Skepticism and Infidelity were so dark and dreary, the long-wasted worse than useless life, stood out in such appalling contrast with the life of my little friend who seemed to live in an atmosphere of joy and song, that again I prayed and begged for light, and at last my prayers were answered, and for a year I have rejoiced in Christ as my Savior, my Redeemer. My wife has become a Christian, and joy and sunshine, and prayer and peace, are abiding guests in my home."—*Selected.*

CHRIST OUR EXAMPLE AS A TEACHER.

All Christians find in Christ their perfect model of daily life. But to no one is He more clearly held up than to those whose duty lies in the training of children, whether in the home, the school-room, or the Sunday school.

It is such a wonderfully important work, this helping to mould the minds and hearts of the next generation for their life, that no one can be too earnest or thoughtful in carrying it out. And it seems to me, that we, who are thus engaged, can here so plainly trace the print of our Master's feet, that we may be able to follow Him even though it be with slow and painful steps.

As we read the gospel story, we cannot but be struck with the way in which Christ treated His disciples—His scholars. Ignorant, slow of comprehension, impatient, they were, yet where do we ever see the Master grow weary or impatient with them when His words seemed to fall unheeded on their ears, or misunderstood after all His gentle explanation? No, He began as we do with children to teach them elementary truths, then day by day as they advanced and were able to listen, He unfolded the truth before their awakening minds. When he found that the lesson was not learned, He patiently went over the same ground again and again, until He saw that they were ready for more.

Sometimes His scholars needed rebuke. Then listen to the gentle words that led them back to the right way again; that lured them on to deeper knowledge, to more perfect submission, to willing obedience. Nay, even a look was enough, sometimes, to teach them their error, because His love and sympathy was so apparent and constant, even in the midst of their ignorance and sin.

How often do we, who try to guide the children, undo the influence of days of teaching by an impatient reprimand, a hasty word of blame. Well would it be

for us to sit down on the hill side in Galilee, or take our place in the little ship, as it crosses the Lake of Gennesaret, and learn a lesson from the Master Himself in patient teaching and gentle re-proving.

Christ, too, dealt individually with His scholars. Each in turn received just the encouragement, just the word of warning the peculiar case needed. He did not see before Him a class of men who were all to be trained alike, but twelve distinct characters, each needing different treatment. We cannot think of ever understanding the human heart as He did, or of suiting our teaching to the exact needs as He; but if we follow His example and wish to make efficient teachers, we must not leave out of sight this important element in Christ's mode of teaching. Every child whom the Master entrusts to our care, has as distinct characteristics as the men and women which they will some day become, and the treatment of one cannot with safety or utility, be applied to another. A gentle, shy, retiring child, cannot be dealt with as a self-confident, ambitious one, nor one with a self-accusing conscience always dogging its efforts, like one who is self-satisfied and conceited.

And yet, often, in the family or school-room, one will see children treated as though they were all fashioned in the same mould, or were considered too young to have a distinctive nature of their own. The result of such a mistake is often most disastrous in after life.

There was another aspect in which the perfect Teacher looked upon these scholars whom He was training. He was making them ready for years of active service when He should no longer be with them to guide them. Here again we meet with a limit in following Him, but we may nevertheless follow here in His steps.

We cannot look into the future and know the destiny for which the children are to be prepared, but we are, notwithstanding, helping to make them ready for their future life, by the influence, conscious or unconscious, which we exert over them by our words and actions, and which will in time influence their generation. They will take up the work where we laid it down, and we are helping to make their hands strong or weak, with which they shall receive the burden. Our words shall re-echo long after our lips have been closed in death. Then let them be true and elevating in their tone, so that as they reverberate in future years they shall never mislead into false paths.

There is yet another way in which we teachers can copy our model. The one prayer we have on record that Christ offered, shows us what His petitions were throughout his whole earthly life. Read the 17th chapter of John and see how full it is of blessing asked for His disciples, both on themselves and on their future work. If

we would teach in the spirit what Christ did we must continually ask our Master to bless each child we would train, that we, who are but blind instruments in His hand, may help to mould them for the destiny He has prepared for them, that His Spirit may dwell in each one, leading each in the right path, and let our prayer for ourselves always be,

"Teach me of thy ways, oh Father,
For sweet childhood's sake."

"In their young hearts, soft and tender,
Guide my hand good seed to sow,
That its blossoming may praise Thee
Whoso'er they go."

"Father, order all my footsteps,
So direct my daily way,
That in following me, the children
May not go astray."

"Let Thy holy counsel lead me,
Let Thy light before me shine,
That they may not stumble over
Word or deed of mine."

Alice R. in the Parish Visitor.

THE PROPER METHOD OF OBSERVING THE LORD'S DAY.

2. *The law of the Sabbath forbids labor for any worldly end.* Men have other objects which are just as worldly as the attainment of wealth. The acquisition of knowledge, the cultivation of the mind, the increase of one's reputation and the improvement of one's social condition may all be sought in a worldly spirit. It may be said that the law of Christ forbids us to seek them with that spirit on any day, and that is true. But may they be sought at all on the Lord's day? May the student whose business in life is the attainment of knowledge carry on his studies on that day as on other days, justifying himself with the plea that he is gaining knowledge in order that he may be a more useful man in the world? May the author continue to write because one of his motives in writing is that he may do good? May the professional man—the lawyer, the physician or the editor—read hard on Sunday in the direct line of his profession, on the plea that he needs such reading and cannot get time for it on other days? In these and in all similar cases the answer must be a decided negative. Such work at least is calculated to defeat at least two purposes of the Sabbath. One is that of giving to men needed rest for mind and body. If the mind is used vigorously six days in the week, the seventh day should bring a complete change. Absolute inaction is not required, but there should be a change of subject, a turning aside from the ordinary lines of work. The other is the purpose to provide for the cultivation of man's religious nature. These pursuits are secular. Though they do improve the mind, they have no tendency to draw men nearer to God.

Indeed, few things are so fatal to the religious life as the exclusive occupation of the attention in mental pursuits. We have seen that the chief purpose of the Sabbath is to give men opportunity for religious development. Any pursuit that radically and fatally interferes with this is forbidden by the law of the Sabbath.

3. *This law forbids the pursuit of worldly pleasure on the Lord's day.* Here there is need of careful discrimination. If the law is too literally understood, one of two undesirable results will follow. Either Sunday will become a day of gloom and unwholesome restraint, or the law will be despised disobeyed. A misunderstanding of this part of the Sabbath law has actually led to these opposite but equally lamentable results, the one appearing in the case of the Puritans, the other in the case of those who have looked upon the Sabbath as an institution whose restrictions were unendurable.

In another place we have tried to show that the Sabbath was designed to be a day of rejoicing in the Lord. This was true even of the Jewish Sabbath. It was a day of joyful worship, of praise and thanksgiving, of cheerful intercourse with loved ones. The Lord's day, as commemorating Christ's triumph over death, is still more joyous in its character. When, therefore, we say that the law of the Sabbath forbids the pursuit of pleasure on that day, we must not be understood as meaning that it is wrong to make Sunday the most cheerful and happy day of the week. The enjoyment of rest, of freedom from the toils and cares and anxieties of the week, the joys of the sanctuary where hymns of praise and thanksgiving are sung in honor of the risen Lord, the pure delights of intercourse with the members of one's family, and the sweets of religious reading and meditation, belong to the proper observance of the Lord's day. For one to say that he can find no pleasure in these things is for him to condemn himself, and not the law of the Sabbath.

But we are here speaking of things prohibited, and must be more specific. The pleasure, the pursuit of which on the Lord's day is forbidden, is worldly or secular or carnal pleasure. It is such pleasure as is derived from theatres, dances, excursions, picnic parties, drives, hunting and fishing, novels, games, unusual eating and drinking, and all similar forms of indulgence. It is pleasure that consists in mental excitement, or diversion, in the gratification of the bodily senses. While a few of these sources of pleasure are legitimate, and may be employed at will on other days, they are forbidden on the Lord's day. The principal reason is that given in the case of prohibited labors; the general tendency of such pleasure-seeking is to defeat every purpose of the Sabbath. One of these purposes is to secure needed rest for those who labor with brain or

hands. It would be useless to deny that some form of recreation is needed by all toilers—simple rest is not enough—and it may be that there are some persons who must obtain this needed recreation on the Lord's day or go without it. However that may be, we are not now speaking of such cases, but only of the pursuit of pleasure for its own sake. When men devote Sunday to this purpose, instead of being refreshed for the labors of the week to follow, they go to their work on Monday morning fagged and exhausted. For example, it is claimed that Sunday excursions must be allowed, in order that the laboring people of the towns and cities may have a chance to get needed recreation and fresh air. What with the crowd, the hurry, the confusion, the excitement, the dissipation and the long hours of such an excursion, it is generally found that it exhausts the strength instead of renewing it. Ask any honest workman how he feels on the Monday morning after it, and he will reply that he is all tired out with yesterday's excursion, but that he will get over it in a day or two. He thus confesses that it has not served to renew his bodily strength. If drinking and carousing are added—as they often are—he will be unfit for work for half the week. It is no uncommon thing for manufacturers to refuse to pay their workmen on Saturday, because so many of them will spend their wages and the hours of Sunday in the pursuit of "pleasure," having so "good" a time that they cannot return to their work before Tuesday or Wednesday. Even innocent pleasures become injurious when they deprive one of needed rest. The writer feels quite certain that the young men with whom he was associated in early life, all of whom had to labor on farms, impaired their physical health by playing ball, hunting, fishing and in such like pursuits on Sunday, when they ought to have rested. On a Sunday afternoon in summer, when one sees in a great city the crowds of people packed into street-cars, half of them standing, as they return from the parks, and notes how hot and tired and hungry and fretful they seem, he cannot help feeling how much better off they would have been if they had spent the day in the cool, comfortable church and in their own homes. A large number of employers report that of the two classes, church-goers and Sunday excursionists, the former are the better fitted for work on Monday morning. Of one hundred and fifty replies received nearly all testified in favor of church-goers. Most of them are very emphatic as to the disastrous effects upon the physical health of the ordinary Sunday-excursion. No doubt there are forms of worldly pleasure which can be pursued on Sunday without injury to the body; but the tendency is as we have indicated. Seekers of pleasure, especially when they give up one day in a week to its pursuit, are almost certain to run into excesses of some sort.

But if there are exceptions to the rule that Sunday pleasure-seeking is not good for the body, beyond question no form of it is good for the mind and heart. When one gives his week-days to toil and his Sundays to amusement, he deprives himself of every chance of intellectual growth. He makes himself a mere beast of burden which, once a week, gets a day off for kicking up his heels in the pasture.

This method of spending the Sabbath also ignores its most important purpose, namely, the cultivation of man's religious nature. The day which was given us in order that we might have opportunity to prepare for heaven is used to get the most of earth. On Sundays we are to commemorate the creation of the world and the resurrection of Christ; we are to remember and worship God as the Creator and Redeemer. On that day we are to consider especially the interests of the immortal spirit, and to promote them by the study of the word, by worship, and by engaging in Christian work. This is the great end of the Lord's day; but how can it be reached if the day is given up to the pursuit of worldly pleasures? Man needs recreation, but far more does he need religious cultivation. Even needed bodily refreshment is dearly bought at the sacrifice of his religious interests. To make a holiday of Sunday is completely to secularize it. If man has no holy day, he will soon forget God and the interests of his own soul.

(To be continued.)

"WHOSE IMAGE AND SUPERSCRIPTION HATH IT?"

"How is the fine gold become dim?" The dust has so long gathered and has now become so thick, that it has encrusted the soul and shut out the light of heaven. Scarcely a line of the king's image is to be seen. Can a Christian fall so low? Look around, and behold ten thousand evidences of it.

You place a coin on your chimney-piece in one of your rooms, and leave it for a few days. When you next take it up, and draw your finger across it, a stain of dust remains behind. Millions of small particles have gathered upon and obscured the image of the king. Yet you never saw them falling, only perchance when the light of the mid-day sun filled the room. Then you saw the moths dancing by thousands. By these the image was darkened. Just so is it spiritually. The soul comes in contact every moment with moths which obscure the Saviour's image in us. Like the little birds hovering over the head of the sower, each one carries away a little seed, till none that fall are left. So it is that the little things which fly past us in each hour of the day,—little cares, little worries, little thoughts, little words, so obscure the Saviour's image that it needs

God's hand to be put forth to sweep the soul. We do not see these little things and their tremendous influence, but there they are, doing their silent work. How shall we see them? How shall we be on our watch-tower against this continued, counteracting influence to the work of the Spirit of God within us? Let in more of the sunlight into the soul. In that light we shall see more clearly, watch more constantly, pray more earnestly. Oh, there is many a thing that seems all right, which would wear a very different character if only the rays of the sun of righteousness fell upon it! Many a way of ours, many a wish, many a plan, many a place of amusement—how its true character would be seen in the light of God's holy presence! The sunlight would give everything its true character and make everything fall into its right place. It is for want of this that the dust gathers upon the image of Jesus in the soul.

Christian reader, are you reflecting Christ's image? or is it that, having yourself tasted of the love of Christ, you are losing the savor of it in yourself, and in the earnest desire which once characterized you to impart it to others? Oh, beware of the seductive influence of the world around, the effect of which is to chill the glowing warmth of the Holy Spirit within you! You cannot come in contact with it without injury to your soul. And if you know not experimentally the power of communion with God, if your spirit be not in the constant habit of drawing near to God, you will possess no antidote to its withering influence. Nothing but this can preserve you.

Whitfield.

QUIET SERVICE.

True Christian service has no outward bustle and noise—no running hither and thither—but, like light, it cannot be hid. Quietly it beams wherever it exists. It is calm as the gentle heat of the summer sun noiselessly warming all around. Thus energized by the life from above, meet parent and child, friend and neighbor, rich and poor, and the brighter will be your "crown of righteousness" in that day of prize-giving, when you shall receive the "well done"—the Master's reward for the cup of cold water, and the sparkling gems of saved souls. It will then appear that it was better to have spoken "five words" (I Cor. 14: 19) for God than to have spoken "ten thousand words" to make "a fair show in the flesh" (Gal. 6: 13) and pleased men—better to have been eloquent for God in the calm silence of a life pointing to Jesus than to have made the earth ring with high-sounding words and world-patching schemes.

"It was not any word that was ever spoken to me," said an old and oft-proved servant of God to a brother in the Lord, from whom I heard the narrative;

"it was no word that wakened me up from my death of sin, but the movement of a dying man's finger. My mother had often prayed for me and tried to lead me to Jesus; but I hated God, and when I escaped from her control, I grew to be a wild sinner and such a bold infidel that her godly friends were afraid to see me; but, in the providence of God, I was left to watch alone by the bedside of a tailor, a poor deformed fellow, when he lay dying. He had often spoken to me of Jesus but I had never heeded him more than my mother or any of the others. When I was nursing him that day there he plead with me many times to mind my soul but I was perfectly hard; all he could say had no effect. But at last when the death-rattle was in his throat, and I saw he could speak no longer, he just raised his hand and pointed with his finger to the sky. *That* stirred me, and I had no rest afterward till Jesus gave me rest." This was one more gem for the Saviour's crown, procured by that poor hunchback's instrumentality of which on earth he knew nothing.

Dear worker for God, work to God, and God alone. In a great sphere, or in a small sphere, be not over anxious about where, or when, or how, but work now, and ever work to God.—*Sel.*

WHAT CONVINCED HIM.

We asked a young man recently what led him to accept the truths of Christianity. Was it the fact that over five hundred prophecies have [been literally and remarkably fulfilled? No. Was it that many miracles have been wrought? No. Was it the wonders of Calvary and the resurrection? No. Was it the unearthly sublimity of its doctrines and beauty of its precepts? No. Well, what was it? He answered he had not read the Bible and knew but little of what was in it, had heard but few sermons, but the holy life and consistent religious example of a young man in the same office where he was employed convinced him there was something in that man's life he did not possess, and showed him his need of a Savior's help. Ah, my reader, the best commentary on the Bible the world has ever seen is a holy life! The most eloquent sermon in behalf of the Gospel the world will ever hear from you is a uniform, active piety. Are you preaching it daily? Is your daily life and conduct a sort of second edition of the written Scriptures to those young men that know you, but do not go to Church or read the Bible? Is your life like a living epistle that others are reading, that others understand, that convinces and converts? God forbid that any should stumble over your inconsistencies. Seek rather to be a "living epistle, known and read of all men." Seek so to live this fall and winter.—*The Watchman.*

SO TIRED.

So tired, I fain would rest;
But Lord, Thou knowest best;
I wait on Thee.
I will toll on from day to day,
Bearing my cross, and only pray
To follow Thee.

So tired: my friends are gone
And I am left alone—
And days are sad.
Lord Jesus, will Thou bear my load.
Along this steep and dreary road,
And make me glad.

So tired: yet I would work
For Thee, Lord hast Thou work
Even for me!
Small things, which others hurrying on
In thy blest services swift, and strong,
Might never see?

So tired: yet I might reach,
A flower, to cheer and teach
Some sadder heart.
Or for parched lips perhaps might bring
One cup of water from the spring
Ere I depart.

So tired: yet were sweet
Some faltering tender feet
To help and guide.
Thy little ones whose steps are slow,
I should not weary them, I know,
Nor roughly chide.

So tired: Lord thou wilt come
To take me to my home
So long desired.
Only Thy grace and mercy send,
That I may serve Thee to the end,
Though I am tired.

Selected by ISAAC A. WAMBOLD.

YOUR MISSION.

CHRISTIAN young man, your one chief mission on earth is to become thoroughly religious, or in other words the sublime end of your religion is not reached till your faith in Christ has transformed your inner nature, and displayed itself to the world in your temper, words and actions. Ponder it well. This is the prize for which you are a candidate. Until you reach it you won't do much to impress others. Is God sending His own Spirit upon you? Is He infusing and developing in you *His own nature and Spirit*? He will never regard His work in us as accomplished till, *through our cooperation*, we are made to resemble Him in righteousness and true holiness. How is it with you, kind reader? Are you growing in grace? Are you growing more and more like Christ day by day? Does your life show it? Do your words and actions show it? Think it over. It is attainable. It is worthy all things else. Be fired with a holy ambition to reach the high distinction of being a marked and influential disciple of Christ. Will you try? Learned men are acquiring science after science, the rich are adding to their possessions, but let us as the children of grace, in God's strength, seek to add knowledge and grace till we have transcribed into our lives *the truth of God*, and impressed it upon others.—*The Watchman.*

THE ASCENDED CHRIST.

"CHRIST hath not entered into the holy places made with hands, which are the figures of the true, but, into heaven itself, now to appear in the presence of God for us."

In these few words we have revealed the meaning of Christ's ascension and its connection with His mediatorial work. We are plainly told that the ascension was *for us*. Every act of the Saviour's life was for His people—In nothing did He act for Himself. His advent and His ascension were alike accomplished for us. His return to the bosom of the Father was not for His own pleasure. "It is expedient for you that I go away, I go to prepare a place for you." Thus intimately are the interests of His people blended with every thought and purpose of His life. The type of the High Priest was fulfilled when the Lord Jesus ascended to Heaven. As the High Priest, on the great day of atonement entered the holiest place to sprinkle the blood of the sacrifice on the mercy seat, and thus to make atonement for the sins of the people, so has Christ entered into the true holy of holies, there to appear for us the Lamb slain from the foundation of the world. "By His own blood He entered in once into the holy place having obtained eternal redemption for us." This is the true ground of peace, however far we may know ourselves to be from the heart-purity of Christ, our self-consciousness now should only lead us to cry to the Father with full assurance of faith. "Behold the Lamb of God who taketh away the sins of the world," "behold O, God, our shield, and look upon the face of Thy anointed." And the answer will ever be the gracious assurance, "Ye are complete in Him, accepted in the Beloved." "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way which He hath consecrated for us, through the veil, that is to say His flesh, and having an high priest over the house of God, let us draw near with a true heart, in full assurance of faith."

The true Christian is like the sun, which pursues his noiseless track, and everywhere leaves the effect of his beams in a blessing upon the world around him.—*Luther.*

TRUE AND SHAM SCIENCE.

There is no point where the Bible record and the claim of infidel scientists are at greater variance than as to man's beginning in knowledge and character. The Bible says, that man started on a high plane, and gradually declined through sin, and neglect of his privileges. The scoffing student of science says, that man started on a level with the brute, and has been gradually making progress from that beginning until now. Whenever a rude stone hatchet, or a bit of primitive pottery, has been found in some subterranean cavern, it has been claimed by the doubter of the Bible as a new witness against Genesis. But the believer in the Bible has rested on the Bible story without having his faith cut to pieces by a stone hatchet. As the Bible and all true Science have one common Author, there is no danger that either one of them will destroy or injure the other. From no land has there come better material for the study of the comparative chronology of learning and art than from Egypt. In view of the recent remarkable discoveries there, a correspondent of *The Nation* has referred to "the growing conviction of Egyptologists [not of Bible defenders, but of Egyptologists, mark you!] that the earliest Egyptian civilization we know of is the highest, and that all that we know of is its decadence." The Book of Genesis tells us that! "The oldest pyramid is the largest and best built; the oldest temple—beside the Sphinx at Gizeh—shows masonry since unapproached; the oldest papyrus—though as yet hardly understood—is the wisest; and the tombs and temples of the Theban period are filled with extracts from ancient books not yet found complete."

All that is necessary to bring a scientist to the defense of the Bible story is—science. The real scientists are vastly more reverent than the sham scientist. Now, as in the days of Solomon, the sluggard (in science as well as in any thing else) is wiser in his own conceit than seven men that can render a reason."

CHRIST came from God, and yet not leaving Him; so He goeth to God, yet not leaving us.

HERALD OF TRUTH.

JOHN F. FUNK, Editor.
J. S. COFFMAN, Asst. Editor.

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PROSPECTUS FOR THE HERALD OF TRUTH FOR 1887.—With this number we send out a prospectus for our paper for next year. This, as our readers very well understand is an invitation for all our old subscribers to renew their subscription for the coming year, and also ask their neighbors and friends who do not take the paper to subscribe with them. These prospectuses likewise contain a premium list for those who will exert themselves to extend our list of subscribers. We offer a number of good and valuable books. The gold fountain pen also is a new premium which we have just added this year, and is the only fountain pen we have ever tried that has proved satisfactory. We expect a number of our friends will exert themselves to obtain one of these pens.

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By endeavoring to extend its circulation you will benefit yourself, your neighbors and us. Send in your subscriptions early.

WORDS OF CHEER.—Our children's paper comes in also for a claim for the coming year. Many of the children have read it during the past year and we have reason to believe with pleasure and profit. We hope every boy and girl in our church will send for it, and also ask their neighbors and friends to take it. We want to gain this year at least 1000 new subscribers. Who will help to obtain them, and secure one of the excellent books which we offer as premiums? Let the children work for the success of their paper.

BOOKS! BOOKS!—If you want a good book, a Bible, Testament, Hymn book, English or German, Bible Dictionary, Menno Simons Works, Dietrich Phillips Works, Martyrs Mirror, a Commentary Concordance, notes on any part of the Bible, or any good book, remember the Book Store of the Mennonite Publishing Co., Elkhart, Ind. We have an especially

large assortment of Bibles both English and German, ranging in price from 25 cents up to \$12.00. Also Testaments ranging from 10 cents up to \$2.50. We also have a very fine assortment of German Bibles and Testaments, many of which we import directly from Germany. See our catalogue which appears in the HERALD published on the first of the month.

THE ENGLISH MARTYRS MIRROR.—The printing of the English Martyrs Mirror is now progressing, and we are pushing the work as rapidly as possible. A few months more, by the blessing of God, will complete the work.

TO THOSE IN ARREARS.—There is still quite a number of our patrons in arrears. Now is a good time to square up the old score and pay a year in advance. We ask it as a special favor that all who know themselves to be indebted to us, to remit the amount soon. We need it. We are also sending our bills to such as are in arrears two years or more on their subscription. If in the sending of these bills any error should occur, please inform us promptly and we will correct them. If you know of any papers being misent, or that subscribers are not getting their papers, or any other uncorrection, you will confer a great favor by informing us.

An interesting report from Bro. D. D. Kauffman of Morgan Co., Mo., of his visit to Cass county was mislaid, and will appear in the next number.

EVANGELIZING FUND.—In our report of the work of the Evangelizing Committee of last year, we showed that there were sufficient means, but few to go and do the work. Since then, however, a good deal of work has been done, and the means are so far reduced that we feel that we may conscientiously again ask the friends of the cause of Christ to contribute. Any therefore who feel to give anything for the purpose of preaching the gospel to the weak churches, to scattered members and in out-of-the-way places may send to Bro. Joseph Summers, Elkhart, Ind., or to us, and it will be acknowledged in the HERALD OF TRUTH.

PROHIBITION POSITIVE AND PRACTICAL.—The following communication from our friend Peter Jansen of Jefferson Co.,

Neb., who gave from his farm a tract of land for a town under the conditions as set forth in the article. It is clipped from a paper in that State, and to show our readers how people in the West get up temperance towns we give it a place in the columns of the HERALD.—If all towns were gotten up under such restrictions many parents' hearts might not be sad to-day because their sons have been ruined by strong drink in those dens of vice.

"EDITOR GAZETTE: In your kind notice of my town in last week's issue, you made a slight mistake which you please permit me to correct. The temperance clause which I have in my deeds is not only for ten years but forever, and reads as follows: "It is expressly agreed between the parties hereto that intoxicating liquors shall never be manufactured, sold, or given away in any place of public resort, as a beverage on said premises, and that in case this condition is broken or violated, this conveyance shall be null and void."

The same clause is embodied in all the deeds of the cities of Greeley and Colorado Springs, Colorado, from where I have copied it. It has been tested in the courts and proved to be valid. Considerable pressure has been brought to bear on me to revoke my decision in this matter, but I shall strictly adhere to my convictions and if I cannot build up a town without a saloon and the evils it invariably has in its train, there simply will be no town. However I am not in the least afraid of this; the towns above mentioned show that it can be done. Saloons are bad enough in a large town, but the police can do something to maintain law and order, but in a small place just starting and as yet being without a city government they are ten times worse. I think that all lovers of a quiet and orderly home, even be they not prohibitionists, will agree with me that it is well to keep these hotbeds of the devil out of my enterprise and the temptation from this community. I believe prohibition ought to begin at home and not in politics, and I think my prohibition friends can do a great deal more to help the cause by helping me build up a temperance town than by trying to start a third party.

We invite people to locate in our town and shall offer them all inducements except saloons. Yours truly, &c.

CHURCH NEWS.

FROM VIRGINIA.—On Sunday, the 10th of October, the communion meeting was held at the Pike Church in Rockingham county. Two persons were received into the Church at that time by baptism. On Sunday, the 17th, the communion was held at the Bank Church. On Saturday previous a public service was held at which time seven persons were received into membership. On Sunday the 24th the communion was held at Union Chapel in Augusta Co., where two persons were received into the Church. On Saturday previous the communion was held at Trissels Church in Rockingham county.

FROM KANSAS.—A letter from Larned, Pawnee Co., Kansas, informs us that the little congregation of Amish Mennonite brethren at that place was recently visited by Brother Joseph Burkey, of Bureau Co., Illinois. He held meetings at their usual place of worship—a school house—on Sunday, Nov. 12th. In the forenoon a baptismal service was held, when five young persons were received into the Church; and in the afternoon a communion service was held, where all the members partook of the sacred emblems except one sister who was not able to attend on account of ill health. There are here six families of our faith, and twenty members. On Monday Bro. B. held another meeting. All seemed to enjoy the meetings very much, and it is to be hoped this little company is the beginning of a prosperous church at this new point in Kansas. May all these dear brethren and sisters prove true to the faith they have professed.

FROM PENNSYLVANIA.—During the last week of October the brethren held a number of meetings in Greene county at Huston's school house, and in the Masontown Meeting-house in Fayette Co. On Sunday, October 31st, the communion was held, and one person was received by baptism. Some of the meetings were well attended, especially the communion on Sunday, while some were not so well attended on account of the rainy weather. The brethren John and Daniel Sherk of Allen Co., Ohio, the former a minister, and J. S. Coffman of Elkhart, Ind., were present at these meetings, and made a special effort to encourage the members to live true to the teachings of the Scriptures as held by our forefathers in the Mennonite Church.

On the 1st of November, they stopped with Bishop David Keim near Addison, Somerset county, where our people had not preached our doctrine till last winter when Bro. J. N. Durr and Bro. Herman Snyder held several meetings with good interest and good attendance. The brethren Sherk and Coffman held four meetings in the Methodist Meeting-house. It is a great satisfaction to see with how

much interest our doctrine is heard by those who had never been taught it. From here they went to Garret county, Maryland, and Elklick Twp., Somerset Co., to hold some meetings among the brethren there who are in Bro. Keim's care, assisted by Bro. H. H. Blough. A fuller account of this visit is given in another column.

FROM DUBOIS CO., IND.—Our ministering brother C. B. Brenneman and brother Andrew Sherk of Allen Co., Ohio, made a pleasant and I hope a very profitable visit to us. They arrived Saturday, Nov. 13th, and held service on Saturday night, at the Roach schoolhouse, where Brother Brenneman spoke to a small but attentive audience, from the text "Come thou and all thy house into the ark." Gen. 7:1. He showed how near a person may be saved and yet be lost by not taking heed to the warnings which are given and by not taking refuge in the ark of safety. This discourse was followed by a kind admonition and prayer by Bro. Andrew Sherk. On Sunday, at 11 o'clock, Bro. Brenneman spoke from these words, "What I have written, I have written." John 19:22. There was a full house, and all seemed interested. Bro. Sherk again followed with an admonition and prayer. Brother Brenneman spoke on Sunday night and was followed by an earnest admonition and prayer by Brother Sherk. On Monday night Bro. Brenneman preached from Romans 3:22, "For there is no difference." He explained to a large and attentive audience that there is no difference between being very nearly saved and not being saved at all. Also that a man's morality was nothing to risk his salvation upon. He explained that the love of Jesus and a full trust in him, and serving him with all our hearts was what would secure our salvation. Bro. Sherk made one more earnest appeal to the sinner and a fervent prayer. After service I accompanied the brethren to Birds Eye station, where we bid them farewell, and they started on their journey to Clay City, Ind., to visit the brethren in that place. I also heard since they left that they met with some accident on the train, but no one was hurt. So it is, the followers of Christ will meet with many trials and will have the cross to bear.

ANDREW CROOK.

CORRESPONDENCE.

FROM MIFFLIN CO., PA.—Sixteen young persons were received into the church, near Belleville, lately, and seven into the church at Mattawana. The communion meetings at those three churches, this Fall, were very well attended. Peace and love prevailed to an encouraging extent, and with a few exceptions, all the members present partook of the communion.

This hopeful condition of the churches afforded much comfort to many faithful souls. May the Lord lead, protect, and bless his people in this part of his vineyard.

The Sunday schools, connected with these churches, have closed their work for this year.

J. K. H.

FROM ELKLICK, SOMERSET CO., PA.—Bros. J. S. Coffman of Elkhart, Ind. and John Shenk of Allen Co., Ohio, were with the church in Somerset Co., Pa. and Garrett Co., Md., the first part of November. They conducted a number of meetings in both counties, which were largely attended notwithstanding the inclemency of the weather, and the Lord blessed their labors. There were six precious souls added to the church, which took place in the "John Folk" church, on Monday, Nov. 15th.

The preaching of the brethren had great effect on the church at this place. It aroused the members to new life, spiritually, and the prospects are for better church work in the future. May the Lord spare the dear brethren that they may go on in their glorious work of bringing souls to Christ.

D. H. B.

SOUTH CAYUGA, ONT., NOV. 17th.

On the 3rd of November, Bro. Abraham Hinsonberger and wife from the Twenty, Lincoln Co., Ont. left their home to visit Cayuga. The Bro. preached on Friday evening, the 5th, and Saturday afternoon. There was another meeting, then they went to Rainham. On Sunday afternoon he had meeting in the church there. They visited among the brethren and sisters, and encouraged us not to grow weary in well doing. On Tuesday evening they had meeting in Cayuga again. On Wednesday they returned home. We feel thankful for their visit, and hope it may have been food for our souls. If we are hungering and thirsting after righteousness it is pleasant to be permitted to sit at meat as the Lord's servant deals out the bread of life. We will be glad to have more of our ministering brethren come. May the Lord bless us for time and eternity.

Christopher Hoover.

FROM EASTERN PENNSYLVANIA.—Grace and peace to all. Our congregation at Franconia is expecting a visit from Preacher Carl Schortner and Deacon Smith of Dakota Territory, on Thanksgiving Day (Nov. 25th). They will visit all the congregations in Montgomery Co. The third week of Nov. they visited the churches in Bucks County. They have been in these parts about three weeks. May God bless the word as taught by them, and reward them for their labors.

Our congregations have been considerably increased of late by additions to our membership. On Sunday, the 21st, twenty-

ty-four persons were received by baptism and one by confession from another church into the Franconia Church. About three weeks before twenty persons were baptized in the Toamemine Church. The Brethren Josiah Clemmer and Samuel Leatherman officiated at these baptismal services.

There are also at Rockhill, Bucks Co., a number of converts receiving instructions who expect to be received soon by baptism. May all these dear souls be steadfast in their purpose to serve God, and be fully consecrated to God that he may work in them to his glory and their everlasting joy.

I. H. HACKMAN.

RETURNED.—On the 18th of November, I returned from my five weeks visit to South Western Pennsylvania. Several items have been published giving a report of part of the work. As a report of the visit in Garrett Co., Md., and Ellick township, Somerset Co., Pa. the reader is referred to the communication of D. H. B. from Ellick, Pa.

It was a great pleasure to me while laboring among the brethren in the Mason-town Church to have the Brethren John Shenk (minister) and Daniel Shenk of Allen Co., Ohio, come and assist us. I feel sure that their prayers and admissions both in private and in public were highly appreciated by many and will be blest for good to souls. Many times when away from the comforts and blessings of home, laboring until the body could scarcely bear up longer, has my heart wept over the condition of our beloved Zion, seeing so many of our young people forsaking the faith of our fathers, and so little being done to hold and instruct them. Then to have these dear brethren labor so earnestly with me, and they seeing so clearly the need of evangelical labors, and, I believe, understanding the motive that one truly doing the work of an evangelist must feel, was a comfort and a blessing to me that words cannot describe.

I am truly thankful to all the dear friends I met for their kindness to me. I returned with improved bodily health enjoying rich spiritual blessings.

J. S. COFFMAN.

VISIT TO MICHIGAN AND INDIANA.

I left my home in Somerset county, Pa., on an excursion train to Michigan, on the 21st of September. I spent the first night after my arrival with Emanuel Keim. The next day and night I visited the Brethren Alexander Stahl and Peter Keim. I visited among my friends and acquaintances many of whom had lived near me in Pennsylvania. It is edifying and pleasant for people to meet as Chris-

tians. I attended three meetings in Bowne township and one in Caladonia, all of which were well attended. It seemed as though the people had a desire to hear the word preached.

I started for LaGrange county, Ind., on the 4th of October, the last night in Michigan being spent with Deacon Tobias Harshberger, and his aged parents, Bro. and sister Abraham Harshberger, who are in feeble health. May the Lord ever bless and lead them. At LaGrange my Brother Henry Gindlesperger met me and took me to his home. I spent some time visiting friends and relatives. We had four meetings in the Shore Meeting-house, with a very good attendance. At one of these meetings the communion was observed, and many partook of the sacred emblems in memory of our crucified and risen Lord.

In the four weeks of my tour I visited ninety different families, and was very kindly received everywhere. For this I am indeed thankful, and will ever remember them kindly.

On the 22d of October I arrived safely at home, and found my family all well. I cannot be thankful enough to my heavenly Father for the mercy he has shown toward me while on my journey. In meditating over my visit I had to think of the apostle Paul's words to the Romans where he says, "If God be for us, who can be against us." While on the train I was made to think how awful it would be if God would deal out justice to some sinful souls we meet while traveling.

To all readers I would say, Build on that Rock to which our Savior has reference in Matt. 7:24. May God bless all the dear brethren and sisters and friends whom I met on my journey is the prayer of your well-wishing friend and servant in Christ. SAMUEL GINDLESPPERGER.

Davidsville, Pa.

OUR JOURNEY.

Elkhart, Ind., Nov. 16th, 1886.

After a ten days visit with my brother-in-law and family, we left Henry county, Ill., and proceeded on our journey to this place, stopping over night the 28th with Bro. E. M. Hartman of Washington, Tazewell county. I am glad to say that I found him in good cheer. The members of the church there, with two or three exceptions, are those of his own family; hence only a few in number, but the community has recently manifested a very pleasing spirit toward them, having kindly assisted both in labor and money to remove the Mennonite Church House from Washington into a burying ground near Brother Hartman's residence, a distance of four miles, and also to remodel the same and build a little room to it. On Sunday, Oct. 31st, the first meeting was held in it since the change, and Bro.

Hartman had the opportunity of addressing an audience that filled the house, calling their attention to the fact that the meeting ought not be one to dedicate the house but much rather their hearts to God.

Seventy-five miles from here we spent several days with the brethren at Cullom, Ill., having been heartily received and refreshed on the way by the family of John Zeist a beloved acquaintance. A goodly number of young people at Cullom have enlisted in the good cause—a good work indeed to thus remember their Creator in the days of their youth before the evil days come.

The membership here is not small, and they have a good church house, in which they meet regularly at the Sunday school. They earnestly desire more preaching, and if our ministers going east and west would stop here and feed the flock they would receive a hearty welcome, and much good might attend their labors.

On Sunday evening, Nov. 7th, we reached the church house in the town of Elkhart, where the brethren were assembling for divine services. On our way from Cullom to this place we were entertained over night by Pre. H. L. Shelly and wife, Reddick, Ill., and Judson Meriman and wife, South Bend, Ind. We have traveled one thousand and fifty miles, and with one exception we were every Sunday with some of our brethren, and most of the time could attend services with them. And as we found them engaged in the Sunday school work in the communities through which we passed, I felt more than ever that we in Kansas ought also be active in something of this kind to instruct the young and store their minds with knowledge that will make them wise unto salvation. Our people are many times grieved when their children are drawn away into other organizations, which call various worldly conformities all right, and even justify war, all which we know is decidedly against the spirit of the gospel of Jesus Christ our Lord. So the thought arises: Might not these children in many cases have been gathered into the church of our own faith if we as a people had been engaged in entertaining and instructing them in a general way that they need not have looked away from home for something in which to engage their busy minds.

R. J. HEATWOLE.

(To be Continued)

VISIT TO OHIO.

On the 15th of September my companion and I left our home in Elkhart county, Ind., for a visit to Ohio. We went on an excursion from Nappanee on the Baltimore and Ohio railroad. My Brother Jacob met us at Columbiana.

We found his family all well. We visited many dear friends and acquaintances, in Columbiana and Mahoning counties, and many whom I had never seen. We were at meeting the first Sunday (19th), and again on Saturday the 25th when Brother John Burkholder was ordained to the office of bishop. The next day, Sunday, the communion was held at Oberholtzer's meeting-house. These meetings were all well attended and the people manifested a hunger and thirst after righteousness. How glad we were to be in the company of dear friends whom we had not seen for a long time. It is joy upon earth to meet and be together only a little while, what must it be in heaven to be together forever! Here we meet together for a short time and soon separate, perhaps the last time for this earth. Our time here was only too short for us.

On Tuesday, Sept. 30th we came west to Orrville, Wayne county, our former home. Here we met also many dear friends. On Saturday we went to Holmes county, and attended meeting in the forenoon where Bro. Joseph Shoup was ordained to the ministry. In the afternoon two persons were received into the church by baptism. On Sunday the communion was held. In the afternoon we visited the old homestead where my wife was born, which her parents left when she was eleven years of age, and she had not been there since. It was quite interesting to her to see some of the old buildings and the hills that reminded her of her childhood, and where she used to play and think and act as children do. We visited our ministering brother Henry Kilmer and others.

Returning to Orrville we visited many whom we had not seen for a long time, among them Henry Brenneman who is paralyzed so that he is altogether helpless. (He has since died. Ed.) We felt very sorry for him, but all we could do for him was to sympathize with him in his helpless condition, and pray for him.

On Saturday, the 9th, Brother Adam Kornhaus and wife took us to Richland county to the house of James Reed, a distance of forty miles. We returned the next day. We bade our friends here farewell, feeling as at the other places that our time was too short. But we hope to meet them again in a better world than this which is not our home.

On the 11th we started for Allen county, but did not arrive at my brother-in-law Preacher C. Steiner's till the next day. Here we also met many friends and acquaintances. On Saturday we attended a preparatory service at the Riley Creek Meeting-house. The next day they held their communion meeting. We visited till Saturday when Bro. Steiner and wife took us to the Salem Church, near Elida, where five persons were baptized, among them one man and woman who had stood out in the world till old age, till their

heads were covered with the blossoms for the grave. Here we had the privilege once more to see our aged brother John M. Brenneman sitting on the ministers' stand. Many a time had we sat under his voice years ago, and many times had we longed to see and hear him again. On account of nervousness he does not preach any more, but is still strong and earnestly working to uphold and build the church. We had a pleasant visit and conversation with him, perhaps the last for this world.

After visiting some other friends here we accompanied my brother-in-law Paul Freed to his home at New Stark, Hancock county. Here we visited till the 24th, when we again went to Riley Creek. There was meeting in the forenoon and in the afternoon, and their Sabbath school, which had been well attended, closed for the season.

I went to Findlay to see the workings of natural gas. Here they drilled down into the earth about twelve hundred to fourteen hundred feet, and the gas at first escaped with such force as to make the ground tremble so it could be distinctly felt if you stood near. But they now have the gas under control. They have twelve such gas wells and are drilling for more. With this gas they run all the machinery for the shops and factories and public works in the town. The people have ceased to use wood and coal for fuel and oil to light up their dwellings; but instead they are warming their rooms, doing their cooking and lighting their houses and the streets at night with this natural gas. The light can be seen at night at a distance of thirty to forty miles. All this caused me to wonder what strange things will yet be done by man if the world goes on in making discoveries and inventions in the years to come as it has in the last twenty or fifty years.

We arrived safely at Nappanee, our starting place, and heard of the death of Bro. Bishop Beutler. We attended the funeral before we went home. During our visit we attended eleven meetings, four of which were communion meetings. To our dear friends whom we visited I would say, let us be faithful to the end that we may meet in our home above. May the Lord reward you for your kindness to us is my prayer.

HENRY EYMAN.

TRUSTING IN THE MERITS OF OTHERS.—A young man told a minister who visited him shortly before death, that he thought he should be saved because his mother was such a good woman. The man who has nothing to boast of but his ancestors, is like a potato; the only good thing belonging to him is under ground. —Sel.

FOR THE LITTLE READERS.

JOSEPH A SLAVE.

While the brothers were eating their dinner, they looked up and saw some people coming along. As the people came nearer, they saw camels, and men riding on them. I will tell you who these men were. They came from a country where some very costly things grew, called spices and balm. They had plucked these things, and had put them in large bundles on the backs of their camels. They were going to carry them to the land of Egypt, and to sell them for money.

This was their way of getting their living, and it was a good way; yet they were wicked men, as you will see. One of the brothers named Judah said, "Let us sell Joseph to those men; for it would be better to sell him than to kill him: we shall get some money if we sell him; and it would be very cruel to kill Joseph, as he is our brother."

Yet was it not very cruel to sell Joseph? This brother was not really kind. The other brothers said that they thought it was a good plan to sell Joseph. So they called to the men, and asked them if they would buy a young boy.

The men said, "Yes." This was wicked. "How much will you give us for him?" said the brothers.

"We will give you twenty pieces of silver," said the men.

Then Joseph's brothers pulled Joseph out of the pit. Perhaps he thought that they were going to let him return to his father. Ah, poor Joseph; he soon found that his brothers were not going to be kind. The men and the camels were waiting outside the pit. The men paid the money to the brothers, and then took Joseph and carried him away with them.

When Joseph was gone, the brothers said, "What shall we tell our father, when he asks us where Joseph is? We will not say that we have seen Joseph, but we will say we have found his coat on the ground."

Then the brothers killed one of their young goats, and dipped the pretty coat in the blood. "We will show our father this bloody coat," said they. So they carried the coat home all covered with blood, and the money for which they had sold Joseph.

Do you think they were happy in their hearts? O no. The wicked cannot be happy. God had written down their wickedness in his book.

Poor Joseph, though in the hands of these wicked men, was not so unhappy as they; for God was his friend.

Old Jacob had been thinking of his sons while they were gone. How glad he must have been when he heard the bleating of their sheep and knew they had come home.

Jacob looked to see whether Joseph was with his brothers. But no. They

came up to him. In their hands they held a bloody coat. They showed it to Jacob, and said, "We have found this. Do you think it is your son's coat or not?"

Jacob knew that coat, and said, "It is my son's coat; a lion or a bear has torn Joseph to pieces and eaten him up."

Jacob wept bitterly for his darling child. How sorry he was that he had sent him alone to seek his brothers. The wicked brothers tried to comfort Jacob, and said, "Do not weep so much." But Jacob would not hear. "No; I shall die; and then I shall be with Joseph; for I shall never be happy any more."

How sad it was for this old man, leaning on his staff, his hair gray, and his face full of sadness, while he thought that his dear boy had been eaten up by the lion or the bear.

Little Benjamin was a comfort to his father. Jacob would never let him go away, nor would he trust him with his brothers, though he did not know how wicked they had been.

These brothers first had envied and sold Joseph, then they had told a lie to hide their sin.

Children sometimes try to hide their faults from their parents by telling lies, and so they make God more grieved than he was before.

My dear young readers, remember that God always sees you; and that he hates liars, and will not let them live with him in glory.

JOSEPH A PRISONER.

The men who had bought Joseph, took him to the land of Egypt, which lies south of Canaan. When they got to Egypt they tried to sell him, as if he had been a horse or a cow. In some countries men, women and even little children are sold, and are called slaves. Poor Joseph was sold as a slave.

God directed it so, that a kind man bought Joseph. He was very rich, and he bought Joseph to be his slave. His name was Potiphar. He took Joseph home with him. He did not send him to work in the field; but he made him a servant in the house. So Joseph had not very hard work to do.

Joseph tried to be a good servant. Though he wished very much to be with his father, he did not waste his time in fretting, but took great pains to please his master. When his master told him to do anything, he did it so well that his master was quite pleased with him.

It was God that made Joseph able to do his work so well; and Joseph's master knew that it was God that helped him to do things well. We may suppose that Joseph told him; for his master did not know the true God, but worshipped idols.

His master liked him better every day. At last his master said to Joseph, "I can trust you so well that I will give you the charge of the other servants when I am out, take care of the house, and all the

things in it, of the garden and of the field; for I can trust you." So Joseph had the care of everything, and all the other servants minded what he said; and he might do what he liked when his master was out. But Joseph behaved the same as if his master was watching him; for he knew the eye of God was always upon him.

There are many children who behave ill as soon as their parents go out of the room; such children do not fear God. And there are many servants who do the same when their master or mistress has gone out; such servants also do not fear God.

Though Joseph had the care of nice things to eat, and beautiful things to wear, he only took what his master allowed him to take. He was always busy—sometimes in the house, and sometimes in the field; and God made the things grow well in the field, and the work to go on right in the house, so that Potiphar had no trouble himself, but found that Joseph would manage all for him.

So Joseph had now all that he could wish for; but he could not forget his father, and his little brother Benjamin. As for his mother Rachel, she had died some time before.

Now you shall hear what a sad thing happened to Joseph. Potiphar had a very wicked wife. She cast her eyes on Joseph, and tried to make him do what was wrong. She wanted him to love her as if he were her husband. And yet she had Potiphar for her husband, and she knew that it was wrong to think of having Joseph for her husband. Joseph, when Potiphar's wife tried to make him sin, refused and said, "Behold, my master has committed all that he has to my hand, and has not kept back from me any thing but you, because you are his wife; how then can I do this great wickedness, and sin against God?"

And though she spoke to Joseph day by day, he hearkened not unto her. And once, when she tried hard and held him fast by his garment, he left his garment and fled.

Then her love was turned into hatred, and she told her husband a very wicked falsehood about Joseph, and said, "The Hebrew servant, whom you have brought unto us, came in unto me to mock me; and when I cried, he left his garment in my hands, and fled."

And when Potiphar heard this, he believed her, and fell into a great rage, and said, "Joseph shall be put into prison."

Were you ever in a prison, my dear readers? It is a dark place, with very small windows, and bars of iron before the windows, and iron bolts at the doors.

Joseph was put into prison; and his feet were hurt by great iron chains which were fastened round them.

There were a great many men in the prison, and most of them had done very bad things, but Joseph had done nothing wrong. God still loved Joseph, and he could make him happy even in a prison.

There was a man who kept the keys of the prison, and took care of the prisoners; he was called the keeper of the prison. Sometimes keepers are very unkind, but God put it into the keeper's heart to love Joseph. Joseph had a sweet countenance or look, and he behaved well to the keeper, and minded all he said.

At last the keeper took the chains off Joseph's feet, and allowed him to walk about the prison, and take care of the prisoners. The keeper found that he could trust Joseph, and that Joseph managed things well.

It was God who made Joseph do every thing so well; for God was Joseph's friend, and was always watching over him to comfort him. Joseph hoped that God would some day let him get out of prison.

(To be continued.)

Married.

SOUDER—NOLT.—On November 2d, at the residence of the bride's parents, by Bishop Jonas Martin, Martin Souder, of East Earl, to Susan Nolt, of Earl Twp., Lancaster Co., Pa.

ROOT—WEAVER.—On Nov. 18th, at the residence of the bride's parents, by Bish. Jonas Martin, Aaron Root, of Earl, to Lizzie Weaver, of East Earl, Lancaster Co., Pa.

WITWER—ROOT.—On Nov. 18th, at the residence of the bride's parents, by Bish. Jonas Martin, Amos Witwer, of Earl, to Mary Root, of East Earl Twp., Lancaster Co., Pa.

HORST—ZIMMERMAN.—On Nov. 18th, at the home of the bride, by Bish. Jonas Martin, John J. Horst, to Katie Zimmerman, both of East Earl Twp., Lancaster Co., Pa.

GEHMAN—HOLLINGER.—Nov. 21st, at the home of the bride's parents, by Bro. John Zimmerman, Joseph Gehman, of Brecknock Twp., Berks county, to Barbara Hollinger, of East Earl, Lancaster county, Pa.

SNADER—SOUDER.—On Nov. 21st, at the home of the bride's mother, by Bishop Jonas Martin, Aaron Snader, to Annie Souder, both of East Earl, Lancaster Co., Pa.

HORNING—MARTIN.—On Nov. 21st, at the home of the bride's parents, by Bish. Jonas Martin, Levi Horning, to Annie Martin, both of East Earl, Lancaster Co., Pa.

Died.

TROWER.—On the 8th of November, at the Cross Keys, in Bucks Co., Pa., of palsy, Magdalena Trower, in her 87th year. Funeral services were held on the 13th by Levi Sheip, Saml. Gross and Saml. Godshalk. Buried at Doylestown Mennonite Meeting-house.

RICKERT.—On the 6th of November, at the home of her son-in-law, Aaron Meyer, in Plumstead, Bucks Co., Pa., of palsy, widow Catharine Rickert, mother of Preacher Isaac Rickert, aged 87 years, 11 months and 8 days. The body was taken to her former residence with her son-in-law William Meyer, in Hilltown, where the funeral service was held.

Thou, mother dear, hast gone to rest,
To be with Jesus and the blest;
There to await our coming feet. S. G.
To walk with us the golden street.

NICE.—On the 26th of October, at Francfort, Bucks county, Pa., Catherine, widow

of Preacher Henry Nice, aged 79 years, 10 months, and 9 days. Many were present at the funeral to pay their last tribute of respect. Our mother has gone to the mansions of rest. From this world of trouble and sorrow and pain.

To that glorious home by the Deity blest,
Where the faithful who loved her shall
meet her again. S. G.

MILLER.—On the 19th of November, near Shanesville, Tuscarawas Co., Ohio, of cramp colic, Simon J. Miller, aged 40 years, 8 months and 21 days. He was buried on the 21st, in the Walnut Creek graveyard, followed by a large concourse of friends and relatives. Services by David Beachy, A. Mast, and J. A. Miller.

BOLLMAN.—On the 9th of November, in Marshall county, Ind., John Bollman, aged 71 years, 7 months and 13 days. Services by J. Metzler and John Miller, from Amos 4: 12.

MOYER.—On the 13th of November, near Wakarusa, Elkhart Co., Ind., Kettle May, infant child of David and Lena Moyer, and grandchild of Solomon Culp, aged 2 months and 18 days. Services by Noah Metzler and John Metzler from Matt. 18: 2, 3.

YODER.—On the 5th of November, Noah R. Yoder, formerly of Baltimore county, Md., later of Millin Co., Pa., aged about 56 years. Bro. Yoder's funeral took place at the Amish Mennonite Church at Mattawana, Millin Co., Pa., Nov. 7. Services by Michael Yoder and John S. Yoder. It was the lot of our dear brother to suffer one of the most distressing afflictions by which man can be visited.

A bodily infirmity, said to have been of a rheumatic nature, of many years duration, finally located in his brain, and deformed reason.

Bro. Yoder had been endowed with a good mind, robust health, pleasing social qualities, and was a faithful church member, but this sad affliction beclouded his later years, and prevented what gave promise of being a long and happy life.

DANGLER.—On the 8th of November, near Blanchard River, in Putnam Co., Ohio, Jacob Dangler, aged 72 years, 7 months and 10 days. He was buried on the 10th, attended to by his last resting place by many friends and relatives.

Services by H. H. Good from Luke 23: 23. Bro. Dangler had been baptized in infancy and was a member of the Lutheran Church, until a few weeks before his death, when he became impressed with the necessity of a living faith in Christ and then wished to be baptized upon his faith.

While waiting for a suitable opportunity, however, death interfered and summoned him home.

LATSHAU.—On the 31st of October, in Royers Ford, Montgomery Co., Pa., suddenly, of hemorrhage, Bro. Daniel Latshaw, aged 66 years, 10 months and 12 days. He leaves a wife and 6 sons. He died in the firm hope of a glorious immortality. Buried on the 4th of November in the East Vincent, Mennonite graveyard, followed by many relatives and friends.

EIMAN.—On the 6th of Nov. in Wayland, Henry Co., Iowa, Barbara, wife of Daniel Eiman, aged 48 years, 11 months and 26 days. She leaves a husband and 11 children to mourn their loss. She was a member of the Amish Mennonite church and was buried on the 7th in the presence of many sorrowing friends and neighbors. Services by S. T. Miller and S. Gerig from 1 Cor. 15: 51-58.

MEYERS.—On the 16th of Nov. in Elkhart Co., Indiana, of the infirmities of old age and paralysis, Mary (Wisler) Meyers, aged 91 years 8 months and 23 days. She was born in Bucks Co., Pa. in 1795, united in marriage with Henry B. Meyers on the 24th of Nov. 1812, whom she survived some 23 years. She was a faithful

member of the Mennonite Church, over 76 years. She was buried on the 19th in Shaums burying-ground where services were held by J. S. Colman and John F. Funk from Job 5: 26. She possessed a spirit of love and kindness toward all, and enjoyed the love and respect of all who knew her. She leaves a number of brothers and sisters, children, grand-children and great-grand-children, who need not mourn as those who have no hope, believing that through the merits of a crucified Redeemer, she has obtained the crown of life, promised to all the faithful.

HORST.—On the 19th of Nov., in Caernarvon Twp., Lancaster Co., Pa., of paralysis, wife of Moses Horst, aged 70 years and 30 days. Deceased was for many years a member of the Mennonite Church. She leaves a husband, one son and one daughter, both married. Services by Benjamin Horning and John Zimmerman.

Letters Received.

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A—H. Adrian, Jacob Armbricht, John Augsburg, J. S. Augsburg.

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T—David Thiessem.

U—U. U. U.

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Y—Lydia Yontzer, D. A. Yoder, Daniel Yoder. Z—Thebe Zehr, Peter Zehr.

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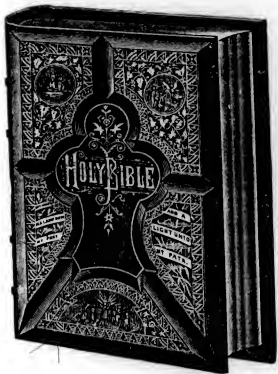
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MENTONITE PUBL. CO., Elkhart, Ind.

Funk's Family Almanac
for 1887

may be obtained of the following persons: Benjamin Frick, Frick's Store, Bucks Co., Pa. B. Herr, Lancaster, Pa. Schaefer & Koradi, Philadelphia, Pa. Peter H. Goetz, Marion Junction, Dak. R. J. Heatwole, Newton, Kansas. Samuel Guengerich, Anish, Iowa. J. M. T. Miller, Milford, N. Y. Peter Wiens, Reiland, Manitoba. Peter Duck, Hochstadt, Manitoba. John L. Weidman, St. Jacobs, Ont. M. S. Hallman, Berlin, Ont. Schroeder & Barges, Mt. Lake, Minn. C. Kumpf, Waterloo, Ont. A. Metzler, East Lewistown, Mahoning Co., O. J. L. Amstutz, Mt. Eaton, Wayne Co., Ohio. Addison Shelly, Ustick, Whiteside Co., Illinois. Henry Hildebrand, Andrews, Huntington Co., Ind.

In neighborhoods where we have no one selling our almanacs we should be glad to have some one send for them.

MENTONITE PUBL. CO., Elkhart, Ind.

TIME TABLE.

Lake Shore & Michigan Southern R. R.

Passenger trains after Nov. 14th, 1886, depart at Elkhart as follows new standard time, which is 28 minutes slower than Columbus time:

GOING WEST, leaves.	
No. 21, Night Express.....	1.35 A. M.
No. 9, Pacific Express.....	3.55 "
No. 1, Limited Express.....	6.45 A. M.
No. 3, Special Chicago Express.....	3.00 P. M.
No. 5, Fast St. Louis & Chicago Exp.	6.15 "
No. 65, Way Freight.....	4.10 P. M.

GOING EAST—MAIN LINE, leaves.	
No. 12, Night Express.....	3.30 A. M.
Grand Rapids Express.....	4.45 "
No. 86, Way Freight.....	6.00 "
No. 22, Mail.....	11.45 "
Grand Rapids Express.....	1.20 P. M.
No. 24, Acc. from Chicago.....	8.35 "

GOING EAST—AIR LINE, leaves.	
No. 2, Special New York Express.....	12.45 P. M.
No. 8, Atlantic Express.....	11.55 "
No. 4, Limited Express.....	8.40 "
No. 28, Goshen train.....	8.00 A. M.
No. 82, Way Freight.....	7.45 "
Train G leaves Elkhart for Goshen	7.45 "
" E " Elkhart for Goshen	4.10 P. M.
" F arrives Elkhart from "	11.20 A. M.
" H " Elkhart from "	7.50 P. M.

TRAINS ARRIVE—MAIN LINE.	
Grand Rapids Express.....	12.40 P. M.
No. 25, Michigan Accommodation.....	9.40 "
No. 1, takes Acc. car from Elkhart for intermediate points to Chicago.	2.50 "

CONNECTIONS.
At Adrian for Monroe, Detroit and Jackson. At White Pigeon for Three Rivers, Kalamazoo and Allegan. At Detroit with Grand Trunk Railroad for Sarnia, Montreal, Quebec, Portland, &c. At Salem Crossing, with trains for Lafayette, New Albany, &c. At Chicago for all points West and South.

Tickets can be obtained for all prominent points between Boston and San Francisco. W. P. Johnson, Gen. Pass. Ag't., Chicago, Ill. P. P. Wright, Gen. Sup., Cleveland, Ohio. G. B. Wylie, Ticket Ag't., Elkhart, Ind.

Cincinnati, Wabash & Michigan R'y.

Passenger trains after Nov. 14th, 1886, will leave Jackson St. Depot, Elkhart, as follows:

GOING SOUTH, leaves.	
No. 4, Cincinnati & Indianapolis Ex.	7.47 A. M.
No. 2, Ind. & St. Louis Express.....	4.35 P. M.
No. 8, Way Freight.....	5.15 A. M.

GOING NORTH, leaves.	
No. 1, Grand Rapids Express.....	10.52 A. M.
No. 3, Michigan Express.....	5.20 P. M.
No. 7, Way Freight, arrives.....	7.50 P. M.
No. 11, " " leaves.....	8.00 A. M.

Nos. 1, 2, 3, and 4, connect with Boat line between Benton Harbor and Chicago

CONNECTIONS.
At Milford Junction with Baltimore & Ohio R. R. At Warsaw with Pittsburg, Ft. Wayne & Chicago R. R. At Wabash with W. St. L. & P. R. R. At Marion with C. St. L. & P. R. R. At Anderson Junction with C. C. & I. R'y for all points East, West and South.

NORMAN BECKLEY, Gen'l Manager.
OWEN RICE, Gen'l Ticket Agent.
O. W. LAMPORT, Superintendent.

Herald of Truth.

A RELIGIOUS SEMI-MONTHLY JOURNAL

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. 23.—No. 24.

ELKHART, IND., DECEMBER 15, 1886.

Whole No. 336.

THE MORNING STARS SANG.

Stars of the morning, how joyous ye sang,
Bright in earth's dawning your glad anthems rang,
When by the Lord, in his glory arrayed,
Earth's firm foundations for ever were laid.

Stars of the morning, how sweetly again
Sang ye your anthems o'er Bethlehem's plain;
Glory to God in the highest be given,
Peace upon earth through the mercy of heaven.

Stars of the morning, again ye shall sing;
Loud with your anthems creation shall ring,
When the Redeemer in might shall descend,
When the whole earth to his sceptre shall bend.
Stars of the morning, we, children of light,
Glad in your anthems our voices unite;
Blessing, and honor, and glory we bring,
To our Creator, Redeemer, and King.

—Hastings.

THE KING IN HIS CRADLE.

There's a song in the air,
There's a star in the sky,
There's a mother's deep prayer,
And a baby's low cry;
And the star rains its fire while the beautiful sing,
For the manger of Bethlehem cradles a king.

In the light of that star
Lie the ages imperaled,
And that song from afar
Has swept over the world,
Every hearth is aflame, and the beautiful sing
In the homes of the nations that Jesus is King.

We rejoice in the light,
And we echo the song
That comes down through the night
From the heavenly throng.
Ay! we shout to the lovely evangel they bring,
And we greet in the cradle our Saviour and King.

—J. G. Holland.

For the Herald of Truth.

LIGHT.

The eye is the light of the body. How we pity persons who cannot see the light of day, or anything that is about them. They might be in great danger without knowing it. There is another class that is still more to be pitied than these. They are those who have not the eye of faith, and cannot see the light of the Gospel, or behold the Sun of Righteousness, or know the great danger of everlasting misery that they are approaching. One would think himself very lonely if he should be deprived of the light of day. I heard a blind man thank God that he had taken away his natural eyesight, "for," said he, "God has given me a spiritual eyesight instead."

It would be very lonely to travel upon earth if God had not made any lights in the firmament. How lonely it would be, if the children of light would not let their light shine that the travelers to an endless eternity could see, for we are to be a light to the world.

What is more beautiful when traveling on a dark night than the stars and the moon, and a lighted city, especially one that is built at the water where the lights are reflected in it. Some of the lights are bright, while others are dim, some far and others near, some high and others low. We as Christians do not shed forth the same brightness, but may God grant that our lights may be reflected in the waters of life. May he also grant that more lights may be lighted and shine forth brightly that the sinners traveling in darkness can see the path to the heavenly city. "The light of righteousness rejoiceth but the lamp of the wicked shall be put out." The word of God is a

lamp unto our feet, and a light unto our path. Jesus testified that John the Baptist was a burning and shining light, but Christ is the light from heaven. Let us all walk in the light.

A FRIEND IN ONT.

FOR THE THOUGHTFUL.

"Teach them diligently unto thy children."

There is something specially sweet and lovable in the frank and reverent acknowledgement of God and his love, wisdom and power, by a boy or girl, or a young man or young woman. And all parents who love their children more for the children's sake than their own, will especially love to see this innocent recognition of the Heavenly Father developed in their offspring; for it is a strong assurance that they will be safe for time and eternity; and the child who thus reverences God will also honor his father and mother, and be a blessing to them. No child or young person who freely and reverently speaks of God as the Father of love, and the Creator and Upholder of all things, can regard lightly any of the commandments of God; and especially not this: "Honor thy father and thy mother."

Nothing should be more natural for a child, whose very nature is to look up in full confidence to his parents and those who take care of him, for all his wants, and to communicate to them all his joys and sorrows, than speedily to grow into loving God and having all confidence in him, as he learns to know of the divine love, wisdom and power. And what a comfort must it be to the child who feels the assurance that his God is love itself, and has all wisdom and power, when he finds out, as he soon must, that parents and friends are but frail.

How precious a thing it is in the sight of the God of love when children cultivate this confidence in him, is evident from the earnest commands that parents should teach all the wonderful things of divine love diligently to their children. But he wants the parents also to know and trust him; for they can not teach their children that of which they themselves know nothing. God therefore calls

first to his people, declaring who he is and what it is their great interest to do in regard to him. "Hear, O Israel," he says: "The Lord our God is one Lord: and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart." After having thus taught the people he makes parents the teachers of their children in all these things, by adding: "And thou shalt teach them diligently unto thy children, and shalt talk to them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up," (Deut. 6:4-7).

God never commands anything that people will do of their own choice. Although children seem naturally to look up to parents and nurses for all their wants, they have also to learn that their wishes can not all be gratified; which they just as naturally resist; consequently, if their strongest desires are better favored elsewhere they will turn thither, if a restraining influence is not found within. They must therefore be taught that obedience to parents is a duty and protection, and can not be neglected without offence to God and great loss to themselves; or else they will become cruel and repellent.

Parents can not maintain the good will of their children by trying to gratify all their wishes. The only sure way of holding their good will and affections is to teach reverence for God and his commandments. No favors or presents will hold a child's love for his parents; but if he can be solemnly impressed with the importance of the commandment, "Thou shalt honor thy father and thy mother," he is safe and happy; and surely his parents will also be happy. Without this he is apt to regard all that parents can do for him, and even much more, as their duty and his just rights; and when any of his wishes are not granted he feels himself wronged and abused. It is indeed a miracle if such a one is ever regenerated.

—J. R. Hoffer in *Mount Joy Herald*.

A BEAUTIFUL CONFIDENCE.

"We cannot believe that Thou wouldst give us any good thing to take away the same again: for that would be but child's play. We believe that Thou takest, that Thou mayest give again the same thing better than before—more thereof, and better than we could have received it otherwise; just as the Lord took Himself from the sight of them that loved Him well, that, instead of being visible before their eyes, He might hide Himself in their very hearts."

Geo. MacDonald.

They who do the best they can with what they have, will hardly do better with more.—*Reflections.*

THE PROPER METHOD OF OBSERVING THE LORD'S DAY.

(Continued.)

It may be asked whether any part of the day may properly be devoted to pleasure seeking; whether, part of it having been given to religious services, the rest may not be taken for amusement, after the manner of the Roman Catholics. No doubt a part of each Lord's day should be given to rest and recreation; but it must be such rest and recreation as will not destroy the religious influences of the day. One seventh of the time is none too much to devote unreservedly to the welfare of the soul. How much religious influence will remain from a day the larger part of which has been spent in the eager pursuit of worldly pleasure? No doubt the overworked and over-anxious American people need more time for recreation than they are accustomed to take; but it does not follow that they should steal the time from the Lord, or from their own souls. The true method is to take time for necessary recreation during the week and keep the Lord's day intact for religious purposes. With the vast resources, the abundant provisions and the labor-saving machinery of this country, very few need to work more than five and a half days in a week. This would be sufficient for the commonest laborer to earn a livelihood, if he were paid proper wages; and some of the evils of over-production, about which we hear so much in times of business depression, would be diminished by such a custom. The time thus gained could be used for recreation or mental improvement, and Sunday would be left free for religious purposes. The Saturday half-holiday movement ought to receive the support of all who seek the welfare of their fellow-men. Wherever it is possible for them to do it, employers should give this time without a decrease of wages.

Another very important reason why it is forbidden to use the Lord's day for pleasure-seeking is that such a course generally deprives others of the privilege of properly enjoying it. If some go upon the Sunday excursion, others, who run the cars and the steamboats and keep the places of refreshment, must work, in violation of their right to rest, and perhaps of their principles. If some have their Sunday paper, others must labor seven days in a week. The big Sunday dinner or the evening party compels the servants to work as hard on Sunday as on other days. The spirit of that old Hebrew law to do no cooking on the Sabbath, in order that the servants of the household might rest, seems to be quite forgotten in our day. We boast of our humanity and of our sympathy with laboring people, but in this matter we are far behind the old Hebrews of three thousand years ago. The justice and mercy toward servants, which they were taught to exercise, are

swallowed up in the selfishness of our times. We must gratify our appetites even at the expense of the rights and welfare of those who serve us. It is true of many of our Sunday pleasures that they can be obtained only by depriving others of their Sabbath. Even when we indulge on the Lord's day in that which does not require the service of others, we often interfere with their enjoyment of it, by destroying the quiet and peacefulness which it ought to have. But we do the greatest wrong to those who render us unnecessary service on that day. It may be said that if they render the service voluntarily and we pay them for it, no wrong is done. This is but a specious plea. Money is no adequate compensation to those who violate the Sabbath on our account. For money men have bartered their dearest treasures; women have sold their virtue and men their honor. In these cases does the payment of money render the purchasers guiltless? When we hire others to break the Sabbath for us, we become not only Sabbath-breakers, but corruptors of mankind. We are guilty of a double sin.

Thus there are two important reasons for the divine prohibition against pleasure-seeking on the Lord's day. The first is that it defeats the purposes of the Sabbath, especially the great purpose of promoting man's religious welfare. The second is that its general tendency is to deprive others of the right to enjoy the Sabbath. We have found that substantially the same reasons exist for the law against labor for gain or any worldly end on that day. We must now pass to consider

II. THINGS ALLOWABLE ON THE LORD'S DAY.—This division seems necessary because every possible action on the Sabbath cannot be classified as prohibited or required. Some things are allowable at one time and prohibited at another. Peculiar circumstances may justify a course of action on the Lord's day without making it obligatory. And then, there are classes of actions which one may or may not perform and still keep the Sabbath holy. Of things allowable it is necessary to mention only those which are most likely to enter into the life of the ordinary individual.

I. *First among them are works of necessity.* These are labors which are necessary to save human life or health, or to rescue property from impending destruction. There can be no question that any amount of labor to save life would be justifiable on the Sabbath. Indeed, we might have classed such work under things required, but for the fact that it is required on all days alike. It is equally clear that we are permitted to do whatever is necessary for the restoration of health to the sick. They must have medical attendance and nursing on the Lord's day the same as on other days, and often the labors of those who care for them are heavy and

arduous. But who can doubt that such labors are not only justifiable, but that the omission of them would be a sin? The question might fairly be raised whether physicians and others who attend the sick should not refuse to take pay for what they do on the Lord's day. It is a question which they must answer for themselves. Perhaps if physicians undertook to do their work on Sunday gratuitously, they would find it impossible on account of a consequent tendency of people to make that the day for all their sicknesses. But whether it be done as a work of mercy or as a "business," all necessary care of the sick is allowable on the Lord's day.

Careful discrimination ought to be made with reference to work for the saving of property. That it is justifiable to a certain extent seems to be clear from the teaching of our Savior. When he asked the ruler of the synagogue, who accused him of violating the Sabbath because he had healed that day an afflicted woman, "Doth not each one of you on the Sabbath loose his ox or his ass from the stall, and lead him away to watering?" he certainly approved their doing so; for otherwise there would have been no force in his argument. If property were being destroyed on Sunday by fire or flood, no one could doubt the right of the owner and his friends to put forth every effort to save it. Domestic animals must be cared for on the Lord's day, lest they suffer pain and their owners be subjected to loss. In some kinds of business a certain amount of routine work must be done on Sunday. For example on dairy farms the cows must be milked and some disposition must be made of the product. In every household some work must be done on the Lord's day. Many other instances might be mentioned in which Sunday work seems necessary, and therefore allowable. In all such cases the law is that only necessary work should be done. Many claim that work is necessary, when the necessity is created wholly by their own inordinate desire for gain. Because Christ said, "Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the Sabbath day?" and thus approved such an action, they claim that, no matter by what means property is jeopardized, it is right to work on Sunday to save it. For example, a farmer will cut down a quantity of hay or grain on Saturday and claim that it must be taken up on Sunday to keep it from spoiling. It is evident that a little calculation, or a slight sacrifice in delaying his work, would have obviated the necessity. But here we open the very broad question of what is necessary work. It is claimed that the methods, the extent and the complications of modern business, and the crowding of vast numbers of people together in the cities, make absolutely necessary a great amount of work on the

Lord's day. The horse cars, the cars on the elevated roads, and the steam-cars, must run to accommodate churchgoers and excursionists. Drug-stores and groceries must remain open, and milkmen and bakers and icemen must go their regular rounds, in order that people may have the necessities of life. We must have our Sunday dailies, and so editors, compositors, pressmen and newsdealers must work seven days in the week. The amount of freight to be carried on the railroads is so great that much of it must be moved on Sunday, when the ordinary number of passenger trains is diminished. So many people are willing to save time by traveling on Sunday that the managers of the roads find it necessary to favor the public, for whose service they live, with a few Sunday trains. We might add almost indefinitely to the apparent necessities for Sunday labor which have arisen in our modern civilization. The question which every man who seeks to obey God's law must ask himself is, How much of this work is really necessary? Any one who gives the matter honest consideration must be convinced that in almost every case the so-called necessity grows out of a desire for pleasure or for gain which makes those who are ruled by it unwilling to give the Lord one seventh of the time. Few indeed are the cases in which the plea of necessity is not a lie. It is better to use plain language on the subject, for many good, conscientious people who would like to see the Lord's day properly observed are deceived by this specious plea. So many and great are the violations of the Sabbath which are excused or justified by false claims of necessity, and so far-reaching and pernicious is their influence, that we must consider the matter somewhat in detail.

The worst case of the kind is the *Sunday newspaper*. Nothing is better calculated to destroy the sanctity and restfulness of the Sabbath than the publication of these papers, and they are entirely without excuse. The plea that they are necessary is not worthy of serious consideration, and few newspaper proprietors have the hardihood to make it. The most that they can say is that the public "demand" Sunday papers. This is only half true, and even if it were wholly true it would not justify their publication. Because there is a "public" that wants obscene literature it does not follow that the publication and sale of obscene literature should be tolerated. The same applies to the Sunday newspaper. The simple and obvious fact is that the only reason for publishing Sunday newspapers is to make money. There is no necessity in the case. But it may be added, What are the objections to the Sunday newspapers? There are many and serious objections to them, only a few of which can be here produced.

(To be Continued.)

SONGS OF PRAISE.

Songs of praise the angels sang,
Heaven with hallelujahs rang,
When Jehovah's work began,
When he spake and it was done.

Songs of praise awoke the morn,
When the Prince of Peace was born;
Songs of praise arose, when he,
Captive, led captivity.

Heaven and earth must pass away,
Songs of praise shall crown that day;
God will make new heavens and earth,
Songs of praise shall hail their birth.

Borne upon their latest breath,
Songs of praise shall conquer death;
Then, amid eternal joy,
Songs of praise their powers employ.

A BARBAROUS FASHION.

I wish I could persuade you, dear girls, never to wear a bird on your hats, nor even a bright wing to set off your rosy cheeks. If you realized how the cruelty of fashion which trims ladies' bonnets with song birds is robbing the groves and woods of their music; if you thought of the fact that in many localities a price is set on the little feathered beauties, that they are trapped by the thousands, and sometimes actually skinned alive that their plumage may look the richer for your adornment, you could not wear a bird at such a price. Once I had a lovely fan of swan's down, with a robin redbreast mounted on the center. The robin, stuffed in a very life-like manner, and with his little mouth open, seemed just ready to sing, and, the fan having been a gift, I kept it as a parlor ornament with some pride. One day a tender-hearted baby girl, three years old, was looking at my fan, when suddenly the little lips quivered and the brown eyes filled with tears. I wondered a moment at the grieving look and was very much touched when the little one said, "Poor Birdie! The last song came froo there!" pointing with her tiny finger at the open bill.

When we think what a glad, buoyant life a bird's life is, and remember the sweetness the birds bring to our homes, the melody they make in the morning, the sweet haunting vespers which dream away and faint into silence in the summer dusk, we cannot feel happy in reflecting that for a caprice of fashion the song-birds are murdered by wholesale.

Do not forget that you, as an individual, Kate, Allie, Grace, Belle, Emilie, can do something to make this barbarous style a thing of the past. Refuse to adorn yourself with a dead bird. The power of the unit is never more visibly shown than in a quiet persistence in doing right and making a wrong unpopular. If girls decide against it, this style of cruelty will cease to be profitable.—*Christian Globe*.

AN ALMANAC SAGE.

Right under the shadows of the Conestoga Mountains, in the little village of Newmantown, Lebanon Co., Pa., lives the blacksmith astronomer Lawrence J. Ibach. He is a comparatively illiterate man but seems natural born to this special science. His knowledge of the heavenly bodies and the bearing of their cycles has brought him into use with scientific minds, and his little world has been enlarged to the literary centres of our great cities. He was found seated upon the front porch of his modest little home. It is a frame building, one-story and a half high, surrounded by large shade trees and stands in the centre of the village. Ibach is now seventy-one years old and has been in practical service as an astronomer for twenty-five years. He was born in Allentown, Pa., and moved to Newmantown in 1835, when he engaged with his father at the blazing forge in the manufacture of iron ladles. He speaks of his 100 pound tilt-hammer with lingering affection, and regrets that the sweet intonations of his anvil will never ring out from his blows again. The close attention to his chosen calling has made him a physical wreck and his days are numbered. He is of medium height, with a well-built form, a clean-shaven face and has an honest, good-natured eye. His memory is somewhat impaired.

He remarked that as a boy he had an instinctive longing for the stars. It was his pleasure to sit up late at night and hold communion with them. He then already was familiar with Venus, Mars, Jupiter, Saturn and Herschel. He read books on the planets and their, with a meagre school education, was about the only equipment he received for the great scientist. He got the first impulse to a practical use of his knowledge from an obscure astronomer in Reading. Mr. Ibach was a journeyman with him at trade for two years, when Mr. Edleman died and gave into his hand the arduous task of unfinished calculations for the Blumb Almanac, of Salem, N. C. So he settled down to study in the little village by the hills, and for two years worked hard to master the rules of the solar, lunar and planetary cycles.

In 1863 he published his first calculations, and since then the name and fame of this village astronomer worked out into silent but enlarged recognition. During all these years his anvil rung out the tune of honest toil, but his busy brain rose above the smoke of his burning forge. He relates now, when in his calculations the solution failed him and would not come, he then would go out and beat on the anvil with vengeance—and perhaps like the sudden flash of his fire, the light came. He dreamed of the planets most frequently and in his dreams he solved difficult problems.

To engage in so intricate a science one would suppose that an array of pretentious books would be called into use. But our astronomer is altogether self-made, and at that a very unlearned prodigy. He simply has a pile of old almanacs and one or two nautical works. He has been complimented with presents of Chamber's, Newcomb's, Steel's, Loomis's and Robinson's works, but he has only one really scientific book, which is the Bible, of all astronomical calculations. He produced his English Ephemeris and declared that to be the guide of all his problems.

"With that book I will awake in a ship in mid ocean and I can soon calculate my bearings and sail to any point of the earth. Before that book came into use the orrery was the key to all calculations, but the quaint wheel of my preceptor is now an encumbrance." So having declared he laid aside his "Ephemeris," but I could not help but wonder how such an unlettered man was ever able to make a book of such mathematical hieroglyphics the basis of sure prognostications. He next explained the signs of constellations in a homely but most satisfactory manner. He incidentally referred to a request from a Pittsburg gentleman to write an explanation of these almanac signs for his sick wife, and told how he received a much appreciated five-dollar bill as his expression of thanks.

He calculates for no less than 25 almanacs in the country. This extensive and most thorough work has brought him into contact with the distinguished Professor Simon Newcomb, U. S. Naval Observatory. All this work has enriched his patrons, but kept him poor.

The sum total of his annual receipts foot up the trifling sum of \$500. Leslie, of New York, pay him \$18 for four calculations; Hagerstown, Lancaster and other firms pay him \$20 for one calculation. A shrewd business like man would make a fortune out of the work, but the modest blacksmith is content with a bare living.

"Yes," he says, "The world is full of superstitions. Our good housewives plant beans in Lee, the Lion, for otherwise the seed should shoot too much into the stalk; cucumbers are sown in Gemini, the twins, for then they will hang fuller; radish are stuck in Aquarius, the butler, to make them grow watery and tender; flowers are planted in the Virgin, to make them bloom more abundantly; nothing must be planted in Aries, the ram, to grow it hard, and sauerkraut must not be made in the 'gallus week' of October to turn it bitter; meat must be salted in the right sign, and hair never cut in the waning of the moon."

"It is all superstition," he reiterated, with emphasis. "Rich soil, seasonable weather and a little attention make things grow. The moon has only power on the

tides. The sun is the mother of all and delegates power. We plant into ground, and not into the signa."—*Philadelphia Times*.

EAR RINGS.

It has been the custom in all ages for stock-growers to put the mark of their ownership on the ears of their animals; and Satan, very early in the history of the world, soon after Eve was driven out of Eden, managed to put his mark on the ears of woman.

We read when Jacob went up with his household to Bethel to build an altar unto God, that, at his command, "they gave unto Jacob all the strange gods which were in their hands, and all the ear-rings which were in their ears, and Jacob hid them under the oak which was in Shechem." Gen. 24:4.

The controversy thus successfully inaugurated by Jacob 616 years after the flood, against this satanic and barbarous custom, has been kept up till the present day. But Satan still holds women by the ears: and the more degraded and besotted a nation or a tribe, the heavier the badges of his power in the ears of their women.

This relic of barbarism has come down to us, and many of our women bear the marks of the beast, and display the badges of his ownership; and their ears, the perfect and beautiful creation of the divine hand, are pierced and mangled, and dragged out of shape and despoiled of their beauty.

"But," some say, "I have weak eyes, and my physicians have advised me to have my ears pierced."

Looking around us, we might suppose that we had a nation of weak-eyed women; for the most of the ladies we have spoken to on the subject claim to have weak eyes. Better get some "eyesalve" (Rev. 3:18), for this remedy is useless unless the ears are kept sore and discharging. But we observe that most ladies heal the ears as soon as possible; and, indeed, it would be a pitiable sight to see one-half or two-thirds of our women going about with sore ears.

But the fact is young girls want to look womanly, and old women want to look girlish; and women with round faces want them to look long; and peak-faced women want them to look broad; and many women want to look beautiful; and, like the women of heathen lands, who color their teeth, and paint their eye-lids, and tattoo their faces, and imagine they look beautiful, our women think that they are adding to their personal beauty, when, in truth they are only making themselves ridiculous in the eyes of men and angels. Away with this relic of barbarism!—*Advocate of Holiness*.

No man is born into the world whose work is not born with him.

A SINGLE STITCH.

One stitch dropped as the weaver drove
His nimble shuttle to and fro,
In and out, beneath, above,
Till the pattern seemed to bud and grow
As if the fairies had helping been—
One small stitch which could scarce be seen;
But the one stitch dropped pulled the next
Stitch out.

And a weak place grew in the fabric stout;
And the perfect pattern was marred for aye
By the one small stitch that was dropped that day.

One small life in God's great plan,
How futile it seems as the ages roll,
Do what it may, or strive how it can,
To alter the sweep of the infinite whole!
A single stitch in an endless web,
A drop in the ocean's flow and ebb!
But the pattern is rent where the stitch is lost
Or marred where the tangled threads have crossed.

And each life that fails of its true intent
Mars the perfect plan that the Master meant.
—Susan Coolidge.

THE GREAT FOUNTAIN.

An aged gentleman was on a visit to one of the noted American watering-places. Whilst taking a draught of water one morning at the spring, a lady came up to take her usual glass at the same time. The gentleman, turning towards her in a pleasant yet thoughtful manner, asked, "Have you ever drunk at that Great Fountain?"

The lady colored, and looked surprised, but turned away without a word of reply. In the following winter the gentleman was in Rochester, when he was invited to attend a meeting for religious conference and prayer. At the close of the meeting he was asked to visit a lady who was dying. As he entered the sick-room the lady fixed her eyes very intently upon the gentleman, and said with a smile, "Do you not know me?"

"No; are we not strangers to each other?" was the reply.

"Do you not recollect asking a woman at the spring last year, 'Have you ever drunk at that Great Fountain?'"

"Yes," said the gentleman, "I do remember."

"Well, sir, I am that person. I thought at that time you were very rude; but your words kept ringing in my ears. They followed me to my chamber, to my pillow. I was without peace or rest till I found Christ. I now expect shortly to die, and you, under God, were instrumentally the means of my salvation. Be as faithful to others as you have been to me. Never be afraid to talk to strangers on the subject of religion."

What a blessing was granted on this short but faithful word! Little do Christians know how God may own His truth. Let us faithfully scatter the precious seed, and He will give the increase.

WOMAN'S BURDENS.

The *Woman's Journal* published the following in an extract from a letter from a woman journalist in New York:

"I have to write occasional fashion articles, you know; and I astonished a head modiste in a big New York establishment the other day by requesting permission to take a silk costume to the down-stairs scales and weigh it. Skirt, basque, and wrap came to *forty-five pounds*; and it was only a fair average of the jet bedecked affairs that pass me every day on the street,—walking dresses; not at all an extreme specimen. Some of the wraps themselves weigh *fifty pounds*, the clerks tell me. I never weighed so heavy a one myself. And the women who wear them are not the few fashionables, but the average city dames who buy at the big dry-goods establishments,—uppermiddle class folks who ought to be especially intelligent. I have not seen, in five months traveling about among all our stores, a ready-made gown for sale with *less than fourteen whalebones in it*, and some of the waists have weights of shot hung about them to keep them down smooth, besides a short band to fasten to a great book upon the corset, to hold all firmly in place. They think I am an escaped lunatic because I refuse to think their gowns beautiful."

These are the ungilded abominations by means of which women waste their strength, exhaust their vitality, break their constitutions, unfit themselves for marriage and motherhood, blast the lives of their offspring, stain their souls with blood-guiltiness, fit themselves to figure in the divorce courts, and ruin and destroy in early womanhood, lives which should be full of health, and joy, and promise, and usefulness.

And worst of all, some of them are so conceited, and so impervious to all instruction, that any array of facts, arguments, or authorities, produce no more effect on their minds than skim milk would on a paving stone. When at the age of thirty, they are wrecked in health, and are looking older than they have any right to look at fifty, they will sometimes come to consider the matter, but the mischief is done, and can never be undone.

Hundreds of young women who have laced and dressed themselves into weariness, and feebleness, uselessness and wretchedness, are lingering on, mere faded wrecks, till life shall end; who, had they abjured fashion and folly, and taken proper care of themselves, might have been strong, and rosy, and beautiful, and beautiful; a blessing to their own generation, and to that which might come after them. *The (Boston) Christian*.

COMFORT comes to us when we are comforting the comfortless.

COMMUNION.

A lack of fellowship with God's people often disturbs communion with God. "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ, his Son, cleanseth us from all sin." God's children are dear to him. Christ died for them. The last, heart-touching, prayer of Jesus was, "That they all may be one." Nothing grieves God and the Holy Spirit more than strifes and divisions in the church, and lack of fellowship among those who love God. The yearning heart of Jesus prayed that his followers might be one even as he and the Father are one. It breaks the heart of Christ when we allow our opinions and prejudices and sentiments to divide us asunder, and cause the loss of communion one with another. "For he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" If we have not fellowship with those who are God's children and who are present with us, how can we have communion with God, who is unseen? We may boast ever so loudly, but if we love not our brother, or allow our prejudices and self-formed opinions to cause us to lose communion and love for them, as in Christ, our profession is vain and we deceive ourselves. We may be children of God and go about with bitter feelings toward our brethren in our heart, but we can not have precious communion with God, neither does the blood of Jesus Christ, his Son, cleanse us from all sin. How all-important that every follower of Christ be constantly in full communion with God!—*Religious Telescope*.

It was this general purpose that made the primitive Christians such eminent instances of piety. And if you will here stop, and ask yourself why you are not so pious as the primitive Christians were, your own heart will tell you, it is neither through ignorance nor inability, but purely because you never thoroughly intended it. You observe the same Sunday worship that they did; and you are strict in it, because it is your full intention, to be so. And when you as fully intend to be like them in their common life; when you intend to please God in all your actions, you will find it as possible as to be strictly exact in the service of the church. And when you have this intention to please God in all your actions, as the happiest and best thing in the world, you will find in you as great an aversion to anything that is vain and impertinent in common life, whether at business or pleasure, as you now have to anything that is profane. You will be as fearful of living in any foolish way, either of spending your time or your money, or indulging in any sinful desire or temper, as you now are fearful of neglecting the public worship of God.—*Lav*.

FOR THE LITTLE READERS.

(Continued.)

THE BUTLER AND THE BAKER.

One day two men were brought to Joseph and it was said to him: "Take great care that these men do not get out of prison. They are given under your charge." So you see that the people thought Joseph could be trusted. They had found out that he was not so bad as they had once thought; still they did not let Joseph out of prison.

I will tell you who these men were that were brought to Joseph. They were the servants of the king of Egypt. The king of Egypt had a great many servants to wait on him. One of these servants used to bring him wine in a cup to drink; this servant was called his butler. Another man used to bake things for his dinner, and bring them to the king; he was called the baker. The butler and the baker had both offended the king. They had made him so angry that he had said they should be shut up in prison.

Joseph shut them up in a room together, and gave them bread and water every day, and took care of them. One morning when Joseph came to see them, he observed that they looked very sad indeed. So Joseph said to them: "Why do you look so very sad?"

Then they answered: "We have each had a very strange dream to-night, and we think our dreams have some meaning, but we cannot find it out; and there is nobody in prison who can tell us."

Then Joseph said, "But my God knows all things; He could tell me the meaning. Only tell me your dreams."

The butler told his dream the first. He said, "I thought I saw a grapevine. It had three branches, but no grapes. While I was looking, I saw little buds, and they turned into grapes, and they grew ripe. I picked the grapes and squeezed them into a cup and made wine, and then brought the cup to the king for him to drink, as I used to do."

This was the butler's dream and God told Joseph the meaning of it. "You saw three branches," said Joseph; "something will happen to you in three days. The king will send for you to be his butler again."

When the baker heard this pleasant meaning, he thought that his dream would be pleasant too; so he began to tell it. The baker said: "I dreamed that I was carrying three white baskets on my head, the one on the top of the other. In the baskets there were baked meats, and birds came and picked the meat out of the top basket."

The baker thought that Joseph would say, "In three days you shall be baker again to the king." But this dream had a sad meaning.

"Something will happen to you in three days," said Joseph. "The king will send for you, and will hang you upon a tree, and the birds will pick the flesh off your bones. So while the butler was pleased with what Joseph told him, the poor baker was very sorry, because he knew that he must die."

Joseph had one little favor to ask of the butler. "When you are with the king of Egypt," said Joseph, "giving him his wine, will you tell him about me? Tell him how I am shut up in prison, and cannot get out. I once lived in a land a great way off, and I was stolen away; and now I am shut up in this prison, though I have done nothing wicked to deserve it. Beg the king to let me out."

You see Joseph did not tell of his brothers' wickedness in having sold him.

In three days the king sent some men to the prison for the butler and the baker. It was the king's birthday, and he had made a feast for his servants, and he had thought of the butler and the baker. Pharaoh said to his servants, "Let the butler come back to me; and let the baker be hanged, I will not forgive him."

So now both the butler and the baker knew that Joseph had told them the truth."

Did the butler remember Joseph when he was with the king? No, he forgot him. He thought only of the fine things he saw, of eating and drinking, of money and clothes, and forgot that poor Joseph was in a prison. The butler was unkind, and worse than unkind—he was ungrateful. Joseph had been kind to him, yet he was not kind in return; therefore I call him ungrateful. Many children are ungrateful to their parents, who were kind to them when they were little; and all people are ungrateful to God, who has given his Son to die for them.

Poor Joseph waited in vain, no one came to let him out of prison. One day passed, and then another—summer came, and then winter, but Joseph was still shut up. Yet God had not forgotten him. Why did God make him wait so long? That he might learn to be patient.

My dear reader, if God ever lets you be sick a long while, it is to make you patient. You should think to yourself: "God will make me well when he thinks best, but perhaps he means to take me to the eternal rest instead. Let me then seek at once to be prepared for heaven. Or if God places you for a time in some difficulties and painful situation, where you are obliged to bear unkind treatment, then trust in God, as Joseph did, and wait patiently till he sends release."

JOSEPH'S RELEASE.

I have told you of the great king of Egypt. His name was Pharaoh. He sat upon a throne, wore beautiful clothes, a chain of gold around his neck, a ring

upon his hand, and a crown of gold upon his head. He lived in a fine house, and rode out in a chariot drawn by many horses; and as he passed by, people bowed down to the ground. One night this great king had two very strange dreams. I will tell you what they were.

He thought he was standing by a river, and that seven fat cows came out of the river, and began to eat the grass that grew near. This was a pleasant sight. But soon after he saw seven very thin cows, more ugly than any cows he had ever seen, come out of the river, and they ate up the seven fat cows; and yet, after they had eaten them, they looked as thin as they did before. Then the king awoke.

But soon he fell asleep, and dreamed that he saw a stalk of corn with seven fine ears growing on it. While he was looking, he saw another stalk with seven very bad ears of corn on it; and these bad ears ate up the seven good ears. These were Pharaoh's two dreams. He thought them very strange, and longed to know the meaning of them. In the morning he told his servants to find some people who could tell the meaning of dreams.

A great many men came who pretended to be wise, but they could not tell the meaning of his dreams. The king was very unhappy; but what could he do?

At last the butler thought of Joseph. He had not thought of him for a long while, and now he felt sorry. He said to the king: "I do remember my faults this day. You know, O king, that you were once angry with me and your baker, and you shut us up in prison." Then he went on, and said, "While we were in prison, the baker and I each had a dream, and a young man, a servant, told us the meaning of our dreams, and said that the baker would be hanged, and that I should be let out of prison; and so it was: The baker was hanged, and you sent for me back to be your butler, just as the young man had said."

Then Pharaoh told his servants to bring this young man out of prison. So the servants came to the prison, and said to the keeper, "We are come for Joseph; the king wants to speak to him."

Joseph must have been glad to hear this. He saw that God had heard his prayer. Joseph was dressed in very poor clothes, not fit for a king to see. So the servants gave him neat clothes, and brought him to the king. It was a long, long while since Joseph had felt the sweet air blow upon his face, and since he had seen the green fields. I think he must have looked pale and sick.

He came into the king's fine house, and stood before him. The king said, "I hear that you can tell the meaning of dreams." "It is not I myself," said Joseph, "that can tell the meaning, but my God can, and I know that he will tell the meaning of your dreams." Then Pharaoh

told Joseph his two dreams; the dream about the seven cows, and the dream about the seven ears.

When he had done speaking, Joseph answered, "Both your dreams have some meaning. God has sent them to you, that you might know what is going to happen."

The next seven years a great deal of corn will grow in the fields; but afterwards hardly any corn will grow in the fields for seven years. The seven fat cows mean the seven years when much corn will grow; and the seven thin cows mean the seven years when very little corn will grow."

Now what could the king do? First there would be a great deal of corn, then scarcely any. Joseph gave him some advice. He said, "Save up some of the corn when there is so much, that you may have some when there is none growing in the field. You should look for a very wise man, who will save up the corn, and put it in large barns; or the people will die when no corn grows in the fields."

Pharaoh was much pleased with Joseph for telling him the meaning of his dreams; he believed what Joseph said, and so did all Pharaoh's servants. And the king Pharaoh said to his servants, "Where can I find a man so wise as Joseph? He shall save up the corn."

Then Pharaoh said to Joseph, "You are so very wise that you shall help me to manage all the people in the land. Every one shall mind you as they do me and you shall be the greatest person next to me."

Then Pharaoh took the ring off his hand and put it on Joseph's hand; and he gave him beautiful clothes like his own, and a gold chain to wear around his neck. He gave him a fine chariot to ride in, and commanded the people to bow down when they saw him.

So Joseph was made a great lord; but he would not be idle. He went about all the country in his chariot to get corn, and he built large barns everywhere, and filled them with corn, and so he did for seven years. He did not spend his time in eating and drinking, but was always doing good to people.

He was very glad he was let out of prison, and he thanked God very much. He was not happy because he wore fine clothes, but he was glad to be able to do good to people by saving up corn.

Joseph married a wife, and two little boys, yet still he thought of his dear old father, and hoped that he should one day see him again; and he thought of little Benjamin, and hoped his brothers had not killed him, nor put him in a pit, and he hoped that his brothers were sorry for their wickedness.

Joseph did not feel angry with his brothers. He knew that it was God who had let them sell him for a slave, and

that God had let them do it that he might save up corn in Egypt. It is God that makes all things happen; and God has wise reasons for all he does. If he let us be sick, it is for some good reason. One day we shall know why God let us be sick, or let wicked people hurt us or take away our things. You know why God let wicked people kill the Lord Jesus. It was, that he might die instead of us, and save us from hell.

(To be continued.)

THE BIBLE—HOW TO LIVE BY IT.

How simple the question of duty would become, how easily perplexities would disappear, how plain the path of guidance would be if men would just live by the Bible literally, fully, fearlessly. And yet, reader, do you, really dare to believe and claim all its promises? Do you really acknowledge that all its directions are practicable, possible and necessary for you? O, that every young disciple would commence the life of God with these resolves: The Bible shall be my rule of conduct in everything and nothing that God has ever thought it worth His while to promise shall be deemed by me too great to claim."

Only let these be linked together as clasps around its pages—FAITH and OBEDIENCE—and this mighty Word will be to you the Anchor of Hope, the Strength of Duty, the Banner of Victory, the Antidote of Death, and an open gate to Heaven.

Read it devotionally, a little at a time, as your Father's letter to you, as a Savior's message, day by day and hour by hour. And let these precious words be kept in the heart as bees linger over a single flower until its sweetness is absorbed. And if you would know the power of its promises, always put your name in every one. Nor only read it, but search it profoundly, study it carefully and systematically by topics, by books, by comparison of texts by every help that the Holy Spirit and the Bible itself can afford. But do not go to man for aid, or paralyze your mind by commentaries, until you have obtained, on your knees, all the light which the Great Teacher can pour in through the

opened windows of prayer. The truths He thus teaches, you shall never forget.

DELUSIVE.

A young man who thinks he can lead a reckless and profligate life until he becomes a middle aged man, and then repent and make a good and steady citizen, is deluded by the devil. He thinks that people are fools, destitute of memory. He concludes that if he repents, every body will forget that he was a dissipated wretch. This is not the case; people remember your bad deeds and forget your good ones. Besides it is no easy thing to break up in middle age bad habits that have been formed in youth.

When a horse contracts the habit of balking, he generally retains it through life. He will often perform well enough until the wheels get into a deep hole, and then he stops and holds back. Just so it is with the boys who contract bad habits. They will sometimes leave off their bad tricks, and do well until they get into a tight place, and then they return to the old habit. Of those who contract the habit of drunkenness, hardly one in every hundred dies a sober man. The only way to break up a bad habit is never to contract it. The only way to prevent drunkenness is never to drink.—Standard.

TEXTS FOR EACH DAY OF THE YEAR.

DECEMBER 15th to 31st.

Judgment cometh from the Lord. Prov. 29:26.
My Judgment is just. Jn. 5:30.
In one hour is thy Judgment come. Rev. 18:10.
The Lord shall be exalted in Judgment. Isa. 5:16.
He hath prepared His throne for Judgment. Ps. 9:7.
God will bring thee into Judgment. Eccles. 11:9.
The Judgment of God is according to the truth. Rom. 2:2.
My Judgment is with the Lord. Isa. 19:4.
He loveth righteousness and Judgment. Ps. 33:5.
After death the Judgment. Heb. 9:27.
He keepeth the paths of Judgment. Prov. 2:8.
Judge righteous Judgment. Jn. 7:24.
Thy Judgments are as the light. Hosea 6:5.
Unsearchable are His Judgments. Rom. 11:33.
Thy Judgments are right. Ps. 119:75.
My Judgment is passed over. Isa. 40:27.
Thy Judgments are made manifest. Rev. 15:4.

HERALD OF TRUTH.

JOHN F. FUNK, Editor.
J. S. COFFMAN, ASST. EDITOR.

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THOSE of our subscribers who do not wish to take the Herald of Truth any longer, will please inform us of the fact by letter stating their P. O., pay up all arrearages, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscription.

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IF THE label on your paper is in the hands of the second number after you have sent money for it send us a card stating the cause.

HOW TO SEND MONEY.—If in sums of more than a dollar it is best to obtain either a draft, or a Post Office Money Order, or where these cannot be obtained, get the letter registered.

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for 1887

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MENNONITE PUBLISHING CO.,

Elkhart, Ind.

THIS IS THE LAST NUMBER OF THE HERALD for 1886. Please renew your subscription for 1887. Also ask your neighbor to subscribe.

OUR PAPERS.—Now that the year is about closed, and this is our last issue for the year 1886, we kindly ask all our patrons to renew for another year. We do not wish any to discontinue, but on the other hand we wish to gain a large number of new subscribers. Will you help us dear friends and do for the Lord and his cause, and for the Church what you can? Remember that the WORDS of CHEER and HERALD of TRUTH together cost only \$1.15. Send your subscriptions early.

THE WORDS OF CHEER.—The WORDS of CHEER should be in the hands of the children in every Mennonite family in the land. Send for it. For Sunday schools it is one of the cheapest papers in the country, costing in quantities only 10 cents per copy per year.

BRO. R. J. HEATWOLE, of Newton, Kansas, who is now on an extended trip to visit friends and the churches, has kindly consented to take an agency for the sale of our books and papers. He will at once enter into the work, and visit the churches in Ohio, and sell books and take subscriptions for the "HERALD OF TRUTH," "WORDS OF CHEER," "JUGEND FREUND" &c. We hope the brethren may extend to him their patronage.

BOOKS! BOOKS!—If you want a good book, a Bible, Testament, Hymn book, English or German, Bible Dictionary, Menno Simons Works, Dietrich Phillips Works, Martys Mirror, a Commentary Concordance, notes on any part of the Bible, or any good book, remember the Book Store of the Mennonite Publishing Co., Elkhart, Ind. We have an especially large assortment of Bibles both English and German, ranging in price from 25 cents up to \$12.00. Also Testaments ranging from 10 cents up to \$2.50. We also have a very fine assortment of German Bibles and Testaments, many of which we import directly from Germany. See our catalogue which appears in the HERALD published on the first of the month.

ANOTHER YEAR.—Another year closes in upon us, and still a kind heavenly Father has spared us and blessed us. Another year of toil and care, another year of trial and conflict, another year of hopes and fears, another year of disappointments and triumphs in the usual order, in the ordinary affairs as well as in our spiritual life, but I feel very sure that all of us have much reason to thank and praise God for all his mercies.

In our publishing work we have been prospered and blessed, and we feel with all the heart to say: Hitherto the Lord has helped; blessed be his name forever.

We return our sincere thanks to our patrons and friends for their kind support, and assistance; we thank our correspondents for their efforts in helping us to fill the paper with edifying and profitable reading; we thank all our friends for a kind word spoken for our encouragement, and for the paper. Our paper from the beginning has had enemies; we find them still, and have lately been advised of the bitterness in which this enmity manifests itself; but we pray God that he may not lay this sin to their charge, because we are convinced that these precious souls "Know not what they do." Therefore brethren pray that the Lord may overrule all things for good to them that love him.

Now while we thank God and our friends for all the good we have enjoyed, yea, indeed for all the trials, conflicts, cares and anxieties, that have fallen to our lot, and for all the self-denials and sacrifices we have been called to make, we look forward with joy to the labors of another year, and by the grace of God purpose to continue publishing our paper; and feeling sensible of our weakness, we ask the prayers, the support, the encouragement of all the people of God, so that the paper may be sustained and may be a power for good to many souls.

Our purposes, our aims are so well known from the past that we need not repeat them here: let us therefore dear brethren and sisters put our "shoulders to the wheel" and join hands and hearts for another year's conflict and labor in the vineyard of the Lord, and let us watch and labor and pray, that God may bless us and we be the means of much good to the Church and to the world.

SUBSCRIBE FOR THE HERALD OF TRUTH for 1887; price \$1.00 a year.

CHRISTMAS.—As this issue of the paper goes out to our readers we remember that before the next number leaves the press another Christmas shall have passed. So we offer to you our greeting with the wish that this day, which should stir in every pious heart vibrations of the angelic song, may find you in the enjoyment of that peace on earth and good will to men which greeted the shepherds of Bethlehem at the advent of the Redeemer. C.

CHRISTMAS SERVICES.—Since Christmas day is by many so sadly misspent, we hope our readers will make a faithful effort to spend it acceptably with God. Let us not engage in anything that the life of God in the believer cannot sanction, nor neglect any good work that the same would prompt us to do.

It has been the custom of our people in many places to hold public worship on Christmas day, and we believe it is a profitable way to spend the day. We hope that some of our churches that have not been in the habit of assembling for worship on this day will begin to hold services on Christmas day.

CHRISTMAS LONG AGO.—What can do more to make us a child again, or to make us feel as a child, and stir within us sweet childhood's memories than CHRISTMAS spent as were those days in the long-ago. Fortunate is the adult-child who can remember thoughts, and feelings, and scenes of those days, as year by year they were greeted by a happy household. A few simple, useful presents made glad the child-heart; then followed a lesson from a loving, smiling mother leading the minds of the children, from these little presents of the parents to that most blessed gift—the Savior of the world—by the great loving Father in heaven. Then hummed in low, sweet pathos the voice of the father, apparently unconscious of his surroundings, his mind already engaged with the worship of the church service, the beautiful Christmas hymns we still love to hear. With the dawn of the snowy light came the song,
“Hail the blest morn when the great Mediator

Down from the regions of glory descends,
Shepherds, go worship the babe in the manger,
Lo! for his guard the bright angels attend.”

The family bible would then open at Isaiah 9, and in fancy we can still hear

the reading of that one glorious, central text around which all the others cluster: “For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The Mighty God, The everlasting Father, The Prince of Peace.” Happy is he who has in his soul such scenes of Christmas recurring again and again as these happy days return year by year; and happier still is he who lives them really over again in his own household. What father and mother will not make an effort to put into the hearts of the children such recollections of this blessed day as will enable them, when grey hairs adorn their temples, to say, “O happy Christmas days of long ago.” C.

COLLECTION FOR EVANGELIZING FUND.—On Thanksgiving day the brethren on the Haw Patch, LaGrange Co., Ind., held services. After the regular services they held a collection for the Evangelizing Fund, and realized quite a liberal sum.

WHAT CAN BE DONE?—An observing brother writes some thoughts and suggestions concerning the church work, which it may be well for the readers to consider prayerfully. He says:

In considering the cause of some of our small churches being in such a crippled condition, I think I see plainly that one cause is the want of enough able men in the ministry; and another is unfaithfulness in some of those who have been and are still in the work. Undoubtedly there are some of the prominent causes. In some of the small churches of which I know, it seems to me there should by all means be an able minister, well grounded in the faith. I would not be in favor of putting such churches into the care of a young inexperienced man unless there was some older, experienced minister to visit them regularly and frequently, with authority to give counsel, to instruct, and see that the church is kept in gospel order and purity. But who shall do this? Once a year is not sufficient. Why does not the church ordain men as evangelists to go to such places to stay there awhile and labor with those dear people in the up-building of the church—why not?

I have an anxiety when I hear of a number of young converts, and fear that

they will not be cared for and not receive the proper nourishment, as is so often the case. I have felt this in my own experience in earlier years. Most preachers are too much occupied with unfolding in a general way the doctrines and duties of religion, and neglect to give the needful instructions to beginners.

I am humbly praying for more love, and grace, and strength, and a more sacred nearness to God. The article, “The Treasures of Darkness,” in a late number of the HERALD has given me some comfort. I feel very sensibly the need of the prayers of my brethren. May God's strengthening grace ever be with you all in a full measure.

SATURDAY OR SUNDAY, WHICH SHOULD WE OBSERVE?—This is the title of a very readable little book in which the author ably defends the first day of the week as the day of rest for the Christian. Some have put forth such strenuous efforts to sustain the Saturday Sabbath that they seem to lose sight of the spirit of the gospel in an effort to observe an outward form which the New Testament does not command. The price of the book is ten cents. Below is the author's description of his book, which is already an able argument on the subject:

This book is published by the American Tract Society, and is designed to vindicate the claims of the Lord's Day as the Christian Sabbath, against the attacks of Sabbatarians, *i. e.*, “Seventh Day Baptists” and “Seventh Day Adventists.”

The last named sect has of late greatly increased in the number of professed adherents, and still more in the number of outsiders who assent to Anti-Sunday views without adopting the eschatology of the Seventh Day Adventists. Many members of evangelical churches, by the preaching and still more by the widely circulated tracts of the Seventh Day Adventists, have become unsettled concerning the sanctity of the First Day, and secretly think in their hearts that the Seventh Day should still be observed.

It, therefore, appears desirable to relieve such persons of their doubts and to convince them of the lawfulness of observing the day appointed by the Apostles, yea by Christ himself, for commemorating the crowning acts of the work of salvation, *viz.*, the resurrection

of Christ and the outpouring of the Holy Spirit on the first Christians.

In order to accomplish this result, I have in the first place endeavored to prove that the three well-known passages of the New Testament, Acts 20:7, 1 Cor. 16:2, and Revelation 1:10, really refer to the Lord's Day as the divinely appointed day of Christian worship and of rest. This interpretation of these passages is utterly denied by Sabbatarians.

In the second place, I put together all passages from the Christian Fathers which contain accounts of or allusions to the Lord's Day in the ancient church.

In the third place, I have disproved some false arguments of Sabbatarians in favor of the Seventh Day and against the First Day. Chief among these is the assertion that the observance of Sunday has its origin in paganism. Sabbatarians claim that the ancient Romans worshipped the Sun God on the day named after him. From reliable, historical facts I have reached the conclusion that the above assertion is utterly unhistorical and untrue. (See pages 79-90.) This, as far as I know, has never been shown by any former writer in defence of the Lord's Day, or, as my opponents call it, by any "Advocate of Sunday." If for no other reason, yet for the reason just stated, my little book would seem entitled to circulation in all places where Sabbatarians spread their views, in order to counteract them.

Permit me to say that this work in English contains the substance of two German pamphlets which I wrote more than a year ago, and which have been widely circulated and very kindly noticed in a number of religious papers, and also in some leading secular papers, notably the "Gormanian" of Milwaukee, the "Deutsche Warte" Chicago, and "The Buffalo Journal."

Allow me, therefore, to request you to insert a favorable notice of my pamphlet in your valuable paper, recommending it to the attention of all who are interested in the Sabbath question.

Should you comply with my request you will confer a further favor on me by sending me a copy of the number of your paper in which the notice appears, and thus oblige. Yours respectfully,

A. RAUSCHENBUSCH,
Prof. German Department Rochester
Theological Seminary.

IN THE IMAGE OF GOD.—One of our ministering brethren from Ohio recently used on Sunday the text, Col. 3:10, "And have put on the new man, which is renewed in knowledge after the image of him that created him;" and on Sunday evening the text, Eph. 2:10, "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."

He showed his congregation from these words that all true Christians have put off concerning the former conversation the old man which is corrupt according to the deceitful lusts, and have put on the new man which *after God* is created in righteousness and true holiness; and that the new man is renewed in knowledge after the *image of God* like unto Christ who is the image of the invisible God; in whom dwelleth all the fullness of the Godhead bodily. And that all true Christians can say in truth with the apostle of old, "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me." Also as many as have been baptized into Christ have put on Christ, that Christ is now their life, and they partake of the divine nature. Consequently they are like Jesus, holy harmless, undefiled, and separate from sinners, "created in Christ Jesus unto good works," going forth in the "power of God," filled with the love of God. "The love of Christ constraineth them." Like Jesus they are willing to become poor that others might be made rich. Like Jesus they do not seek to please themselves, but their "neighbor for their good unto edification."

He showed the difference between such Christians and persons who simply belong to church and observe the outward ceremonies of the church in a cold, unfeeling, formal manner. "O Lord, help," he exclaimed, "How shall we get the people to understand? How many there are in the church who are walking in the vanity of their minds, being alienated from the life of God through the ignorance which is in them because of the blindness of their hearts!"

CHURCH NEWS.

TO OHIO.—A letter from Bro. J. S. Hartzler of Ligonier, Ind., informs us that he and his wife expect to visit in Wayne county the two weeks preceding Christmas. Bro. Hartzler will likely preach a number of times on his visit to his relatives.

FROM VIRGINIA.—Brother Jacob Hildebrand of Augusta county, Va., writes that Bro. Isaac Grove and himself attended meetings at Union Chapel in his

county on Saturday and Sunday, the 27th and 28th of November. They had apparently interesting services. On Sunday five persons were received into the church. May these dear souls receive grace of the Lord to hold out faithful as laborers in his vineyard, and at last receive the eternal inheritance of the kingdom above.

BRO. BLOUGH'S VISIT.—A Brother writes to us from LaGrange county, Ind., concerning the recent visit of Bro. Jonas Blough of Johnstown, Pa. He says that after a two weeks visit in Kent county Michigan, Bro. Blough came to LaGrange Co., Ind., and preached on Saturday evening in the Pashan School-house, on Sunday and Sunday afternoon at the Clinton Church in Elkhart county, on Tuesday evening at Shore, on the 25th, on Thanksgiving at the Forks Church of the Amish Brethren, and on Sunday and Sunday evening again at Shore. On the 29th he started for his home. Bro. Blough spoke many edifying words, and won many warm friends while laboring among the brethren in this place. May God bless his work.

CORRESPONDENCE.

FROM BLAIR CO., PA.—We have again had a pleasant visit from Bro. J. N. Darr of Fayette county, who was accompanied by his brother Jacob. They came into our neighborhood on Nov. 19 and were with us till the 25th, filling a number of appointments at the Snyder Church. We had an interesting Thanksgiving service. On the evening of the 25th he spoke in the Dry Gap School-house.

The next morning they started for Clearfield county, accompanied by Preacher Jacob Snyder, to fill a number of appointments there. We wish our brother good speed, and pray that the Lord may bless him in all his earnest efforts for good. Let him remember Dan. 12:3.

F. N. BYERS

FROM ZURICH, ONT.—I feel it my duty to express a few thoughts that will show my feelings. I feel thankful to God that we have a paper published in the interests of our church, which we can call our own; but I often feel sad that there are so many who claim to be members of our dear Methodist church who could write for the paper, and yet take so little interest in the HERALD OF TRUTH. We are to be a light to the world, but it seems to me our light sometimes looks dim on account of the editors having to publish so many selected articles.

It is very encouraging when brethren and sisters can meet together and talk of the love of Jesus, and it is a very profitable way to spend the time when we can read of his mercy and his love, but how can we read unless something is written.

I admit that not all have the gift to write, or to instruct, or to prophesy, but it appears to me among such a large number there might be found more that have the qualifications necessary to write edifying articles, if they were willing workers for God and ready to go hand in hand with each other.

Written for an AGED SISTER.

FROM A LITTLE READER.—Dear Editor, Please allow me a little space in your paper to write a few words. My papa gets the HERALD OF TRUTH. I thought I would write a little letter. I am a little girl of eleven years. I have a little brother six years old; we both went to Sunday school this summer, but it closed two weeks ago.

Our last lesson was about Peter Restored, where the disciples were fishing on the sea of Galilee all night, and had caught nothing. Then they looked and saw some one standing on the shore, and he asked them whether they had caught anything. They said, No. So he told them to cast the net on the right side of the ship, and there were so many fish that they could hardly lift them. John said to Peter that it was the Lord who was standing on the shore, and Peter plunged into the sea to get to Christ, and the other disciples came in a little ship dragging the net of fishes; and when they came near the shore they saw some coals, and fish ready to eat.

And after they were done eating, Jesus said to Peter three times, "Simon, son of Jonas, lovest thou me more than these?" Peter said, "Thou knowest I love thee." Jesus said, "Feed my lambs." Peter was grieved when he said it the third time. Peter said that Christ knew all things, and he knew that he loved him. Jesus told him that if he loved him he was to feed his sheep. That was that Christ should ascend into Heaven and that Peter was to preach the gospel to his people. And when the day of Pentecost was come Peter stood up and preached. There were seven different languages and every one understood him in his own language.

CORA E. ZIMMERMAN.

Shiremanstown, Pa.

FROM MISSOURI.—According to previous arrangements I left my home in Morgan county, Mo., on the 26th of Oct. for Johnson and Cass counties. From Holden Thomas Karr took me three miles south where they had made an appointment for the evening. A goodly number had assembled, and we have reason to believe that the meeting was a profitable one.

The next day I went to East Lynne, where I was met by Brother John King. We visited at his home and with Bro. C. P. Yoder. In the evening we had a meeting in the old meeting-house, which was fairly attended. For three days we had meetings in the day and evening, which

were well attended by interested hearers. On Saturday seven persons united with the church, and on Sunday we held the communion in remembrance of the death and suffering of our loving Savior. I have abundant reason to believe that our laboring together was blessed of the Lord for good to some dear souls.

The brethren and sisters in Cass county seem to be sincerely in earnest in the good cause. They are yet without a minister, and they earnestly desire that the good Lord will provide for them one who is able to rightly divide the word of truth. I feel sure that any faithful minister and earnest worker in the Lord's vineyard, who has a desire to locate in the West, would do well to visit the brethren in Cass county. I do feel that there is a great field of labor there, and hope that the ministering brethren who travel west will stop with them and speak words of encouragement and instruction.

On Monday Bro. A. J. Plank brought me to Johnson county to Bro. David Morrell, and in the evening we visited with Sister Souder. I arrived at home the next day. Thanks to all whom I met for their kindness. May God be with all the dear brethren and sisters and endue them with power to hold out faithful to the end is my prayer for them.

D. D. KAUFFMAN.

TRIP TO INDIANA.—Bro. C. B. Brenneman and myself left our homes in Allen Co., Ohio, on the 11th of Nov., going by Muncie, Indianapolis, Terra Haute, and Princeton to Mentor in Du Boise county, Ind. The rail-road connections were very poor, and we arrived on Saturday about noon. An appointment was hastily made for preaching for Bro. Brenneman in the evening. As the time was so short we expected only a few to turn out, but to our surprise the house was over half filled with attentive hearers. We had three more meetings at the same place with increasing numbers and interest. The order that pervaded these meetings was praiseworthy, while the actions, and also the expressions of some showed that they were almost persuaded to go with us in the work of the Lord. I much regret that we could not stay longer as we had laid out some visits on the way home. I will here confess that I believe that by proper efforts a church could be gathered and organized in Du Boise county.

We arrived at Clay City in Clay Co., on Saturday evening after poor connections and several accidents to the train. The church here seemed glad for our presence. They have passed through some gloomy times, and they earnestly desired us to remain several days. We had five meetings at their meeting-house. The attendance at first was very small, but steadily increased till the house was well-nigh filled. The church seemed much

revived, and we were made to feel that Bro. Brenneman's labors were not altogether in vain.

We arrived at Arcadia in Hamilton Co. on Tuesday, where the Brethren John and Andrew Kauffman were waiting for our arrival. There are at this place six or seven members without any minister to care for them. We had two meetings here and the time was pleasantly, and we feel also profitably, spent.

We arrived at Middletown, Henry Co., on the 25th. They had failed to get the card we had sent, and consequently there was no meeting appointed. We were unable to get a house to hold services in, and were obliged to leave without holding any public services; yet we feel that our visit was not without some good.

In all our visits we were made glad to see how nearly the scattered members have conformed to the order of the church. We failed again in making connections on the way home and did not arrive until Saturday, about one week later than we had expected when we started.

Since arriving at home we received a letter from Brother Crook in Du Boise county, from which I feel to make an extract.

"I see and feel more and more the need of work among the people. They need a thorough waking up; and I feel that I have been as sorely in need of your kind admonitions as any one, and I feel to thank you sincerely from my heart, and will try to take the more earnest heed to the things that were spoken in love to us, lest at any time we should let them slip."

From this we can clearly see how such visits are appreciated by the scattered members. I am convinced that if our people generally could be brought to look at these things in their true light, not so many poor souls would need to be hungering and thirsting in vain for the bread and water of life. ANDREW SHENK.

A VISIT.

On the 3rd of November, I accompanied Bro. C. B. Brenneman to Orrville; Wayne Co., Ohio, to attend the funeral of Brother Henry Brenneman, which was largely attended. On Friday evening there was an appointment for preaching at Martin's meeting-house where we had a pleasant meeting.

On Saturday Bro. Christian returned as far as Newstark, where he remained over Sunday; and I accompanied Bro. Adam Brenneman to Tuscarawas Co., a distance of 30 miles. We arrived late in the evening at Father Burkholder's, where we were kindly entertained for the night. There we met a young Sister who is impotent in her legs and has been unable to walk from a child. She has doubtless passed through many sad and lonely hours, yet I was made glad to see how patiently she bears her affliction. Although confined

to her chair she seems cheerful and happy, and by the use of an invalid chair she can pass from one room to another with ease. The evening was pleasantly spent in singing, admonition and prayer. On Sunday we met for public worship at the Union church both in the forenoon and in the evening. There are a few scattered members of our church living here, and Bro. Kilmer and others hold regular services for them.

On Monday we went to Holmes county and attended two meetings at Kilmer's church. Bro. Joseph Shoup was recently ordained to the ministry at this place. May God bless our young Brother in the important duties resting upon him.

On the 10th I went to Medina county, where brother Martin Leatherman lives. Here I attended three meetings, and then returned to Orrville, and attended meeting in Stark Co. on Sunday, where Bro. Horst lives.

Although some of the above named meetings were not very largely attended, yet good order was generally observed, and we felt the presence of Jesus in our midst. May God bless the feeble efforts that have been put forth in these meetings to his name's honor and glory, and to the welfare of precious souls. While on my visit my heart was made to rejoice in meeting a few young members of our church, yet sad to see that so many of our dear young people are still standing outside of the church and out of Christ, while some are uniting with other denominations.

Dear brethren and sisters, here is something for us as parents to think of, and seriously to consider, seeing that on our children depends the future prosperity of our church. And believing, as we do, that our church is founded on the true foundation, why should we not try to plant into the hearts of our children our church principles and induce them if possible to unite with us that we as parents and children may go hand in hand towards the better land. Truly we are in dangerous times, and if we are not on our guard there is danger of us and our children being led astray.

I arrived at home on the 15th and found my family all well. Thanks be to God for his kindness. I also feel thankful to the brethren and sisters for their kindness shown towards me while among them.

Elida, Ohio. MOSES BRENNEMAN.

CHARLES ELLIOTT, who had been a life-long student of the Bible, was closely engaged in reading for several days, when in his seventy-seventh year. His daughter asked him, "What are you now reading so diligently?" "The news," he replied. She followed him into his study, and found him engaged in reading the Bible through again before his death.

EARLY SEEKING.

There is a blessed promise in God's word which says, "They that seek Me early shall find Me," and I think many children seem to forget it. They think that they would rather wait a little while before they give their hearts to Jesus, and think that they would have to be grave and dull if they became Christians.

Now such children don't know anything about it. It is the happiest thing in the world to come to the Saviour, and give our hearts to Him; He says His "ways are ways of pleasantness, and all His "paths are peace." Many people are sorry that they did not come to the Lord Jesus sooner, but none were ever sorry that they gave their hearts to Him when they were children.

And then it is easier to come to Jesus when you are young than it is afterward. A few years ago two men were floating in a little boat on the Niagara river, both fast asleep. Soon the boat began to move slowly along toward the falls. They might have been saved, but they slept on and did not dream of their danger. When they awoke they were in the rapids; they seized the oars and worked with all the power of their strong arms, but it did no good, it was too late. One of them was dashed over the falls in an instant; the other, after holding on to a log of wood for twenty hours, was also carried over the dreadful falls, and killed. Do you not think that poor man in those twenty hours of helpless life, looked back, and wished that he had waked a little earlier, before the stream had floated him so far?

Dear friend, the stream of sin is like that river; it grows stronger and faster every moment, and the Lord Jesus knows well how hard it will be for you to escape by and by. So he stands on the shore and calls you to take hold of the rope of salvation that he throws out to you; and says, "They that seek Me early shall find Me." Now is the accepted time; now is the day of salvation.—*Day Spring.*

Miscellany.

DEVoured BY WOLVES.—A boy was devoured by wolves in Missouri, and it is feared that his companion shared his fate. On Monday, Nov. 15th, two boys aged respectively fifteen and sixteen years, residing near Dexter, Mo., left their homes to gather hickory nuts. They did not return Monday night, and on Tuesday a party was organized to search for the boys. Late at night the remains of one of them were discovered in a wild and lonely ravine. Nothing but his clothing and a few bones were found, and an investigation showed that he had been devoured by wolves. No trace of his companion could be discovered. Both Stoddard and Bollinger counties

are overrun with wolves, and it is believed that the lads were chased by a pack after dark and separated in their flight. A pack of wolves has been seen near Bloomfield, and they were very bold. Doubtless the news will cause parents in that neighborhood to take extra care that their children do not wander around after nightfall, and every child will be warned of his danger. If similar vigilance were exercised in respect to the great enemy of souls, who is more to be dreaded than a wolf, fewer children would fall victims to his wiles, and parents would not for the sake of gain expose their offspring to peril. (1 Peter 5:23).—*Christian Herald.*

Married.

CURRY—ZIEGLER.—On the 23d of Nov., in Middle Lancaster, by Pre. R. Riffer John M. Curry of Perry Twp., and Callie Ziegler, daughter of John Y. Ziegler, of Franklin Twp., Lawrence Co., Pa.

ERN—MILLER.—On the 28th of Nov., in the Amish Mennonite Church in Seward county, Neb., by Bro. Joseph Schlegel, John Erb and Mary Miller, both of Seward county, Neb.

MOORE—CULP.—On the 2d of Dec., at the residence of the bride's parents, by G. Brennenman, Bro. Samuel G. Moore and Sister Emma F. Culp, both of Allen county, Ohio.

MACK—MENSH.—On the 4th of Dec., by Pre Isaac Kulp, Jesse H. Mack, of Upper Hanover, and Mary Mensch of Upper Providence, Montgomery county, Pa.

SMITH—GEHMAN.—On the 21st of October, at the residence of the bridegroom's parents, by Pre. J. W. Minifee, Henry W. Smith and Ray A. Gehman, both of Atchison county, Mo.

LINEs.

These lines were selected and arranged for the bereaved family, in memory of Harvey and Jacob Kulp, children of Isaac and Catharine Kulp, Danboro, Bucks Co., Pa., both having died after a very brief illness.

Once we had two fragrant blossoms,
Full of sweetness, full of love,

But the angels came and plucked them,
For the beautiful realms above.

Tearfully we lovingly bid him,

Nearly the grass that grows so green;

And the form of little Harvey,
In our home no more is seen.

Little Harvey was our darling,

Loved of all the hearts at home;

But the breezes, floating lightly,
Came and whispered, "Harvey, come."

Time has passed, and still we miss him,

And our hearts ne'er throbb with glee,

When we think of lively Jake,

Whom on earth no more we'll see.

Lively Jake was our darling,

Loved of all the hearts at home;

But the breezes, floating lightly,
Came and whispered, "Jake, come."

Oh, sweet children, when we meet you

In the joyous realms above,

Gladly will we haste to greet you,

All our hearts aflame with love.

These children were our darlings,

Loved of all the hearts at home;

But the breezes, floating lightly,
Came and whispered, "children, come."

OBITUARY.

On the 17th of August, in Brooks Gap, near Mount Carmel Church, Rockingham county, Virginia, of cancer, Sophia Fulk, aged 69 years, 3 months and 25 days. The deceased was for many years a consistent member of the Mennonite Church. Her departure from the church was so consistent with her confession, that she was an ornament to the church, and a light to the world. During her illness she evidently suffered severely, which, however, she bore with much patience and Christian resignation. She was very much rejoiced to have her friends and neighbors visit her, of whom she frequently requested singing and prayer, and was much revived and cheered thereby. On Sunday previous to her death I met with her for the last time in life. I spoke to her of death, and of her prospects for the future life, and her answers were such that showed her to have the unwavering assurance that she was going home and be with Jesus. She asked to have singing and prayer, and requested the beautiful hymn to be sung:

"O land of rest, for thee I sigh."

Her funeral and burial services were held on the 19th at the Mount Carmel Church, by Samuel Shank and the writer. Text, John 5: 25-29. Buried in the Hless graveyard, in the presence of many friends.

Companion dear, I left you here,
In solitude, and gloom, and tears;
But all in mercy, God has come,
To take me to my heavenly home.

Weep not for me, since 'tis in vain,
I will no more return again;
My home from earth is far away,
And here 'tis my delight to stay.

The angels me with joy did greet,
Woe at the gate with me did meet;
Aloud with joy they all did sing:
"Come in, come in, and join the ring."

Here my dear Savior met me too,
To say, "Sophia, is this you?"
How great my joy earth cannot tell,
For Jesus has done all things well.

He gave to me this place of bliss,
Of joy, of peace, and righteousness;
My joy dear friends, so wondrous great,
I prepare to share before too late.

ABRAHAM SHANK.

Broadway, Virginia.

Died.

KAUFFMAN.—On the 17th of October, in Coneyaugh township, Somerset county, Pa., of cancer in the stomach, Isaac Kauffman, aged 79 years, 10 months and 17 days. He was buried in the family graveyard at the Kauffman Meeting-house. Services by Jonathan Harshberger, Emanuel Blough, and Hiram Musselman. He leaves a helpless widow, 12 children, 75 grand-children, and 30 great-grandchildren. Bro. Kauffman was for many years a member of the Amish Mennonite Church, and took special interest in the church, being for many years one of the most influential members. Two weeks before his death he wrote instructions giving minute directions for all the particulars of his funeral.

MILLER.—On the 3d of December, in La Grange county, Ind., infant child of John and Sarah Miller aged 4 months and 25 days. Services from Mark 10: 13-17 and John 5: 21-30. "He doeth all things well."

BRENNEMAN.—On the 1st of November, near Orrville, O. of paralysis, Henry M. Brennan, aged 45 years, 4 months and 3 days. Deceased was of a gentle and pleasant disposition, having gained a large circle of friends who mourn his departure, but not as without hope, although he neglected the one thing needful until God solemnly warned him by afflicting him with paralysis; but he heeded the warning, and turned to Jesus, and he had made his peace with God. He was received into the Mennonite Church by baptism several years ago, after which his disease gradually grew worse until God ended his sufferings by death. He was buried on the 4th in the Mennonite burying ground near Orrville, where many friends had assembled to pay the last tribute of respect to one whom they had learned to love in life. Services by Michael Horst and Michael Rohrer from John 11: 1-3 and 1 Thess. 4: 14-17.

One more dear soul has passed away,
To wait the trumpet of judgment day;
And as his works so his reward,
We hope and trust 'tis in the Lord.

SHURE.—On the 21th of November, in Marion county Kansas, of pneumonia, Josephine, daughter of Emanuel and Anna Shure, aged 1 year and 14 days. Services were held by B. F. Hamilton and Daniel Wisner from Job 14: 1.

Death has robbed us of our darling
Whom we loved and cherished dear;
It was baby, yes, our loved one,
'Can we help but shed a tear?
Yes, we miss her, O we miss her,
When we see her vacant chair,
And how sad the room without her.
For there is no baby there. B. W. B.

SHULER.—On the 29th of Nov., in Greene county, Iowa, David, son of Thomas and Abbie Shuler, aged 3 years, 2 months and 20 days. Disease, membranous croup.

STAUFFER.—On the 21st of November, near Milford, Seward county, Neb., Amanda, daughter of Joseph R. and Mattie Stauffer, aged 1 year, 3 months and 3 days. Services by Jacob Roth. Text, John 5: 21-30.

GERBER.—On the 26th of November, in Seward county, Neb., Percy, son of Anna Gerber, aged 7 months and 25 days. Services by Joseph Schlegel and Joseph Gascho. Text, Rev. 2: 11-15.

WEIDMAN.—On the 29th of November, of croup, Wayne L. Weidman, of Salunga, Lancaster county, Pa., aged 4 years, 8 months and 5 days. Funeral on Dec. 1st. Text, Gal. 3: 20. Buried at Landisville Meeting-house. This dear little boy was visiting his grandparents, where he took sick and died. A sad bereavement and admonition for the parents.

MUMMA.—November 9th, in Mechanicsburg, Cumberland county, Pa., Preacher Jacob Mumma, aged 77 years, 1 month and 25 days. Funeral on the 12th. Text, 2 Tim. 4: 6-8. Buried in the Eberly graveyard. Many friends assembled to pay the last tribute of respect for the beloved brother.

HERSHEY.—November 12th, at Junction, Lancaster Co., Pa., of old age, Sister Elizabeth Hershey, widow, aged 87 years, 4 months and 6 days. Funeral on the 15th. Text, Isaiah 57: 6 days. Buried at Kauffman's Meeting-house. Sister Hershey led a consistent Christian life.

KLEINER.—November 27th, near Sporting Hill, Lancaster county, Pa., of Croup, Albert son of Philip and Anna Keener, aged 3 years, 2 months and 17 days. Funeral on the 30th. Text, Rev. 3: 20. Buried at Erisman's Meeting-house.

(The remainder of death notices will be in the next number.)

Letters Received.

WITHOUT MONEY.

P. H. Parrot, J. Heger.

WITH MONEY.

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FEB. 1.—Stock for Sale, Renewal of Subscription, Wanted, The Menonite Aid Plan, Evangelizing Meeting, Our Church, a Victim of Fashion, CHURCH NEWS, From Elkhart, Ind., Bro. John

P. King, Bro. Henry Yother, from Lyon Co., Kansas; From Allen Co., Ohio, from Marion Co., Kan., Bro. A. H. Kaufman, from Harvey county, Kansas.

FEB. 15.—Stock for Sale, Renewal of Subscription, Wanted, To Our Correspondents, Pre. John Graybill, Something Wonderful.—**CHURCH NEWS.** From Branch Co., Mich.; From Holmes Co., Ohio, From Kent Co., Michigan, Visiting, A Narrow Escape, A Visit to Michigan, From Addison Somerset Co., Pa., A. A. V. From Bucks Co., Pa., From Waterloo Co., Ont.

MAR. 1.—Stock for Sale, Carmina Sanctorum, The Herald of Truth, 1st Correction, To Our Correspondents and Readers, A. Mistake, Bro. H. B. Bronemann, A Good Word for the Herald of Truth.—**CHURCH NEWS.** From Samuel Yoler, Bro. Noah Metzler, Bro. C. B. Bronemann, Bro. Henry Shaum, From Kent Co., Mich., From Elkhardt, Ind., From Waterloo Co., Ont.

MAR. 15.—Stock for Sale, Our Sunday School Question Books, The Mennonite Catechism, To Our Correspondents and Readers, A. Mistake, Bro. H. B. Bronemann, A Good Word for the Herald of Truth.—**CHURCH NEWS.** From Samuel Yoler, Bro. Noah Metzler, Bro. C. B. Bronemann, Bro. Henry Shaum, From Kent Co., Mich., From Elkhardt, Ind., From Waterloo Co., Ont.

APR. 1.—Our Sunday School Question Books, The Mennonite Catechism, Mennonite Publishing Company Stock, The Martyrs Mirror, Shelby Co., Mo., From DuBois Co., Ind., Brief Ever, Death of the Sleeping Preacher, Subjects to write upon, Tobacco.—**CHURCH NEWS.** In Elkhardt, Ind., From Waterloo Co., Ont., From Elkhardt, Ind., From Frontier Co., Neb., From Cowley Co., Kansas, A Brother from Kansas.

APR. 15.—Notice to our Patrons, Bible Dictionary, Noah Trovay's Sermons, The Lord's Day, Scholars' Hand Book, Mistake, Please Remember, To Pennsylvania, Notice of Bro. Yother, On English Mennonite Hymn Book, Some Good Remarks.—**CHURCH NEWS.** From Montgomery Co., Pa., Minister and Friends, From Waterloo Co., Ind., Iowa, From Bucks Co., Pa., From Pawnee Co., Kan., From Bro. Yother.

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JUNE 15.—Correction, The Mennonite Publishing Company.—**CHURCH NEWS.** Bro. Stofer at Garman, Ind., Communion at Waterloo, Ind., Communion at Berlin, Ont., Communion in Huron Co., Ind., Fourteen Persons baptized at Strasburg, Pa., Bro. Miller and others visit Michigan, Pre. E. M. Shellenberger, returned from Kansas, Acclimated to Juneau, Kaufman, Ohio Brethren visit Elkhardt, Ind., Henry Yother in Pennsylvania, Bro. J. S. C. returned from Missouri, Lancaster Brethren visited Juniata Co., Pa., A Visit to the West.

JULY 1.—Correction, To Our Correspondents, The Correct View, The Central News, At the Writing.—**CHURCH NEWS.** Bro. John Jaenen, of York Co., Neb., From Augusta Co., Va., Two Brethren from Pa., Baptized, From Kansas and Missouri, Bishop Isaac Eby at Lancaster Poor House, Group in Vicinity of Childstown, Dakota, From Waterloo Co., Ont., From Northern Wisconsin Co., Ill., A Visit to Northern Mich.

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AUG. 1.—Differences in Rain-fall, Murmur Not, Ordinances not for Friends (Quakers), The Complete Works of Menno Simon.—**CHURCH NEWS.** Another Sunday School.

AUG. 15.—Our Family Almanac, Our Books, To those in Arrears, A Visit to Bro. and Sister Yother, On a Visit, The Advocate of Peace.—**CHURCH NEWS.** Jacob R. Nissley in Kansas, Will not move West, Visit to Canada and the West, From Augusta Co., Va., From Waterloo Co., Ont., From Maryland.

SEPT. 1.—Please Send Address, Bro. Jacob Eby, Bro. F. Swartzenruber, That Question, Does the Argument justify both of Neither, Will not Yother wash, How do you live?—**CHURCH NEWS.** From Allen Co., Ohio, Not preaching at present, Bro. Jacob Bachert, Bro. John Detweiler, Bro. A. Coffman.

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NOV. 15.—Bro. R. Heatwole, Simplicity of Attire, The Old Testament Student, Our Book Store, Herald of Truth for 1887, Menno Simon's Complete Works, Thanksgiving of Bro. Butler, The Cause of Peace, Spiritual Pride.—**CHURCH NEWS.** From Mount Joy, Pa., From Somerset Co., Pa., From Walnutcreek, Ohio, From Maryland, From Iowa, From Harvey Co., Kan., From West-ern Pennsylvania.

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DEC. 15.—Collection for Evangelizing Fund, Another Year, Our Papers, The Words of Cheer, What can be done? The Last Number of the Herald for 1886, Christmas Services, Christmas Long Ago, Bro. R. J. Heatwole, Saturday or Sunday, which should we observe? Christmas, Books.—**CHURCH NEWS.** To Ohio, From Virginia, Bro. Blough's Visit.

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JUNE 1.—A Healer, from Millin Co., Pa.; J. S. C., from Missouri; Christopher Hoover, from South Cayuga, Ont.; A Correspondent, From Somerset Co., Pa.; Joseph Yoder, A Short Visit.

JUNE 15.—From Champaign Co., Ohio; R. J. H., From Newton, Kansas; Daniel B. Miller, From Oregon; E. M. Hartman, From Washington, Ill.; Joseph Sommer, From Arkansas; From Cumberland Co., Pa.

JULY 1.—H. Ruckel, Encouraged; Christopher Hoover, From Ontario; A. K. Honsberger, From Lincoln Co., Ont.

JULY 15.—H. C. Garber, From Mich.; E. Garber, From Mich.

AUG. 1.—Henry Yother, Home again.

AUG. 15.—R. J. Heatwole, From Harvey Co., Kan.; Jacob Kaufman, Death of a Blasphemer; Nancy J. Funk, A pressing invitation; J. G. Heatwole, Visit to West Virginia.

SEPT. 1.—A., from Pennsylvania; Jacob Eby, from Ness Co., Kan.; E. Garber, from Michigan.

NOV. 15.—H. Wambold, from Ontario; From De-
catur Co., Kan.; Isaac Peters, from Farmer's
Valley, Neb.

DEC. 1.—J. K. H., from Millin Co., Pa.; D. H. B., from Elkhardt, Pa.; Christopher Hoover, from South
Cayuga, Ont.; L. H. Hackman, from Eastern
Pa.; J. S. C. Returned.

DEC. 15.—Andrew Shenk in Indiana; Cora E. Zimmerman, from a Little Reader in Penna.; F. Evers, from Har-
rison Co., Pa.; An Agod Sister
from Zurich, Ont.; D. D. Kaufman, from Mo.

MISCELLANY.

JAN. 1.—Sad Accident.

JAN. 15.—Live it down, The two most Ancient Manuscripts of the Bible.

FEB. 15.—NEXT Easter, Joaquin Miller on Monu-
ments, There is a burden of love, The Canada
Temperance Act, The praying boy, Sunday School
Criminals, Another Neglect.

MAR. 15.—Loss by War, A new Biblical Manu-
script, Fashion.

APR. 1.—A Professional Diver, A Young Man,
American Bible Society, Grants of Books.

MAY 1.—A large Excursion, Fight Lacino, A
Lodging place of Way-faring Men.

JUNE 1.—An Old Man, Leave it at the Cross.

JULY 1.—President Lincoln's favorite Sermon,
Facts about Tobacco, Chicago.

JULY 15.—I know a thing or two, Be Cheerful,
Mysterious Subterranean Fires, Luther.

AUG. 15.—A sad Case, The Utah Matter, Ugly,
Fidelity to Conviction, The Salvation Army.

OCT. 1.—Italy, a strange Story.

NOV. 15.—The Government of Japan, Emancipa-
tion in Cuba, Touched by a Sermon, Progress of
Protestantism, Cheapsness of human Life.

NOV. 1.—A Queen's answer, An Appalling Dis-
aster.

DEC. 15.—Devoured by Wolves.

POETRY.

All for you
Ade for Thy Light is Come

A Winged Thing
At Jesus' Feet

At Having done All Stands
A Quarrel

A Single Stitch
Be Not Afraid

Be Patient with the Living
Be Kind to the Loved Ones at Home

Christ is Elsen
Consolation

Come to Me
Church Festivals, Fairs, etc

Content
Faith

God is not in Evil
God Cares for Me

God Before
In Memory of Jacob Shof

Invitation to Come to Christ
I have no Home

Just for To-day
Lines on Geo. W. Jones

Lines on Martin J. Bortreger
Lines on Elizabeth Bronemann

Love's Calendar
Lines on the Death of an infant

Lines on the Death of Eva Clay
Lines on Harvey and Jacob Kulp

October Flowers
Precious Bible

Precious Fountain
Perfect Peace

Praying in Spirit
Rest Awaited Thee

Remember Lot's Wife
Repose in Jesus' Love

Speak Kindly
Sweet Dream

Songs of Praise
The Savior for Me

The Believer and his Echo
The Four Anchors

The Name Upon the Window Pane
The Heavenly Dove

To Every Man his Work
Thoughts on Eternity

The Blessedness of Righteousness
The Pathways of the Holy Land

Thou art in the World
The Morning Stars sang

Under Affliction
Up and be Arising

When the Tale of Bricks in Doubled